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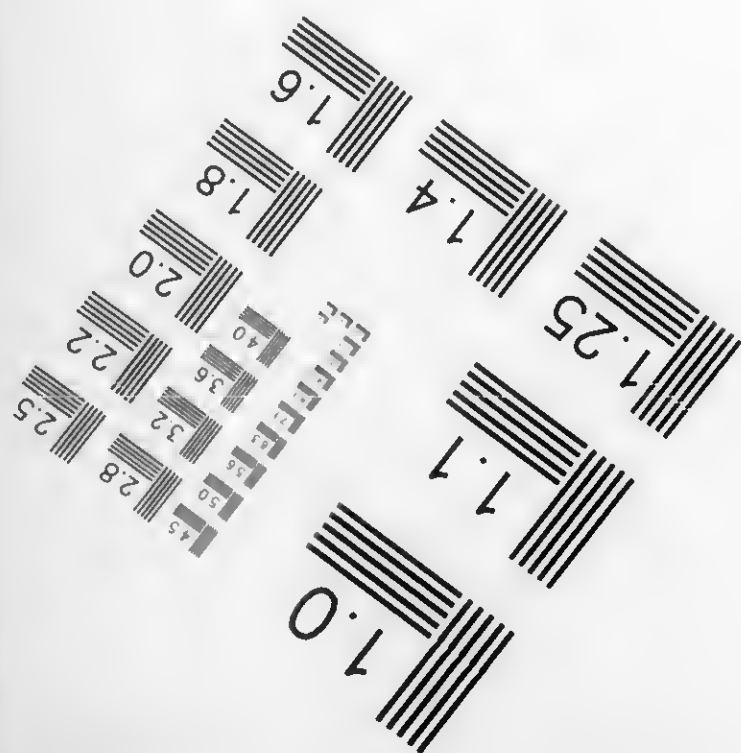
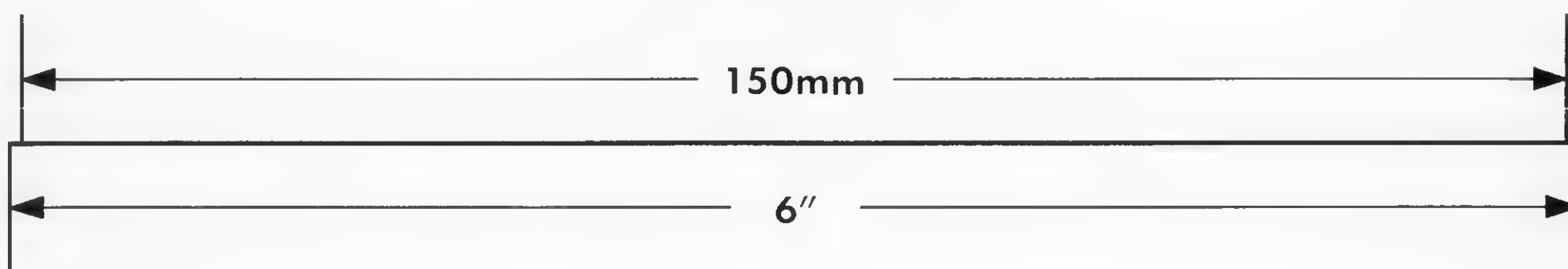
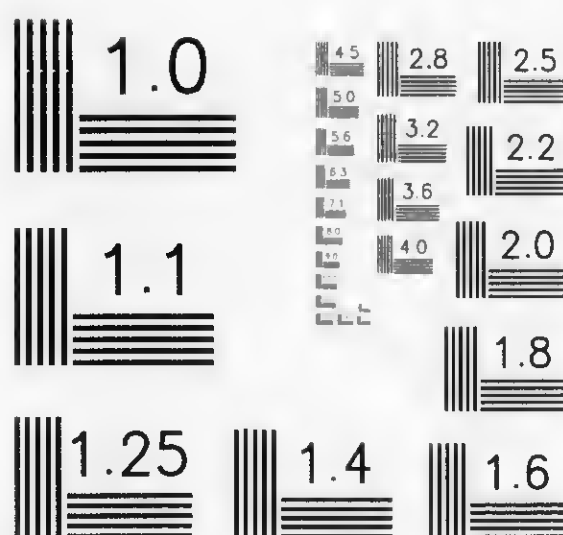
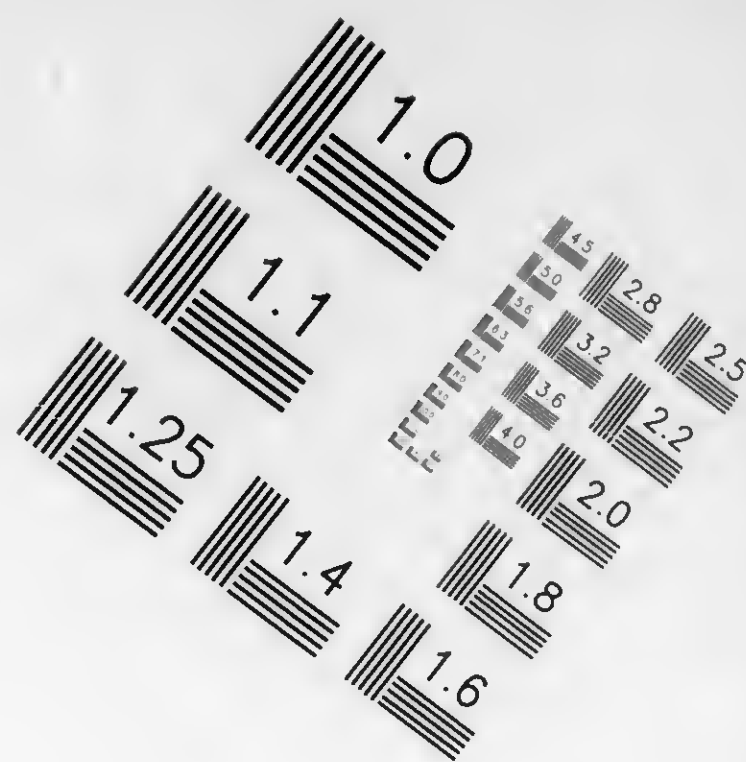
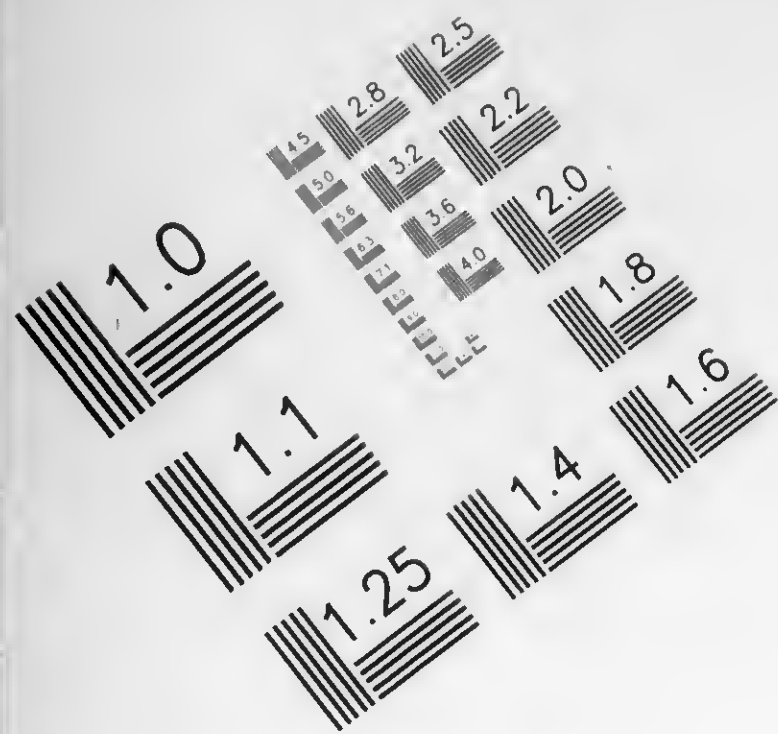
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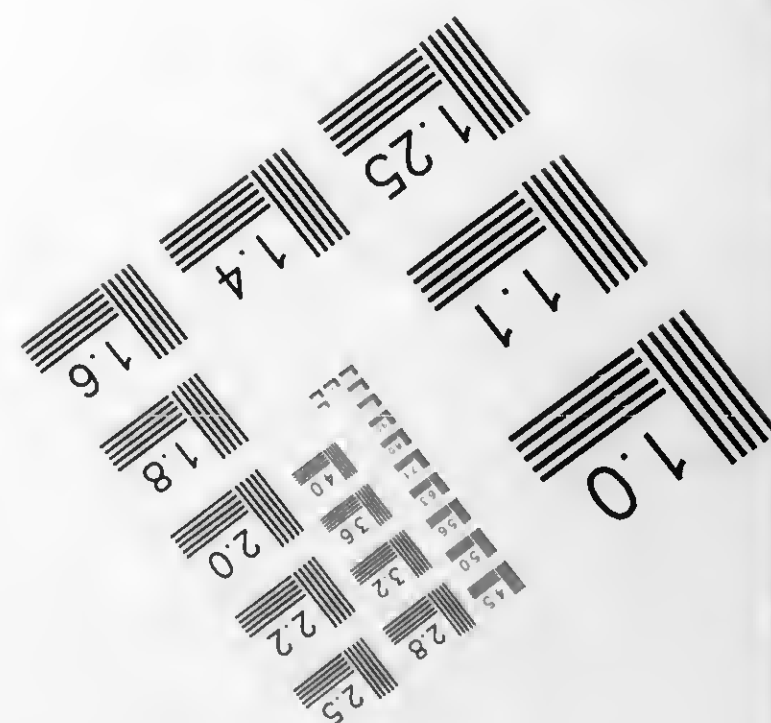


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**Guide to the Papers of Rabbi Robert
L. Lehman (1927-2003)
1928-2013**

AR 25598

**Processed by Dianne Ritchey and Jerry
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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract:	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
Languages:	The collection is in English, German, and Hebrew.
Quantity:	9.75 linear feet
Identification:	AR 25598
Repository:	Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadasch in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LCJ Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

Fasts and feasts--Judaism
Jewish preaching
Jews, German--New York (State)--New York.
Jews--Education
Jews--Education--United States
Judaism and social problems--United States.
Judaism--Study and teaching (Higher)--United States.
Judaism--United States--Liturgy.
Judaism--United States
Kristallnacht, 1938--Anniversaries, etc.
Rabbinical seminaries--United States.
Rabbis
Reform Judaism--United States

Places:

Chicago (Ill.)
Heilbronn (Germany)
Schweinfurt (Germany)
Washington Heights (New York, N.Y.)

Document Types:

Clippings (information artifacts)
Correspondence
Essays
Lecture notes
Lists (document genres)
Notes
Photographs
Programs (documents)
Sermons
Transcripts

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1 Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2 Articles – Max Freudenthal	1928-1937
1	3 Books removed from collection	1923-1953
1	4 Correspondence	1989, 2002
1	5 Correspondence – Congregations and Personal	1956-1981
1	6 Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7 Correspondence – F-G	1954-1971
1	8 Correspondence – Jacob, Walter	1955-1969
1	9 Correspondence – Or Chadasch (Vienna)	2001-2002
1	10 Correspondence – S	1954-1970
1	11 Correspondence – W-Z	1961-1972
1	12 Graduation from Long Island University	1948-1949
1	13 Newspaper Clippings	1948
1	14 Taxes	1957-1961
1	15 Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Sholom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

D) Other Papers

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,
Baltimore, 1952-1956, 1962**

**This subseries is in English and German.
0.4 linear feet.**

Arrangement:
Alphabetical.

Scope and Content:

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

b) Topical

B) Sermons

a) Chronological

b) Topical

C) Other Congregational Papers

D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title	Date
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

b) Topical

Box	Folder Title	Date
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981
Box	Folder Title	Date
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons**a) Chronological**

Box	Folder Title	Date
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December
Box	Folder Title	Date	
4	1 Sermons	1963 January-1963 May	
4	2 Sermons	1963 September-1963 December	
4	3 Sermons	1964 January-1964 June	
4	4 Sermons	1964 September-1964 December	
4	5 Sermons	1965 January-1965 June	
4	6 Sermons	1965 September-1965 December	
4	7 Sermons	1966 January-1966 April	
4	8 Sermons	1966 September-1966 December	
4	9 Sermons	1967 January-1967 May	

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
Box	Folder Title	Date	
5	1 Sermons	1974 January-1974 June	
5	2 Sermons	1974 September-1974 December	
5	3 Sermons	1975 January-1975 June	
5	4 Sermons	1976	
5	5 Sermons	1977 January-1977 June	
5	6 Sermons	1977 September-1977 December	
5	7 Sermons	1978 January-1978 May	
5	8 Sermons	1978 September-1978 December	

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder	Title	Date
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder Title	Date
7	1 Sermons	1994 January-1994 May
7	2 Sermons	1994 September-1994 December
7	3 Sermons	1995 January-1995 May
7	4 Sermons	1995 August-1995 December
7	5 Sermons	1996 January-1996 June
7	6 Sermons – High Holidays	1996
7	7 Sermons	1997-1999

b) Topical

Box	Folder Title	Date
7	8 Book, Movie, and Play Reviews	1957-1972
7	9 Children's and Youth Services	1978, 1991
7	10 Philosophy	1965-1966
7	11 Turbulent 1960s and Spirituality	1956-1975, 1987
7	12 Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder Title	Date
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7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle - Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.

0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.
0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder Title	Date
8	11 Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17 Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip – Correspondence	1990-1991
8	21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip – Sermons and Services	1990-1991
8	23 Trips – Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism – 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

7/3

SERMONS

JAN. 1995 - MAY 1995

ARCHIVES

STATEMENT

A VISION

Our very first vision, once we stepped off the boat on American soil, was to survive. We escaped the Shoah just prior to Kristallnacht. We were penniless but we had our lives.

Our second vision was to move on; but, where to? My mother worked as a housekeeper, my father worked in a factory and I was sent to school. We learned the English language and in time became Americans. I served in the U.S. Army for 18 months.

Our third vision was for me to find a personal goal. Early on we had joined a reform congregation in New York City and I felt very much at home in the Synagogue. I loved the music, admired the rabbi, understood the dynamics of congregational life and felt the warmth of the religious family. I was attracted to the rabbinate but had the feeling that I wanted to be a teacher. When I discovered that being a rabbi and being a teacher were one and the same, the course of my life was set. I was never in doubt that to be a rabbi was the highest personal achievement. It became my goal.

During the course of my career I have served only two congregations: as an assistant in Baltimore and the second in New York City where I remained for forty years until retirement. My vision was to teach the message of Torah and Prophets by precept and example. The word of tradition should be translated into reality, in a realistic modern setting, within the community. In short, to make the essence of Judaism come alive and touch adults as well as children. As my resume indicates I followed my vision by speaking on the street corners of the city in behalf of Civil Rights in the early years as well as organizing the journey of Viet Nam boat people from the camps in Thailand to our own neighborhood. Our congregation was the sponsor of an entire family and they now follow their own vision.

I worked on behalf of Israel, traveled on behalf on the World-Gathering of Holocaust Survivors in Jerusalem, twice represented the Central Conference of American Rabbis at the Eternal Light at Yad VaShem and served as an elected representative of the CCAR on our national Ethics Committee.

My vision has searched beyond the common denominator; I have followed the verse of Pirke Avot that "in a place where there are no men, strive to be a man." In my view, the Synagogue is not a place of isolation, teaching a highly restrictive message of good will but a dynamic organism which reaches beyond our walls in order to touch people of every color, race and creed. In our Temple neighborhood this led to many areas of communication for good, for friendships, for common marches for the social well-being, for causes which ranged from better health care to dynamic adult education classes, to the specific concerns of the Jewish elderly, the widowed, the lonely. The congregation's name transcended the boundaries of our area and became known in the city for good and for honor.

In that manner, I have come to realize my vision. Now that I have retired, and as an interim rabbi, I know that I can use the skills and experiences that I have acquired over the years to help you go from where you are to where you want to be.

.....

„WOCHE DER BEGEGNUNG 1987“

Besuch ehemaliger jüdischer Mitbürger aus Heilbronn

vom 20. – 27. Juni 1987

- Ansprachen, Zeitungsausschnitte, Betrachtungen -

Herausgegeben von der Stadtverwaltung Heilbronn

September 1987

Lieber Herr Dr. Lehmann,
mit herzlichsten Grüßen u. allen guten Wünschen
aus der Heilbronn

Mit Freude
H. J.

J MUSEUM:PISSARO & WEIMAR

INTRODUCT

A GENERAL

- 1 FR US, WHO ARE OF J TRAD, ONE OF THE JEWELS OF OUR CULTURE & HERITAGE SURELY IS J MUSEUM ON 92 ST
- 2 THEIR EXHIBITIONS ARE BEAUTIFULLY DISPLAYED, & SINCE THEIR RECENT RENOVATION THEIR DISPLAY SPACE DOUBLED, AND THEIR EXHIBITS ALMOST ALWAYS OF GRT INTEREST
- 3 IF U NT YET A MEMBR OF THE MUSEUM, U SHOULD BE AND IF YOU APPROACH ME ON IT, WILL BE GLAD TO HELP U; THR ANNUAL MEMBERSHIP FEE FR SR CIT ESPEC, QUITE REASONABLE

B SPECIFIC

- 1 BT Q BEFORE US, EVEN BEFORE WE GET TO SUBJECT MATTER IS: WHAT MAKES SOMETHING, SOMEONE OF J INTEREST?
- 2 CAMILLE PISSARO, WHO IS SUBJECT OF WONDERFUL EXHIBITION NOW THROUGH JULY 16TH, WAS BORN A J, BT NEVER ASSOCIATED HIMSELF WITH THE J REL, AND NEVER PAINTED A J SUBJECT EITHER IN A PERSON, OR A BLDG, OR A J THEME
- 3 AS MATTER OF FACT, BEC OF ANIMOSITY BY J COMMUNITY VS HIM IN HS EARLY YRS, HE HAD NO DIRECT ASSOC WITH J WORLD AND BECAME, INSTEAD, FREE THINKR, CIT OF WL
- 4 BT, STRANGELY, NO MATTER HOW MUCH HE WANTED TO DISASSOCIATE HE CLD NT HELP BT BE LINKD TO MORE UNIVERSALIST MOVEMENTS SOME OF WHICH HAD J RELEVANCE:
- 5 FR EX, MOST OBV, WHILE DREYF AFFR UPSET HIM BEC IT WAS ANTI-LIBERAL (RATHER THAN ANTI-J) IT WAS EMIL ZOLA WHO GAVE HIM HIS 1ST GD REVIEW AS A PAINTER AND ESTABLISHED THE 1ST STIRRINGS OF INTERNATL REPUTATION
- 6 IN BRIEF, THERE WERE J INFLUENCES ALL ABT HIM BUT THEY ~~WERE~~ WERE NOT RECOGNIZED OR SPECIFICALLY IGNORED
- 7 & FINAL DECISION AS TO WHAT IS A J PAINTER: THIS EXHIBITION IS SPONSORED BY ISRAEL MUSEUM OF JERUSALEM WHICH INDICATES THAT WHETHER HE LIKED IT OR NOT, POSTHUMOUSLY, HE PART OF THE J PAINTERS OF 19TH CENT.

BODY

A HIST FACTS

- 1 LET ME PLACE P IN HIST CONTEXT: LVD 1830 -1903, A DYNAMIC TIME IN WORLD AFFAIRS BT ONE WHICH LEFT P BY WAYSIDE BEC HE DID NOT PARTICIPATE IN ANY OF IT EXCEPT F/P WAR WHEN HE & HIS FAM FLED TO ENGL FR 7 MO
- 2 HE WAS BORN OF A FR-J F FRM BORDEAUX & HIS M B IN ST TH ALSO OF FR-J. ~~IN ST. T. ALTHO THAT ISL~~ THEN DANIEL (TODAY IT IS AMERICAN WITH ONE OF OLDEST SYN IN CARR)
- 3 HE WAS 3 OF 4 SONS & EARLY SENT TO FR TO STUDY BT HE WANTED TO PAINT, RAN OFF TO VENEZ AND LATER TO FR WITH SUPPORT OF HIS PARENTS. THERE MET GRT ARTISTS OF HIS TIME: MONET, RENOIR, CEZANNE & SEURAT LATER ON
- 4 HE TOOK HIS SUBJECT MATTER FRM HIS SURROUNDINGS ON TH

ISLANDS: THE PEASANTS WORKING IN THE FIELDS, THE SUN
LIGHT AND DIFF COLORS, THE COLORFUL GARMENTS OF THE
WORKERS

5 HE AND HIS FAM TO ST.T IN 1ST PLACE BEC OF SUGAR
TRADE AND SLAVE TRADE; HIS F A BUSINESS MAN BT CA-
MILLE P RADICALIZED BY THESE CIRCUMSTANCES: SLAVERY,
OPPRESION OF PEASANTS, HIS OWN HARSH REJECTION BY
J COMMUN⁸ITY AND HE BECAME KNOWN AS AN ANARCHIST,
AND BLT UP REPUT AS INDIV OF "RADICAL POLITICS"

6 WHAT WAS ISSUE OF J COMMUNITY SO THAT, INCIDENT, P
WAS ~~E~~DUCATD BY MEMBRS OF MORAVIAN CHURCH? SCANDAL
RE HIS WIFE JULIE WTH WHOM HAD 8 CH, WHO STILL NURS
ING A CH BY ANOTHR MAN WHEN SHE M HIM; THS VS J LAW
BEC PROHIB DEMANDS A WAIT OF 2 YRS IN SUCH A SIT.

B WORK

1 IMPRESSIO^{ISM} = NEW ART WORK AND HE DLT IN IT TILL
HIS DTH; RURAL, URBAN, FIGUR^{ES}, ALL PART OF HJIS
EXPERIMENTATION; HE WAS A PIONEER

2 &, ALTHOUGH IT IS SAID THAT INTEREST IN JAP ART
~~S~~PURRD ON IMPRESSIONIST WAVE OF LATE 19TH, NO INFO
AS TO HOW AND WHETHR, IN LARGER SENSE, P INFLUENC^D

3 HE HAPPILY M TO JULIE FR OVER 40 YRS BT NT ALWAYS I
GD HLTH SO THAT AT 1 PT CLD NO LONGER BE OUTDOORS
IN SUN; THUS, PNTD FRM RM IN CITY: ESP ROUEN BT ALS
PARIS, DIEPPE & LEHAVRE

4 HIS OUTPUT ENORM SO THAT IN LAST 10 YRS OVER 300
CANVASES ALL OF BEAUTIFUL COLORS AND IN THE MANY
PAINTINGS TO BE SEEN IN J MUS, GET IDEA OF HIS POWR
AND WHY HE ONE OF MOST RESPECTD ARTISTS OF HIS TIME
5 ALTHO STILL NO CLEAR IDEA AS TO WHY PROMINENCE AS J!

C 50 WOMEN PHOTOGR EXHIBIT IN WEIMAR

1 IF U GO TO MUS NOW GET ADD DIVIDEND = PHOTOGRAPHS
OF 50 WOMEN WHO WERE ACTIVE DURING WEIMAR DAYS, AT
LEAST 1/2 OF THESE WOMEN WERE JEWISH; TIME: '19-'33.

2 THS HIGHLY VOLATILE GRP-~~WHICH~~ FLOURISHED BRIEFLY-
BEC AS OF '33, OF C, NZ WLD NT PERMIT THIS FREEDOM
OF EXPRESSION, ~~AS~~ CHASTIZED LATER THAT

3 WOMEN SHOULD STAY HOME, THAT THESE "NEW WOMEN" ARE
DANGEROUS AND DEGENERATE AND VS "ARYAN FAM VALUES"
MOST OF THESE WOMEN TRIED TO ESCAPE BT NT ALL MADE
IT AND SOME ENDED UP IN CC

4 OR, AS WAS CASE WITH ALICE LEX NERLINGER, PART OF
"ASSOC OF REV ARTISTS" WENT INTO HIDING AND IN '45
SURFACD AGAIN IN E BERLIN

5 BT THESE WOMEN ARTIS CAME TO FORE IN ERA OF EARLY
1920s WTH BAUHAUS; PHOTOG LESSONS IN ESSEN & BERLN

III

AND AT SAME TIME, WITH SMALLER CAMERAS BEING INVENTED AND COMING INTO VOGUE, MORE MOBILITY AND THIS OPEN TO WOMEN

6 WHO, HOWEVER AGAINST ALL EXPECTATIONS, INSTEAD OF CATCHING FASHIONS ON FILM BEGAN TO INVAD ^{live} ~~MAN'S~~ LIFE AND PHOTOGRAPHED BRIDGES, MACHINERY, RAILLINES, ARCH AND THUS FORMD NEW CONCEPT OF USES OF FILM

7 THE COMPLAINTS BY NZ VS THS EXPRESSION OF ART IS WELL DOCUMENTED IN THE EXHIBIT AND FORMS A METHOD OF EDUCATION FOR ALL OF US TO THIS DAY

8 THE PARALLELS BETWN "VS ARYAN FAM VALUES" OF 1933 AND SOME OF THE ACCUSATIONS BY FORCES IN DC = OBVS!

CONCLUSION

A GENERAL

1 C~~X~~AN SEE THAT VISIT TO J MUSEUM A WONDERFUL EXPER [&] WLD HOPE THAT U FIND YR WAY THERE SOON; EASILY ACCESSIBLE FRM HERE VIA #4 BUS

2 SHOULD CHECK HRS BY PHONE BEC MUSEUM CLOSED AR J HOLIDAYS, FRID AFTRNOONS & ALL DAY SAT & U ND TO KNOW THE SPECIFICS

3 BT IT IS A LEARNING PROCESS AND ONE WHICH WILL BEAR BENEFIT TO ALL WHO ATTEND; IN ADD TO MUSEUM SHOP WT ITS GD BKS AND OTHER GIFT ITEMS, NT JUST FR OTHERS BT FR YRSELVS

B SPECIFIC

1 WHEN U GO, OUGHT AGAIN TO QUEST WHAT CRITERIA SHOUL BE USED TO INCLUDE SOMEONE IN A J MUSEUM, AS WELL A ONE UNDER AUSPICES OF JTS

2 QUESTION ALSO FR US: WHAT TO BE CRITERIA OF OUR EXHIBITION SPACE? J ARTIST, J ART SUBJECTS, IN- LUENCD BY J EVENTS? QUEST ARE ENDLESS

3 AS FR EX: X ARTIST PAINT IN ISRAEL; X ARTIST PAINT ING HOLOCAUST SCENES, ETC ^{or J artist doing infinity scenes.}

4 THS A GD SUBJECT FR INTENDED DEBATE; SEE WHAT THEY HAVE ADDED TO THS MIX OF TIME AND PLACE AT J MUSEUM WTH PISSARO AS WELL AS WOMEN OF THE WEIMAR ERA.

AMEN

HEB TAB., FRID EVE., MAY 26, 1995

PISSARO & VISIT TO J MUSEUM

Camille Pissarro: Impressionist Innovator

FEBRUARY 26 - JULY 16, 1995



T · H · E
JEWISH
MUSEUM

what makes J. Pissarro
so big a name?
birth, as well as the
his & circumstance
Museum

Camille Pissarro: Impressionist Innovator

Camille Pissarro (1830–1903) was one of the founding fathers of the Impressionist movement, who,



Camille Pissarro in his studio at Eragny, c. 1900, Collection of the Pissarro Family Archive.

together with Claude Monet, Auguste Renoir, Alfred Sisley, and others, played a major role in evolving a new way of painting. Central to the Impressionists' aesthetic was capturing the ephemeral qualities of optical reality. To achieve this, the artists worked outdoors, executed their paintings in rapid strokes, and experimented with colored shadows and reflected light. For subjects, they turned to everyday life, which they

strove to present in an objective, unsentimental manner.

The Impressionists' battle for public recognition went on for many years. Pissarro was well into middle age before he attained a degree of success. In spite of this, he never ceased exploring new ideas and modes of expression.

Camille Pissarro: Impressionist Innovator presents Pissarro's artistic achievement from his early works on the Caribbean island of St. Thomas through the last years of his life. The exhibition includes many paintings that have never been exhibited before, or have not been on public view for decades. In addition, there is a particularly strong representation of Pissarro's figure paintings of the 1880s and 1890s. Also notable is the group of Pissarro's family portraits, shown together for the first time.

ST. THOMAS AND VENEZUELA

Jacob Camille Pissarro was born on July 10, 1830, in Charlotte Amalie, capital of the Caribbean island of St. Thomas, which was then ruled by Denmark. He was the third of four sons born to Abraham Gabriel Frédéric Pissarro, a French Jew from Bordeaux, and Rachel Manzana-Pomié Petit, born in St. Thomas to a French-Jewish family.

At age eleven Pissarro was sent to boarding school near Paris, where he pursued an academic curriculum and received instruction in drawing. Upon the completion of his studies, he returned to St. Thomas in 1847 to work in the family business. Concurrent with carrying out his duties as a well-paid clerk, Pissarro continued to draw. His preferred subject was the island's native inhabitants.

In 1851 Pissarro formed a close relationship with the Danish painter Fritz Melbye, with whom he secretly planned and undertook a trip to Venezuela the following year. There Pissarro pursued the life of an artist for the first time. Though he painted only a very small number of oils, this period yielded an abundant harvest of drawings and sepia washes. These early drawings manifest an unaffected simplicity and directness, devoid of sentimentality. They also include certain subject matter that was to typify his work throughout his life, such as female workers, markets, and the toil of ordinary people.

THE EARLY YEARS IN FRANCE

In 1855, having secured a promise of support from his parents, Pissarro returned to France, where he began to grapple in earnest with the problems of painting. Seeking to render the simplicity of everyday life, and particularly interested in landscape painting, he initially chose to exhibit as a student of Camille Corot.

Around 1860 Pissarro began a liaison with Julie Vellay, the woman who was to become his wife and bear their eight children. At the Académie Suisse, where he went to draw from live models, he befriended Claude Monet, Paul Cézanne, and Armand Guillaumin. Monet later introduced him to Frédéric Bazille, August Renoir, and Alfred Sisley. By the end of the 1860s Pissarro had met and worked with many of the future Impressionists. It was also during this time that his belief in anarchist ideas took root.

During the 1860s Pissarro sought to gain

View of L'Hermitage, Jallais Hills, Pontoise, c. 1867.
Fondation Rau pour le Tiers-Monde, Zurich.



Photo by Peter Schachtli

recognition by submitting his work to the annual exhibitions juried by representatives of French academic art. Toward the close of the decade, however, it became clear that his paintings were too different to receive approval within the official system.

LOUVECIENNES AND LONDON

In 1869 Pissarro, along with Julie and their two children, moved to Louveciennes. Manet and Renoir lived nearby. Together, the three artists tested new methods of painting outdoors in rapid strokes, and experimented with colored shadows and the reflection of light. Many of the ideas that would later define Impressionist painting were formulated during this time. Their work, however, was interrupted by the outbreak of the Franco-Prussian War. The Pissarros fled first to Brittany and shortly thereafter to England, where they remained for seven months.

In June 1871 the Pissarros returned to France to find that their house had been wrecked by Prussian soldiers. A substantial part of Pissarro's oeuvre of the previous fifteen years was destroyed. Undeterred, the artist set to work again. The compositions he chose frequently included a particular road near his home, painted under different weather or light effects and observed from slightly shifting viewpoints.

PONTOISE

Pissarro moved to Pontoise in 1872 and remained there for more than ten years. During this time he was deeply involved with the Impressionist group, which held its first exhibition in 1874. It was Pissarro who compiled the legal charter of the association that bound the artists together. He was also the only original member to submit works to each of the eight Impressionist exhibitions held between 1874 and 1886.

While in Pontoise, Pissarro welcomed a number of artists who came there to paint with him. His ties with Paul Cézanne, who for a time lived nearby, were particularly strong. Often the two artists would paint the same motif, working side by side. Discarding the rules and solutions posited by tradition, Cézanne and Pissarro evolved new methods through shared pictorial research.

On occasion Pissarro's interest turned to forging an equilibrium between architecture and nature. In other instances he sought a synthesis of urban elements and nature. Frequently, a city or village is seen in the background as a foil for an essentially rural scene. The interaction of the urban, the suburban, and the rural, and the transformation of the landscape by features of modernity, were central preoccupations for Pissarro during the Pontoise years. In tandem with his exploration of these shifting relationships, he continued to develop new ways of representing atmospheric conditions, light, and movement in space.

FIGURE PAINTING

The rejection of restrictive painting formulas was at the heart of the Impressionist movement. It was, therefore, in keeping with the innovative spirit of the movement that Pissarro eventually felt the need to go beyond the Impressionists' achievements and tackle new pictorial problems. One of the ways in which he sought to do this was by initiating a novel approach to figure painting. At the turn of the 1880s he began

exploring large-format figure painting, a theme he continued to develop well into the mid-1890s.

Pissarro's figure paintings are markedly different from those of the conventional artists of his time. The peasants depicted by him are anonymous and make no attempt to tell a story.

During the 1890s a greater sense of rhythm and movement infused Pissarro's art. This was immediately visible in the figure



Poultry Market, Pontoise, 1882.
Private collection, USA.

paintings he evolved over this last decade of his life. Around the same time that Pissarro executed his figure paintings, he also developed his market studies.

NEO-IMPRESSIONISM

In 1885 Pissarro met Paul Signac, who in turn introduced him to Georges Seurat. At that time Seurat was completing *Sunday Afternoon on the Island of the Grand Jatte*, a monumental composition demonstrating his theory of color and the new pointillist working method. Pissarro, always open to new ideas and searching at this time for ways to go beyond Impressionism, adapted the technique with great enthusiasm. In addition to the challenge of the innovative technique, Pissarro was drawn to the Neo-Impressionists on the basis of the anarchist political convictions he shared with many of the young artists in the group. Since his old friends remained opposed to the rigidity of Seurat's method, Pissarro ceased virtually all contact with his previous colleagues from 1886 to 1889, the period during which he maintained an intense involvement with the Neo-Impressionists.

Though Pissarro soon became dissatisfied with Neo-Impressionism, it taught him a great deal and left a significant imprint on his later work. The Neo-Impressionist episode also reveals the extraordinary flexibility of which his mind was capable. Pissarro

was well into his fifties, having achieved a measure of fame, when he accepted the challenge posed by a group of artists, all of whom were at least a generation younger than himself.

RURAL SERIES

The death of Seurat in 1891 signified the end of Pointillism for Pissarro. No longer finding it necessary to paint in the studio, as he had during his Neo-Impressionist period, he returned to outdoor painting.

Pissarro did, however, retain a few constructive elements from the Neo-Impressionist interlude, among them a high-pitched palette of colors. What also remained with him was a sense of the individual impact and unity of each brushstroke.

What now became of paramount concern to the artist was how to capture faithfully on canvas the flux of time. Pissarro's overriding challenge during the last thirteen years of his life was how to grapple with the ceaseless variations of matter under an infinitely complex gamut of varying factors: light, shadow, atmosphere, weather, seasons, and the effects of industry, to name but a few. As objects of experimentation linked with these complex dynamics, Pissarro chose two main subjects: the fields around his home in Eragny and city views.

Few painters have devoted as much time and energy as Pissarro to exploring and pictorially exhausting a single plot of land. In the tiny village of Eragny, where he lived from 1884 until 1903, he painted over 350 paintings of his immediate rural surroundings. This is possibly the most monumental series achieved by any artist at any time.

Peasants in the Field, Eragny, 1890.
Collection of the Albright-Knox Art Gallery, Buffalo, New York. Gift of A. Conger Goodyear, 1940.



URBAN SERIES

Pissarro's initial work on his urban series dates from his 1883 sojourn in Rouen. Because of changing weather, these serial paintings were always difficult to execute, and he at times became discouraged. Nevertheless, during the last decade of the artist's life, he explored this theme in great depth, producing eleven series of city views, totaling over



Avenue de l'Opéra, Place du Théâtre Française, Misty Weather, 1898.
Collection of Mr. and Mrs. Herbert Klapper.

300 canvases. In this last tenacious attempt at representing a constantly changing optical reality, Pissarro chose to paint four cities: Paris, Rouen, Dieppe, and Le Havre. Working from the windows of hotels and apartments, he shifted his view from canvas to canvases.

Returning to Rouen in 1896 and again in 1898, Pissarro produced a total of 47 canvases of that bustling port city's docks and bridges. In these works he returned to a looser brushwork, eminently suited to capturing changing effects of light and weather. Pissarro's last series, which was also done in Paris, was finished in the fall of 1903. He died shortly after its completion, on November 13, at the age of 73.

FAMILY PORTRAITS

Although Pissarro executed many figure studies, these were usually intended to represent generalized themes, such as peasants at work or at rest. Less than five percent of his total oeuvre can be described as portraits of a specific person. Nevertheless, although this theme was of only marginal interest to Pissarro, he did do portraits in all the media he employed throughout his career. Pissarro's portraits feature his friends, his relatives, and a small number of artists with whom he had developed special relationships. The vast majority, however, are of his immediate family: his wife Julie, his mother Rachel, and most particularly his children. These family portraits provide an ongoing, intimate insight into the life of an artist who otherwise eschewed the obviously personal in his work.

The selection of family portraits offers a glimpse into the private world of the artist and those closest to him.

Cover photo: Detail of *Peasant Women Planting Stakes, 1891.*
Private collection, London.

Camille Pissarro: *Impressionist Innovator* was organized by the Israel Museum, Jerusalem. The following works have been added for the presentation of the exhibition at The Jewish Museum, New York.

Compfire Scene, 1853, India ink, Private collection, U.S.A.

Portia, April 10, 1853, Watercolor, Collection of Bernard Choppard, Caracas.

A Square on the Outskirts of Caracas, 1854-1858, Oil on canvas, Collection of Bernard Choppard, Caracas.

Two Women Chatting By the Sea, St. Thomas, 1856, Oil on canvas, National Gallery of Art, Washington, Collection of Mr. and Mrs. Paul Mellon.

View of Pontaise, 1867, Pencil on paper, Private collection.

The Fir Trees in Lauveciennes, 1870, Oil on canvas, Private collection.

On the Banks of the Oise, Pontaise, 1877, Oil on canvas, Williams College Museum of Art, Bequest of Governor and Mrs. Herbert H. Lehman, Class of 1899.

Quai Napoleon, Rouen, 1883, Oil on canvas, Philadelphia Museum of Art, Bequest of Charlotte Dorrance Wright.

Portrait of the Artist's Mother, 1884, Pencil on paper, Collection of Burton and Estelle Silbert.

The Church at Gisors, View of the City Garden, 1885, Oil on canvas, Collection of Mr. and Mrs. Harry Strygler.

Kensington Gardens, London, 1890, Oil on canvas, Collection of Ann and Arnold Gumawitz.

Morning Sunlight on the Snow, Eragny-sur-Epte, 1895, Oil on canvas, Museum of Fine Arts, Boston, John Pickering Lyman Collection.

Avenue de l'Opéra, Place du Théâtre Français, Misty Weather, 1898, Oil on canvas, Collection of Mr. and Mrs. Herbert Klapper.

The Carousel, Afternoon Sun, 1899, Oil on canvas, Collection of Mrs. Edythe C. Acquavella.

Pont Neuf, Afternoon Sunshine, 1901, Oil on canvas, Philadelphia Museum of Art, Bequest of Charlotte Dorrance Wright.

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gratitude.

About The Artists

CANTOR MICHAEL KRUK, *baritone*, cantor of the Hebrew Tabernacle Congregation since July 1993, was born in Tchernovitz, Ukraine. He studied violin and voice from age of six. After emigration to Israel, sang with Rabbinical Military Choir, performed leading operatic roles for the Rubin Opera House and the National Radio & Television orchestra. He has appeared in many concerts and recitals throughout Israel and Russia. Prize Winner of the 10th International Vocal Competition in Rio De Janeiro, Brazil. Graduate Academy of Music, Tel Aviv, Juilliard School-American Opera Center and Hebrew Union College-School of Sacred Music, New York.

CANTOR BRUCE HALEV, *baritone*, born in South Africa, studied at the London Opera Center under the personal direction of noted Covent Garden baritone, Otakar Kraus, and in Italy with Tito Gobbi. He made his debut with the Scottish National Opera in Glasco, in 1972, and sang in numerous productions in London. In 1973 he made Aliya to Israel and sang with Israel national Opera in Tel-Aviv and with the Jerusalem Symphony. He moved to New York in 1981 and was invested as Cantor at the Hebrew Union College School of Sacred Music where he received a BA. Sacred Music. He also has a Master's Degree in Jewish Studies from New York University and a Master of Social Work Degree from Yeshiva University. For the last 11 years he has been Cantor at Congregation Habonim in Manhattan.

CANTOR RONIT JOSEPHSON, *soprano*, a native of Israel, came to the United States to study music. After graduating from the Julliard School of Music, she performed leading roles with the Seattle Opera, the Philadelphia Opera, and the American Opera Center at Lincoln Center, to name a few. She has also appeared as guest soloist with the Houston Symphony and the Utah Symphony among others. Cantor Josephson studied at Hebrew Union College and was invested as Cantor in 1993. She has been the Cantor at Temple Israel of Northern Westchester since 1992.

CANTOR JULIE YUGEND-GREEN, *mezzo-soprano*, is a graduate of Hebrew Union College where she was invested as Cantor in 1994. She is the Cantor at Woodlands Community Temple in White Plains, New York where she produces a cantorial concert each year featuring the graduating class of the School of Sacred Music. This yearly event raises scholarship money for the school. Cantor Yugend-Green specializes in Yiddish music, in particular songs written for the Yiddish Theater.

MARTHA WADE, *pianist* is known for her outstanding vocal accompanying in New York City and the Midwest. As a sought after coach-accompanist, she has assisted in over 150 voice and dramatic studios. In the Midwest, she has played numerous recitals at Kent State, Cleveland State and Akron Universities. Affiliated with the Cleveland Orchestra's Blossom Music Festival and the Ohio Light Opera Company, reviewers have described her accompanying as, "expert", "intelligent and sensitive", and "straight forward and unaffected".

PROGRAM

Shiru L'Adonai.....Lowernce Avery
Cantors Halev, Josephson, Kruk & Yugend-Green

Our Cantorial Heritage

Modim Anachnu Lach.....Jacob Rapaport
Cantor Michael Kruk

V'sham'ru.....William Sharlin
Cantor Yugend-Green

Ani Maamin.....Israel Alter
Cantor Bruce Halev

Esa Einai.....Israel Alter
Cantor Ronit Josephson

Our Yiddish Heritage

Moishele, Main Fraind.....Mordechai Gebirtig
Cantor Michael Kruk

Ikh Zing.....Abraham Ellstein
Cantor Yugend-Green

Reb Dovidl.....arr. Zavel Zilberts
Cantor Bruce Halev

Das Gold Fun Deire Oigen.....Lazar Weiner
Cantor Ronit Josephson

Dudele.....arr. A. Binder
Cantors Josephson & Kruk

Sheyibone Beit Hamikdash.....Israel Schorr
Cantors Halev, Josephson, Kruk & Yugend-Green

PART TWO

Our Liturgical Heritage

T'filah.....David Burger
Cantors Halev, Josephson, Kruk & Yugend-Green

Hashkiveinu.....Eduard Birnbaum
Cantor Bruce Halev

Eilu D'varim.....Ben Steinberg
Cantors Halev & Josephson

Our Sephardic Heritage

Tu Madre Cuando Te Pario.....arr. Richard Neumann
Cantor Michael Kruk

Yom Gila.....arr. Richard Neumann
Cantor Yugend-Green

Scalerica De Oro.....Leon Algazi
Cantor Ronit Josephson

Our Israeli Heritage

Lo T'dah Milchamah.....U. Continiello
Cantor Bruce Halev

Elohai N'shama.....Eliyahu Schleiffer
Cantor Yugend-Green

Lu Y'hi.....Naomi Shemer
Cantor Michael Kruk

Israeli Medley.....Folk Tunes
Cantors Halev, Josephson, Kruk & Yugend-Green

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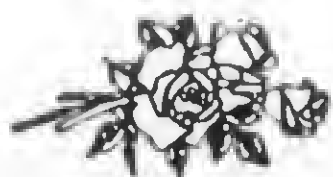
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MOVIE: "PRIEST"

INTRODUCT

A GENERAL

- 1 WITHIN PAST SEV MONTHS MUCH PUBLICITY RE MOVIE:PRST WHICH HAD GRT DL OF WORD OF MOUTH PUBLICITY BT NOW HAS ALMOST DISSAPEARD FRM SCREENS
- 2 PROBLEM IS/WAS THAT OFFICIALS OF CH, PARTIC CARDINL CONDEMND THE FILM BEC OF SEV REFERENCES, PRINCIPALL TO HOMOSEXUALITY
- 3 AS WELL AS OTHR SEXUAL ABBERATIONS PRACTICED AND NOT CONDONED BY THE CHURCH OFFICIALS BY PRIEST
- 4 IT SEEMS TO ME THAT CHURCH IS DOING A DISSERVICE TO ITSELF, ITS PRIESTS AND ABOVE ALL ITS CONGREGATIONS BY NT PERMITTING SOME ASPECTS OF THE TRUTH TO BE SHOWN. PEOPLE NT GIVEN CREDIT OF INDIV THOUGHT

B SPECIFIC

- 1 THS IS, ABV ALL, NT A "DIRTY" OR SLEEZY PICTURE; IT DOES HAVE SOME SCENES WHICH WLD MAKE SOME PEOPLE UNCOMFORTABLE; MOST IS IMPLIED VS SHOWN
- 2 BT THERE IS MORE TO PICTURE THAN THESE FEW SCENES AND THE ISSUE OF PRIESTLY SEXUALITY; IT IS VERY WELL ACTED, WHAT IT SAYS MAKES SENSE & IT DOES ENGAGE U
- 3 THE PROBLEM IS THAT BY SUCH A VIOLENT DISSENT BY O WHO READILY ADMITS THAT HE HAS NT SEEN THE FILM AND WILL NOT DO SO, SALES OF TIX PLUMMETED & FILM LOST
- 4 AGAIN, IT IS A PITY BEC ASIDE FRM GD ACTING, OUR ABILITY TO DISCUSS THE VARIOUS ASPECTS OF CATH LIFE NOW TAKEN AWAY
- 5 WTH SO FEW WHO HAVE SEEN IT OR READ OF IT, WTH WHOM TO DISCUSS IT?

BODY

A CHURCH

- 1 PROBLEM, SEEMS TO ME, IS NT THE FILM BT THE CHURCH
- 2 THE FACE OF THE FAITH HAS CHANGED IN EXTRAORDINARY MEASURE OVER THE YEARS; CERT OVER PAST 30 YRS DESPITE THE PRESENCE OF HIGHLY CONSERVATIVE POPES
- 3 WHAT THESE FIGURES OF AUTHORITY HAVE FOUND WAS THAT IN THE FACE OF MATERIAL AND CONTEMP NEEDS SOME OF THE TEACHINGS OF THE FAITH ARE CAST ASIDE
- 4 THS, IN MY VIEW, DOES NT MAKE CATH ANY LESS RELIGIOUS BT PLACES A DIVISION BETWEEN AUTHORITY AND PEOPLE = A SITUATION WHICH CAN NT BODE WELL FR THE FUTURE
- 5 REFER, OF C, TO BIRTH CONTROL, SEXUAL PREFERENCES, ABORTION, LENTEN PRACTICES AND MUCH MORE. ONE HAS FEELING THAT AT TIMES CH AND PEOPLE AT OPP ENDS OF A PRACTICING RELIGION AND WHEN WILL THESE OPPOS EVER MEET TO UNITE OR REUNITE THE FAITH?

B FILM

- 1 MUCH OF WHAT IVE SAID REFERS ALSO TO FILM, SIMPLY ENTITLED "PRIEST"; IF U CAN STILL FIND IT, SEE IT
- 2 TELLS THE STORY OF YOUNG P WHO IS A GD STUDENT IN SEMINARY, AND IS CERTAIN OF HIS FAITH AND HIS PLACE BT UPON BECOMING PART OF 1ST PARISH FINDS PROBLEMS
- 3 HS SR. P IS LIVING QUITE OPENLY WTH HOUSEKEEPER, A WOMAN HE CAME TO KNOW AS A MISSIONARY IN S.AM AND WHOM HE BROUGHT NORTH TO THIS COUNTRY. THE NOVICE P IS APPALLED *as much as I!*
- 4 THS SHOCK IS AUGMENTED BY OUR KNOWLEDGE THAT THE P IS HOMOSEXUAL; IN THE EVE, AFTR HIS DUTIES, HE REMO HIS COLLAR, PUTS ON A LEATHR JACKT AND GOES OFF ON HIS MOTOTCYCLE TO CRUISE THE GAY BARS
- 5 RULES ARE BROKEN, FAITH PLACED IN QUESTION, WE KNW THE OUTCOME BT, AS IN SO MANY THINGS, ISSUES AND LF ARE NOT CLEARLY "WHITE" OR "BLACK" BT OFTN GREY!
- 6 THE OLDER SEX-INVOLVD P WHILE NO LONGER CELIBATE DOES SPK TO THE NEEDS OF THE PARISHIONERS; HE TAKES CARE OF THEM, HE COUNSELS THEM RE THEIR JOBS AND TH OPPRESSIVE ECO SYSTEM WHICH KEEPS THEM IN PLACE
- 7 THE YOUNG HOMO~~s~~ FINDS HIMSELF IN A CONFESSIONAL LISTENING TO A YOUNG GIRL OF HIS PARISH SPEAKING OF INCEST IN THE HOME. HE NEVER LEARND THS IN SCHOOL!
- x 8 WHAT TO DO NOW? HOW SOLVE/RESOLVE THE ISSUES? AND THESE ONLY THE MOST OBVIOUS, THE ONES ON SURFACE OF PEOPLES' LIVES. *absolute!*
- 9 1 EX: THE GAY P LOVER, ALSO A RC, APPEARS AT MASS TO TAKE COMMUNION BT HIS FR WILL NT GRANT IT; THINK OF THE DILEMMA: THE GAY P WITHHOLDS REL SANCTIONS FRM THE MAN WTH WHOM HE PERSONALLY INVOLVED; DOES HE WITHHOLD WAFER FRM HIMSELF? ~~AND OLDER P KNOWS!!!~~

C DOGMA

- 1 WHAT IS HAPPENING IN FILM IS THAT SEV DOGMAS BORKEN AND THAT IS NT ACCEPTABLE BEHAVIOR FR PRIESTHD
- x 2 *because he found out* P HAS NO AUTHORITY; THE FATHR INVOLVD IN INCEST SIT CHALLENGES P, TAUNTS HIM, SCORNS HIM AND P = NO POW BEC HE CERT CAN NT BRK SEAL OF CONFESSIONAL *+ is himself*
- 3 WE ~~ALSO~~ SPK OF CONCEPT OF CELIBACY; ALL ARE INVOLVD BEC IT IS SO HARD A TASK FOR MAN AND THE REPEATED ~~SHOTS~~ OF NEAR-NAKED J ON CROSS SENDS A HIDDEN MESSA ALL THE TIME: P ATTRACTD TO J, AS ~~HE~~ SHOULD BE, BT
- 4 IN REAL LIFE, THIS ATTRACTION BETWEEN 2 MEN = EVIL AND IF U PRUSUE ISSUE OF HUMANITY OR DIVINITY OF J AND THE LEVEL TO WHICH ORDINATION HAS ~~PLACED~~ THE P THEN FURTHER CONFLICTS OF CONSCIENCE BEC P NOW NO

III

LONGER A MAN! BT WTH POWER TO GRANT ABSOLUTION IN LF
AND AT TIME OF DTH, HAVE CONNECTN BETWEEN THE "GODS".

CONCLUSION

A GENERAL

- 1 P IS DIFF FRM R; WE SIMPLY TEACHERS WHO PRESUMABLY
KNOW MORE THAN DOES THE LAITY RE J SUBJECT MATTER;
ALSO, WE NOT CELIBATE, NOR HAVE A CONCEPT OF THE CON-
FESIONZL AS DOES THE ~~PRIESTHOOD~~ CHURCH
- 2 OUR LIVES EASIER? NT NEC BEC WE HAVE ISSUES OF CONSO
AND REALITY AS WELL AND THERE IS THE FURTHER DIFF
BETWEEN THOSE OF US WHO ARE "LIB" AS VS "ORTHO" IN
ALL OUR MANY SHADINGS AND HUES.
- 3 BT WHAT BINDS PR AND R = WE BOTH HUMAN AND AS SUCH
WE WEAK AS WELL AS STRONG, HONEST OR HYPOCRITICAL,
STRAIGHT OR NOT SO STRAIGHT AND IN EV INSTANCE, AS
WE ARE HUMAN, WE FEEL THE SAME DEPTH OF PAIN →
- 4 IN OUR CONGREGANTS AS WELL AS IN OURSELVES. THE DIFF
IS THAT SOME OF US ADMIT IT MORE ^{readily} THAN OTHERS BT ALL
OF US SUFFER AND OFTEN WE HURT FR OTHERS AND OURSELVS

B SPECIFIC

- 1 SO MANY P LEAVING THE CH, SO FEW MEN ARE ENTERING
RABBINATE THAT IT IS A PITY. MANY GO TO WORK AT THE
CONTEMP MACHINES OF COMMERCE BEC THEY DONT TALK BACK
AND THE P LV IN ORDER TO ESCAPE THE AUTHOR & DEMONS
- 2 THE CERTAINTY WE ALL HAD IN SCHL DOES NT HOLD TRUE
IN REAL LIFE; THE SLICE OF REALITY SUPERCEDES THE
PIETY AND PLATITUDES OF THE CATECHISM; THE STRENGTH
WE ND AND THE STRENGTH WE HAVE: NT NEC OF SAME INTEN-
SITY. WE NO LONGER THE PERFECT ROLE MODEL
- 3 SORRY THAT "PRIEST" NO LONGER CURRENT AS A MOVIE BT
AS ~~A SLICE OF~~ "LIFE" IT SURELY IS AND CONT TO BE; SEE
IT IF YOU CAN BEC IT IS A VERY GD FILM & MAKES U THINK
- 4 IT CAN NT BE COMPARED TO A J THEME OR TO RABB PROFF
BT IT IS A THEME WE CAN ALL APPREC AND FEEL WITH &
AT VERY LEAST, APPREC THE LOCAL, AV PRIEST WHO LVS
IN SO DIFF A MANNER THAN WE DO
- 5 THR TASK, THR PLACE IS VERY DIFFIC & I APPREC IT.

AMEN

HEB TAB., FRID EVE., MAY 12, 1995
REVIEW OF FILM: "PRIEST"

AD ED: 4: PBK, "THE AMIDAH"

INTRODUCT

A GENERAL

- 1 FR PAST SEV MO, 1X @ MO, SPOKEN RE J PBK AND IN A SERIES OF LECTURES EXPLAINED ITS HIST, BORCHU, THE SHEMA AND THS EVE WANT TO SPK OF THE "AMIDAH"
- 2 THESE, OF C, ARE PRAYERS WHICH WE FAMILIAR WTH; WE SAY THEM AT ALL SRVICES BT, AS IS THE CASE, WITH AL OF J TRAD, THINGS NT AS SIMPLE AS APPEARS AT 1 GLNC
- 3 FR EX, AMIDAH IS BT 1 OF 3 NAMES FR THS CENTRAL PRAYER OF OUR DAILY SERVICE; AMIDAH IS MOST OBV BEC WORD REALTES TO STANDING UP WHICH IS HOW WE SAY IT
- 4 FURTHER NAMES: HATEFILAH = "THE PRAYER" BEC IT IS CENTRAL TO OUR TRAD
- 5 AND WE ~~think~~ ^{believe} IT IS MORE AT THE CORE EVEN THAN T RD BEC T RD ONLY 3X A WK WHERE AS HATEFILOH RD/SD 3X A DAY & DEPENDING ON KIND OF DAY, (HOLI) EVEN MORE X

B SPECIFIC

- 1 BT THAT IS NT EVEN THE MAIN NAME BY WHICH WE KNOW THS PRAYER; IT IS SHEM EZRE = 18 AND REFERS TO THE FACT THAT THE PRAYER IS COMPOSD OF 18 SEP BENEDICT
- 2 BT EVEN THESE NT ALWAYS THE SAME ~~ONES WHICH ARE RE-
CITED~~ ^{rec} THE ORDER DIFFERS RE CERT OCCASIONS. ~~AND~~ THE IS NO CERTAINTY AS TO WHEN EACH OF THESE BENED CAME INTO THE CONTEXT OF THE PRAYER OR WHY IT DID
- 3 FR EX, SOME BENE MENTND EARLY ON BT WERE EXPANDED IN TERMS OF THR TXT, HISTORICAL CIRCUMSTANCE SO THAT PARAGRAPH/BENE WHICH BEGAN NT SAME AT END
- 4 THE PRAYER, SHEM EZRE, EVOLVD AS DID ALL OF JUDAISM

BODY

F FACTS

- 1 LETS TRY TO APPRECIATE SOME ISSUES OF FACT AS THSE RELATE TO THESE BENEDICTIONS, ALL 18 OF THEM.
- 2 FR EX, BENE[?], SINCE THEY SHLD COME FRM THE HRT, WER NT WRITTEN DOWN AT FIRST ACC TO WISHES OF RABBIS = MANY OF 1ST THEMES AND ORDER WERE LOST TO US
- 3 NT TILL C. 1000 CE BEGAN TO BE WRITTEN DOWN AS THE 1ST PBKS WERE ORGANIZD (AS I ALREADY EXPL IN 1ST TALK). DO KNOW THAT SOME IDEAS ALREADY IN TALMUD
- 4 ANOTHR FACT: ALL OF THE PRAYERS IN 1ST P PLURAL "WE" AND EVEN WHEN AMIDAH IS REPEATED SILENTLY, AS IT OUGHT TO BE, BY EACH INDIV, ON INDIV BASIS, STILL SPK IN TERMZS OF "WE" BEC ALWAYS PART OF MINYAN
- 5 A 3RD FACT: DEFINITE INFLUENCE, AS P WRITTEN DOWN, BETWEEN SEPH & ASHKEN RITUALS; FR EX: THE SIM SHALM P AND SHALOM RAB = SAME SENTIMENT YET SIM = SEPH AND SHALOM RAV ASSOC WTH ASHKENAZIM
- 6 AND A FINAL FACT: WHILE NT ALL 18 BEN^{ke} RECITED AT

EACH SERVICE EVEN 6 OR ¹¹7 OR 8 BENEDICT TOO MUCH AT
SOME TIME OF PERSONAL CRISIS AND THEREFORE, A TYPE
OF ABBREVIATED SHEM EZRE CAME INTO BEING
7 AND IT IS CALLED "HAVINENU" = "GIVE US UNDERSTAND-
ING" TO BE USED IN TIMES OF EMERGENCIES AND EVEN IN
THIS CONTEXT THERE ARE DIFF VERSIONS AND PTS OF
EMPHASIS. JUD ALLOWD FR INDIV NEEDS WTHOUT DEFINE
8 & FINALLY, P SAID SILENTLY FIRST & THEN ALOUD SO
THAT UNED WHO CANT RD OR CANT QUICKLY GRASP MEANING
HEARS TEXT AND, WITH ALL OTHERS, IS OBLIG TO SAY AM
B PERSONAL THEMES
1 WHILE GD ADDRESSD 1ST AND EACH BENE ENDS "BARUCH..."
THERE ARE ~~MORE~~ ^{a phrase} ALL-ENCOMPASSING THEMES AS WELL; WE
MAY HAVE MOST FAMOUS = "KEDUSHA" BT WHO NT MOVED BY
THE PARAGRAPH DEALING WTH RECOVERY FRM ILLNESS?
2 OR, THERE IS THE TRAD, THAT CERT BENE WHICH REFER
TO NEEDS OF MAN BE OMITTD IN 18 OF SHABBAT/ BEC IF
MAN WLD RECITE THEM, HE WLD RECALL HIS DISTRESS &
ANXIETIES & THUS NT BE JOYFUL AS SHABBAT REPRESENTS
3 WE ASK, IN ADD, FORGIVENESS OF SIN, THAT TEMPLE
SAC BE RESTORED, WE WANT JERUS TO BE REBUILT, KING-
DOM OF DAVID RECALLD, IN ADD TO INGATHERING OF
ALL CAPTIVES
4 THESE LAST FEW ARE TYPICALLY ORTHODOX THEOLOGY NO
LONGER ACCEPTD WITHIN REFORM MOVEMENT AND U CAN
SEE WHY: DONT WANT SAC, DAVIDIC DYNASTY, & JERU IS
NO LONGER IN STATE OF DISREPAIR AS EARLY THEME YRS
5 AND SOME OF THESE THEMES EVEN APPLICABLE TO HISTOR
FORCES; AS FR EX: INGATHERING OR REDEMPTION OF EX-
ILES AS THIS APPLIED OVER THE CENTURIES
6 AND WHILE AT OTHER TIMES, WTH ANOTHR BENE, THERE
WERE REF TO DISSIDENTS OR THE WICKED AND THIS MIS-
INTERPRETED AS BEING VS X!, CHANGE WORDING TO HERE-
TICS AND THE WICKED WHO STRIVE AFTR OTHER GDS = J!
7 THERE ARE ALSO SEV SUB-TEXTS, NT ONLY ON INDIV
BASIS: NATIONAL ASPIRATIONS DEAL WTH MESSIANIC
SPECULATIONS AND, ABOVE ALL, GENERAL HUMAN NEEDS
BTH SPIRITUAL AND MATERIAL WERE ALWAYS INCLUDED IN
PRAYERS, EVEN SO SPECIAL A ONE AS THIS CENTRAL ONE
8 IMPRESSION THEREFORE IS IMMENSE: SHEM SAID 3X @DAY,
4X ON A HOLIDAY, 5 X ON YK AND SPEC ADD ON FAST DAY
SO THAT, IN BRIEF, CANT ESCAPE BASIC MESSAGES OF
G'D AND HUMANITY & HOW THESE INTERRELATE, EVER

CONCLUSION

A GENERAL/REFORM

1 ALREADY INDIC THAT 18 EVOLVD & TO THS MIX, WE AS

III

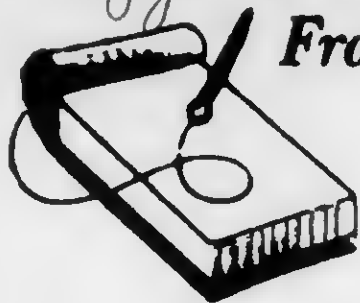
- REFORMERS/LIBERALS ADDED OUR PHILO/THEOLOGY
- 2 ALREADY INDICATED RE SAC/DAVIDIC HOUSE. ETC BT
LK AT CHANGE WE BEGINNING TO MAKE IN OPENING PARA
GRAPH WHICH IS CALLED "AVOT" = FATHERS
 - 3 WE HAVE ADDED "MOTHS" TO "FATHRS"; PLUS NT ONLY
GD OF A, I & J BT ADDED THE NAMES OF THR WIVES:
S, REB, LEAH & RACHL = TO DECREASE EMPH ON MASCULIN
 - 4 SOME WLD SAY THS HERETICAL BT WE IN GD COMPANY WTH
THOSE OF THE PAST; RESURRECTN OF DEAD IN 2ND = ARGU
MENTS BETW SADD/PHAR; KINGDOM OF ARROG IN 12TH =
VS ROMANS; 14 & 17TH CLD NT HAVE BEEN WRITTEN IN
ITS PRESENT FORM BEFORE DESTRUCTION OF TEMPLE
 - 5 SEE, THEN, CHANGE AND WE A PART OF IT
- B SPECIFIC
- 1 THS THEN A P WHICH MUST BE TAKEN SERIOUSLY, IT
SPKS OF THE HIST OF OUR PEOPLE. IT REFLECTS ITS BE-
LIEFS AND IT IS AT THE VERY CORE OF WORSHIP
 - 2 WE OFTEN MAKE A BASIC MISTAKE: THAT T READ OR THAT
SERMON ARE AT THE CENTER BT NT SO IT IS SHEM EZRE.
AND, AS U KNOW, IN MUSSAPH OF HOLYDAYS, INCLUDES
EVEN THE SHEMA; ~~WE SING IT WTH GUSTO~~
 - 3 ~~BT~~ THE MESSAGE IS VERY DEEP AND BASIC AND REWARDING.
WE STAND FOR A PURPOSE, WE STAND BEC OF RESPECT
AND, THEREFORE, AT THE VERY LEAST, WE SHOULD BE
AWARE OF WHAT THS PRAYER MEANS. THAT PURP OF THSTLT
AMEN.

HEB TAB., FRID EVE., MAY 19, 1995

THE J PRAYERBK: PART 4: "AMIDAH"

① lit. fig.

Hung: ~~Vargha~~ Horvath - 861-7580 (1944)
Hungary



From the desk of

RLA

A.P.C.

985

5800

wh 57 4/24

Stanley Stahl

885-7771 - 7 490-2525

Found for X Rescuers
of ADL

Coming of Age etc.

Yiro, Yu, etc

Sander Bernhardt

F. Dickerson

4th Hungarian who got medal

Belgium (N.J.) One of Righteous

Prof. Lillian Gaffne - 201-692-
Lillian after Service 10th 2838

Hidden children: talk abt themselves
just abt. talk re rescuers

child price: 885-7900

Belg, Holl, Fr

Honorarium

C200 =

Sp Bureau

Ann Shore

hes vol

h = 516-482-2989

+ Virena
Roxie's hopes

Jath = POW - Fr
Roth = Belg

Dasha Rittenberg
36 W72
866-7320

Harvey Schulweiss
9W57 10019
212-407-2170
Fax: ⁽²¹²⁾ 407-2165

will stay in cryptwood
channel 11
Föhtje VOS
story in book
1904
woodstock
12498 10. 448
Holland
saved 36
914-679-6936

Mrs. Elsie Memei - Hungary
718-275-13K7

3 day old baby picked up in
Romania

Srene Opdyke

Poland

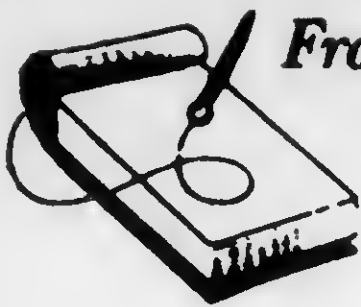
714-996-2760

Yerba Linda

files "The Courage to
Care"

vid 12 juvs

* Woodstock bus to
R* 17 - Karamas!
Jalve her home said #17



From the desk of

R.L.L.

b. 1909 in Amersfoort, H
m Am.

f = career army officer, 8th in north
m = int; transl 52 bles from E, F & G → D

fr - fs = Alu Kuyper - pr - m
Koris 103 - also in fr

Zolitz - journalist in P, cor wedd of Feroukic

began the 7 couple rec - night
keep - suitcase till & return
= a fr → a J W!

no dist. int - all D!

→ child in danger, etc. → undergr.

1 couple - musicians; Thud in Tr
J → seen in US → wdr

secret tunnel, dd end sh → bushes →

chief of P. The fr & warned them open woods

Danger re the ch - resentment

36 people hiding at 1 time

1 couple entire war

to US in 51; 1st ch camp fr UN → summer camp

Part V d 1990

hero - right G ≠ motivated by "respect for
life"



From the desk of

R.L.L.

occasion we recall today =
how ~~great~~ enormous tragedy - 55 yrs
ago

a war \Rightarrow 11 mill \times

6 mill \Rightarrow 7; 1 1/2 m = ch

Wiesel re J Camp of WW II

"not all victims were Jews but
all Jews were victims."

A general principle but were exceptions
indiv were saved, fragments, artifacts
in diff ways: the episode

For entire village

R/O Ross in Holland.

such design as right G by Tereul

How identify That altruistic personality?

unselfish, giving, sense of morality

a respect for life

Usually, don't; That person comes to fore re
events, experiences, pushed to limit

"so far - no further" no matter how

Reason? \Rightarrow here of demands of humanity

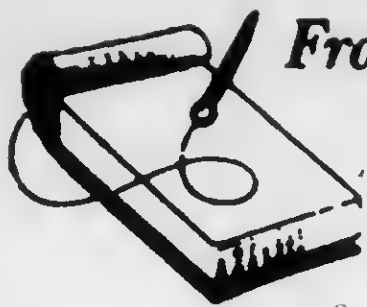
the ground - there is right G to be found?

likes like @ of us - That the pt

old he @ of us - in times of turmoil \Rightarrow stand
out/up

Any obs, readily identifiable character?
no - because of right it is inside/situation
courage, integrity, show: never for life
To Those indiv we owe debt of gratitude
They saved life & in midst of
despair, allowed a flicker of hope
in justice, survival, faith.

LISA WATSON
JASON LAUFER } fr-ch of swm.



From the desk of

R.L.L.

occasion we recall today =
how ~~small~~ enorm. tragedy - 55 yrs
ago

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6 mill \Rightarrow f; $1\frac{1}{2}$ m = ch

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as in museums

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R/O Ross in Holland.

each design as right & by Tured

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event, experiences, pushed to limit

"so far - no further" no matter how

Reason? \Rightarrow here of demands of humanity

the ground - there is right & to be found?

likes like @ of us - That the pt

old he @ of us - in time of turmoil \Rightarrow stand
out / up

Any obs, readily identifiable character?
no - because qual. of right & is inside/situation
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LISA WATSON
JASON LAUFER } fr-ch of swm.



Gay Block

Yehuda and Yehuda

The Jewish Foundation for Christian Rescuers/ADL (JFCR/ADL) was established in 1987 by Rabbi Harold Schulweis to repay a moral debt of gratitude on behalf of the Jewish people to Christian rescuers who risked their lives to save Jews during the Holocaust.

- The Foundation seeks to identify, honor and support these exemplary men and women. Currently the Foundation supports, on a monthly basis, 1,200 aged and needy Christian rescuers in 26 countries.
- The Foundation's educational programs include seminars on altruistic behavior and moral courage and a curriculum for junior and senior high school students that teaches the values of moral courage and altruism based on the stories of Christian rescuers. The program perpetuates the legacy of these brave people and helps to offset the rhetoric of Holocaust deniers. Integrating the heroic deeds of the rescuers with the horrors of the Holocaust has proven to be an effective vehicle to encourage high schools and colleges across the country to include the history of the Holocaust and the Christian rescuer in their curricula.

The Foundation operates with its own Board of Trustees, budget and independent fundraising program. The JFCR/ADL works closely with Yad Vashem, Israel's Holocaust Remembrance Authority, on the crucial issues of rescuer documentation and verification.



Gay Block

Pastor Mare Donadille

During the Holocaust while the world looked away, there were a small number of exceptional and compassionate men and women who risked their lives to save Jews. For months, and even years, these rescuers performed acts of heroism, risking prison, deportation, their families' lives and death.

- They hid Jews in attics, cellars and barns.
- They provided food and clothing, false papers and money for escape.
- They passed off Jewish children as their own.

✓ Today, many of these exemplary people continue to be ostracized for the help they gave Jews. Many are in need of assistance.

- They are old – in their 70s, 80s, and 90s.
- They are poor. In the former Soviet Union and Poland, steep inflation erodes pensions, while food, rent, and utility costs soar.
- Many are in ill health.

Your support will help the Jewish Foundation for Christian Rescuers/ADL in repaying a moral debt of obligation to 1,200 of these unique individuals, living in 26 countries, so that they may live out the rest of their years in dignity. Your support will also enable the Foundation to add some of the hundreds of other Christian rescuers in need to the Foundation's list of rescuers being supported.



Anna Cimantova

The Jewish Foundation for Christian Rescuers/ADL Honor A Rescuer Program enables congregations, Hebrew schools, community organizations and interfaith groups to join with the Foundation in supporting a Christian rescuer.

The program matches organizations with a "Righteous Among the Nations" supported by the Foundation. If you choose to have a personal relationship with the rescuer, the Foundation will provide you with the rescuer's name, address, and a complete rescue story. You can determine how involved you would like to be with your rescuer and can design a program which works for your congregation. The Foundation will provide you with suggestions as to the different ways you can become involved with your rescuer in a meaningful, very special way.

The annual commitment is \$1,000. We are hoping that congregations, once making this commitment, will continue with the program year after year.

The foundation provides a series of educational materials: books, teaching guides, and videotapes. These materials can be used by your congregation, religious school, youth group as well as for interfaith activities in your community.

Foundation staff and volunteers are available, depending on the location of your congregation, to discuss the program with your board of directors, executive committee, Sisterhood, Brotherhood, religious school, social action committee and/or Holocaust committee.

It is too late to thank the thousands of Christians tortured and murdered by the Nazis and their collaborators because they helped Jews, or those men and women, like Oskar Schindler, who have since died. But we can – and should – help those remarkable rescuers alive today who are old and in need. Your congregation's participation in the Honor A Rescuer Program will help the Foundation continue to repay a moral debt of obligation to 1,200 of these unique individuals, so that they may live out the rest of their years in dignity.

Righteous Among the Nations – The title given by Yad Vashem, Israel's Holocaust authority, to a non-Jew who saved Jews during the Holocaust.

RESCUERS

PORTRAITS OF MORAL COURAGE IN THE HOLOCAUST

GAY BLOCK AND MALKA DRUCKER

Prologue by
CYNTHIA OZICK

Afterword by
RABBI HAROLD M. SCHULWEIS

Holmes & Meier Publishers, Inc.
New York • London

BACKGROUND

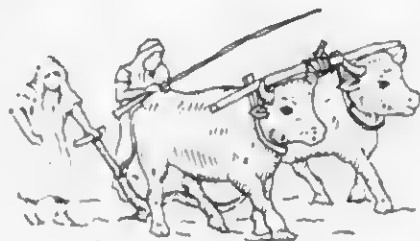
The one holding the goad pays. Ancient plows — including their blades — were mostly made of wood. During plowing they were liable to break for two reasons: either when the blade struck a stone or other hard object, or when the plow was turned too sharply while the blade was still in the earth. Not only in the second case but also in the first, a certain amount of responsibility fell upon the worker who was holding the goad and driving the animal, because he should have steered it away from rocky ground. Nevertheless the Gemara concludes that it is the worker holding the plow who must take the most care and raise it from the earth both in stony places and also when making sharp turns.

LANGUAGE

Goad. This is an Aramaic word meaning goad, but a cognate Hebrew word that means "spur" is used in Isaiah 28:28, and this meaning is also found in several medieval Hebrew texts.

REALIA

Goads and plows.



This drawing depicts two people plowing with two animals yoked together. One guided the animals while holding on to the goad (פרשא), while the other maneuvered the plow by means of the handle (מנא), making sure that the plow would not strike a rock.

SAGES

רב שישא בריה דרב אידי Rav Shesha the son of Rav Idi. A Babylonian Amora of the fourth and fifth generations, Rav Shesha (or, as he is sometimes called, Rav Sheshet) was the son of the Sage Rav Idi bar Avin, who belonged to the third generation of Babylonian Amoraim. Rav Shesha discusses

TRANSLATION AND COMMENTARY

GEMARA ¹היכא דלא שני The Mishnah dealt with cases where the hirer deviates from the rental agreement, and it ruled on the hirer's liability for any damage that ensues. The Gemara now opens its discussion by asking: If the hirer did not deviate from the rental agreement — as opposed to the situation in the cases discussed in the Mishnah — but the plow was nevertheless damaged while in use, who must compensate the owner? The hirer is clearly not at fault, since he followed the owner's instructions. The Gemara, however, assumes that the owner can demand compensation from the workers who operated the plow. Now, since plowing is ordinarily done by two people working as a team, with one person goading the animal which is pulling the plow and the other maneuvering the plow, the question arises as to which of the two is liable.

²The Gemara replies: Rav Pappa said: The one holding the goad pays, since he did not steer the animal carefully and thus caused the plowshare to break. ³But Rav Shesha the son of Rav Idi said: The one holding the plow pays, since he must have inserted the blade of the plow too deeply into the ground or outside the furrow, thus causing it to break.

⁴The Gemara now renders a final Halakhic decision regarding this dispute: And the law is: The one holding the plow pays. ⁵But if the area plowed is a place known to be full of stones, both of the workers must pay, since both should have known that rocky terrain was likely to damage the plow.

⁶The Gemara now moves on to a new discussion: Rabbi Yohanan said: We have learned the following Tosefta (*Bava Batra* 4:6): "If someone sells a cow to another person, ⁷and at the time of the sale he tells the buyer: 'Be aware that this cow gores, bites, kicks, and habitually lies down,' i.e., the seller states that

Where he did not change it. The Gemara is dealing with a case where the hirer adhered to the terms of the rental agreement, and is discussing the workers' liability for damage. However, a question arises with regard to a case where the hirer violated the terms of the rental agreement: Are the workers responsible for damage in such a case?

Some Rishonim maintain that when the hirer is liable because he violated the terms of the agreement, the workers are exempt from all liability. Thus, if the hirer used the animal

Who pays? "If two people are plowing together, and the plow is damaged, the person maneuvering the plow is liable because he was negligent. But if the workers were

LITERAL TRANSLATION

GEMARA ¹Where he did not change it [his rental agreement], who pays?

²Rav Pappa said: The one holding the goad pays. ³Rav Shesha the son of Rav Idi said: The one holding the plow (lit., "implement") pays.

⁴And the law is: The one holding the plow pays. ⁵And if it is a place which is known to be stony, both of them pay.

⁶Rabbi Yohanan said: "[ו]ן someone sold a cow to his fellow, ⁷and he said to him: 'This cow is a gorer, a biter, a kicker, an animal that habitually lies down,'

RASHI

גמרא והיכא דלא שני — ואין לבעל הפרה למנוע לו כלום, ואלו שהיו צפועלמו המנהיג והאוחז יחד — שמרים היו, איזה מהן פושע צפועלמו הקנקן? דנקיט פרשא — מרדע, הוא משלם, שלא כוון את הפרה יפה, ועל ידי שעיוות את השורה של מענה — נשבר הקנקן. דנקיט מנא — משלם — שהעמיק יותר מדאי בארץ. והלכתא דנקיט מנא משלם — שאלו לא העמיקו יותר מדאי לא היה נשבר צפועלמו השורה. ואי דמחזקא בגונדרי — שהיה ידוע להם צהר שמעלה אצנים ולונמא וטרשין. תרווייהו משלמים — שהיה להם להזהר מאד, וכדצר מועט שעיוות אף המנהיג הוא נשבר, והו דצר המוטל צפועלמו.

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HALAKHAH

plowing rocky terrain, both the person goading the animal and the person maneuvering the plow are liable." (*Shulhan Arukh*, *Hoshen Mishpat* 309:4.)

RESCUERS

PORTRAITS OF MORAL COURAGE IN THE HOLOCAUST

GAY BLOCK AND MALKA DRUCKER

Prologue by
CYNTHIA OZICK

Afterword by
RABBI HAROLD M. SCHULWEIS

Holmes & Meier Publishers, Inc.
New York • London

BACKGROUND

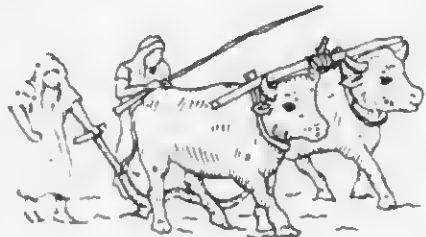
הַיֵּקָא דְלֵא שְׁנֵי The one holding the goad pays. Ancient plows — including their blades — were mostly made of wood. During plowing they were liable to break for two reasons: either when the blade struck a stone or other hard object, or when the plow was turned too sharply while the blade was still in the earth. Not only in the second case but also in the first, a certain amount of responsibility fell upon the worker who was holding the goad and driving the animal, because he should have steered it away from rocky ground. Nevertheless the Gemara concludes that it is the worker holding the plow who must take the most care and raise it from the earth both in stony places and also when making sharp turns.

LANGUAGE

גִּמְרָא Goad. This is an Aramaic word meaning goad, but a cognate Hebrew word that means "spur" is used in Isaiah 28:28, and this meaning is also found in several medieval Hebrew texts.

REALIA

גִּמְרָא וְקִנָּא Goads and plows.



This drawing depicts two people plowing with two animals yoked together. One guided the animals while holding on to the goad (פְּרָשָׁא), while the other maneuvered the plow by means of the handle (קִנָּא), making sure that the plow would not strike a rock.

SAGES

רַב שִׁישָׁא בְרִיהּ דְרַב אִידִי Rav Shesha the son of Rav Idi. A Babylonian Amora of the fourth and fifth generations, Rav Shesha (or, as he is sometimes called, Rav Sheshet) was the son of the Sage Rav Idi bar Avin, who belonged to the third generation of Babylonian Amoraim. Rav Shesha discusses

TRANSLATION AND COMMENTARY

GEMARA **הַיֵּקָא דְלֵא שְׁנֵי** ¹The Mishnah dealt with cases where the hirer deviates from the rental agreement, and it ruled on the hirer's liability for any damage that ensues. The Gemara now opens its discussion by asking: If the hirer did not deviate from the rental agreement — as opposed to the situation in the cases discussed in the Mishnah — but the plow was nevertheless damaged while in use, who must compensate the owner? The hirer is clearly not at fault, since he followed the owner's instructions. The Gemara, however, assumes that the owner can demand compensation from the workers who operated the plow. Now, since plowing is ordinarily done by two people working as a team, with one person goading the animal which is pulling the plow and the other maneuvering the plow, the question arises as to which of the two is liable.

²The Gemara replies: Rav Pappa said: The one holding the goad pays, since he did not steer the animal carefully and thus caused the plowshare to break. ³But Rav Shesha the son of Rav Idi said: The one holding the plow pays, since he must have inserted the blade of the plow too deeply into the ground or outside the furrow, thus causing it to break.

⁴The Gemara now renders a final Halakhic decision regarding this dispute: And the law is: The one holding the plow pays. ⁵But if the area plowed is a place known to be full of stones, both of the workers must pay, since both should have known that rocky terrain was likely to damage the plow.

⁶The Gemara now moves on to a new discussion: Rabbi Yohanan said: We have learned the following Tosefta (*Bava Batra* 4:6): "If someone sells a cow to another person, ⁷and at the time of the sale he tells the buyer: 'Be aware that this cow gores, bites, kicks, and habitually lies down,' i.e., the seller states that

הַיֵּקָא דְלֵא שְׁנֵי **Where he did not change it.** The Gemara is dealing with a case where the hirer adhered to the terms of the rental agreement, and is discussing the workers' liability for damage. However, a question arises with regard to a case where the hirer violated the terms of the rental agreement: Are the workers responsible for damage in such a case?

Some Rishonim maintain that when the hirer is liable because he violated the terms of the agreement, the workers are exempt from all liability. Thus, if the hirer used the animal

LITERAL TRANSLATION

GEMARA ¹Where he did not change it [his rental agreement], who pays?

²Rav Pappa said: The one holding the goad pays. ³Rav Shesha the son of Rav Idi said: The one holding the plow (lit., "implement") pays.

⁴And the law is: The one holding the plow pays. ⁵And if it is a place which is known to be stony, both of them pay.

⁶Rabbi Yohanan said: "[ו] someone sold a cow to his fellow, ⁷and he said to him: 'This cow is a gorer, a biter, a kicker, an animal that habitually lies down,'

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— מרדע, הוא משלם, שלא כוון את הפרה יפה, ועל ידי שעיוות את השורה של מענה — נשכר הקנקן. דנקיט מנא — קנקן. משלם — שהעמיק יותר מדאי בארץ. והלכתא דנקיט מנא משלם — שאלו לא העמיקו יותר מדאי לא היה נשכר נעיוות השורה. ואי דמחזקא בגונדרי — שהיה ידוע להם נהר שמעלה אבנים ולונמא וטרשין. תרווייהו משלמים — שהיה להם להזהר מאד, וכדנר מועט שעיוות אף המנהיג הוא נשכר, והוי דנר המוטל בספק.

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HALAKHAH

Who pays? "If two people are plowing together, and the plow is damaged, the person maneuvering the plow is liable because he was negligent. But if the workers were

plowing rocky terrain, both the person goading the animal and the person maneuvering the plow are liable." (*Shulhan Arukh, Hoshen Mishpat 309:4*.)

AART AND JOHTJE VOS

Aart and Johtje Vos credit their love for each other for giving them the strength, patience, and courage to harbor Jews in their home in Holland throughout the war. He is a purely good man whose innate love for all sentient beings seems to guide his actions. Johtje is no less good, but she is more intellectual and articulates for both of them their experience of hiding Jews, with their four small children in the house, during the war. We sit in their splendid country home in Woodstock, New York, with spring flowers all around, indoors and out. Their oldest daughter, Hetty, joins us for the first part of the interview, sharing with us the ambivalent pride and love she feels for her courageous parents who risked her life as well as theirs. At lunch, after the formal interview, Aart shyly tells us of the illnesses he has suffered in recent years. The doctors tell him that it is from the stress of the war.

JOHTJE: I was born in 1909, in Amersfoort, near Amsterdam. My father was a career army officer, and my mother was the most wonderful woman I've ever met in my life. She was highly intelligent and had a terrific sense of humor. She translated fifty-two books from English, French, and German into Dutch. She had to do it secretly using my father's name, because women weren't permitted that kind of recognition then. So my father, who was brilliant in mathematics but couldn't speak a word in any other language, got the credit for all her work.

My father's father was Abraham Kuyper, a famous prime minister of Holland. Many streets are named after him. Aart comes from a very famous father, too. His name was Floris Vos, and he was also in government, but on the opposite side. My grandfather was very right-wing, and my father-in-law was very left-wing. Floris Vos was responsible for building a model farm called Du Basel, which is a nature monument in Holland and still attracts many tourists. Aart worked there as a young man; he had a degree in agriculture and was supposed to follow his father, though he was the middle child of seven brothers and two sisters. Aart's mother was lovely and interesting, and was always with her children. Aart grew up in Bussum.

As a young woman, I went to live in Paris to be a free-lance journalist, which was a scandalous thing at the time. My parents were horrified at the idea. I went to Egypt to cover the wedding of King Farouk for the Dutch press. I was already married then, to a painter I met in Paris. He was a German, a good one, not a Jew, but anti-Hitler. We moved back to Holland because I wanted my children to be born and take their first steps on



Johtje and Aart Vos, 1944.

earth in Holland. My father gave us a house in Laren, which is an artists' colony near Amsterdam, very much like Woodstock, where we live now. We had two children, and then we divorced in 1940. Aart and I married in 1942, and continued to live in my home in Laren.

The first thing we did during the war was keep a Jewish couple, friends of ours, overnight. I want to say right away that the words "hero" and "righteous Gentile" are terribly misplaced because, first of all, I don't feel righteous and, secondly, I certainly don't feel Gentile. This is the wrong term for us. And we are certainly not heroes, because we didn't sit at the table when the misery started and say, "Okay, now we are going to risk our lives to save some people."

How it happened is that somebody asked us, "Listen, I have a little suitcase with some valuables and I have to go to the ghetto. Will you keep this suitcase for me?" He was a friend, and to our amazement he was a Jew. We'd never even known that because nobody knew those things in Holland. We never talked about Jews. They were all just Dutch, that's all. So, then you said, "Well, of course I'll keep that suitcase for you." And then a week later, somebody would ask you, "Well, my child is in danger." So we said, "Of course, bring him here." Then two people said, "Well, we don't know where to go." Then by and by we got more involved in the underground. Then we had to make a decision: do we do this, go on with this? That's the moment when we made the decision. And we said yes; we couldn't do differently than say yes. But some people who said no often had very good reasons, and people don't respect that.

AART: Holland was like a family and part of that family was in danger. In this case, the Jewish part. The Germans were threatening our family. We weren't thinking, "What shall we do?" We just did.

JOHTJE: The couple who came to our house that night were both well-known musicians. Nap and Alice de Klijn. We couldn't keep them permanently because they were also from Laren and too known there, so the underground found a place for them. They would come back to us from time to time, and their children stayed with us for several months. In fact, their daughter, who was born just after the war, was named for our Barbara. Their Barbara lives in Israel now. And when Nap and Alice played in America, they stayed with us here in Woodstock.

More and more people came to hide in our house. We

DUO: NAP DE KLIJN ALICE HEKSCH

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The first Jews to stay in the Vos home were Alice Heksch, Nap de Klijn, and their son. This is a program cover from Alice and Nap's 1950 concert tour.

HOLLAND: LAREN N.H. HOETWEG 16. PHONE 244 (K. 1950)

THE NETHERLANDS

had mattresses all over the floor, and they had to be camouflaged in case the Germans came. The people didn't have to hide, they could walk around freely, but of course they didn't go outside. The Germans came many times, once during our wedding. They were looking for Jews. We just told them to get out, that this was our wedding. I wouldn't say I'm a brave person. I'm afraid to be alone in the house. But I was never afraid of the Germans. And I was deathly afraid of the bombs.

Only during a raid did the people in our house have to hide, and for that we had a secret tunnel. We lived on a dead-end road, which ended in an area that was acres of bushes, which was marvelous to flee to if you had time. But sometimes there was no time, so we made the tunnel. It went from the art studio, which was a shed on the back of the house, under a false bottom below the coal bin under our garden out into the open woods. It saved lives.

We had a friend who was the chief of police, and he would phone to warn us in code when there was going to be a raid. We didn't lose any of the people who stayed with us, but there was one Jewish couple, the Hilfmans, who refused to come to our house. They said, "We are Jews. This is our fate, and we have to accept it, whatever it is." I asked, "Are you cowards?" They said, "We don't know, but we can't do it." I begged them at least to let me take their three-year-old daughter, Moana, but they insisted on deciding for her. But at the last minute, just hours before the Hilfmans were taken by the Nazis, they let an electrician bring her to us, and she has been our daughter ever since.

Moana was the same age as our youngest daughter, Barbara, and they were like sisters. When the war ended we wanted to adopt Moana, but we weren't allowed to. The Jewish community said, "We have so few Jewish children left that they have to be brought up in Jewish families." She went to live with her mother's sister, who had lived in Indonesia during the war. This turned out to be very difficult, because the mother lost two of her three children on the ship back to Holland, and Moana had the same birthday as one of them, so she had a very difficult childhood. She has said that the only time she was really happy was during the war when she lived with us. She is now married to a Dutchman, not a Jew, and they live in Holland.

I told you that my first husband was German, so that meant that I had German papers. This was good in one respect, because it gave me double food stamps. But sometimes, as I stood in line to get them, someone would spit at me, and I didn't blame them. I would secretly think, "That's good." Somehow, I always had the feeling about the Germans, "You bastards, I can get you. I can be a bastard, too. I'll get you."

My father had died during the first year of the war, and when my mother came to visit me and saw we were hiding Jews, she was upset and said, "You shouldn't do it, even though I agree with what you're doing, because your first responsibility is to your children." I told her, "That's exactly why I'm doing it." I thought we were doing the right thing, giving our children the right model to follow. We had no idea how hard it would be for them.

We played a little game with them. For one hour each day we'd talk about food, and for the rest of the time food was not mentioned. Because when you talk about it continuously, you keep suffering. But during that hour, adults would talk about, "Do you remember that restaurant? Do you remember that dish? What was the best veal that you ever had, the best asparagus, or something, you know." And then we played games with the children. We'd ask, "Who remembers what a banana is?" and then



Trese Delmonte and her daughter, Sacha, 1945. They and her husband, Koert, lived at the Vos house longer than any of the other Jews—for almost the entire war.



Moana Hilfman, 1943.

the first to get it, "Is it something to eat?" We said, "Yes, it's something to eat." They wouldn't remember.

For a time, one of my children felt resentment for what we did. She said we risked her life as well, and that all the Jews in the house came first, before her and all the rest of the children. And she has a terrible memory of one night a friend of ours, someone she liked very much, coming to our house. He was a member of the underground and had been caught by the SS. They brought him to our house. My daughter remembers him begging for his life, and we had to deny that we knew him. He survived, and we're still close friends. I couldn't have done any differently because I had lists of all the Jews who were hiding in the neighborhood. I had to deny that I knew anything. That was difficult for a child to understand. But today my daughter is a lovely, radiant woman, successful in her profession, and understands perfectly why we had to do what we did. It all turned out so well.

AART: We had thirty-six people hiding in our house at one time. When you have a home, not a big one, and you have it filled up with Jewish people coming in and out the whole day, every day, not for a week but for four or five years, you can't understand what that takes from a woman. I was out on my bicycle, but she had to keep everyone together.

I was born very near the place where we lived in Holland. I knew every inch of it, every stream and field, so when I had to bring Jews at night, and we sure couldn't use the roads, I could take them through the woods. I picked up a man one night who was very afraid, but I just told him, "Don't worry, just come through the woods with me."

The biggest enemy was people talking. I went to visit at the home of van Gogh's nephew one day, and he gave me an envelope. I asked, "What's in it?" He told me, "It's money for the work you're doing to save Jews." I said, "You have the wrong Vos. I'm not doing that. Look around, you'll find the right person, but it's not me."

Just after the war—Aart Vos is pointing up at Allied planes. John is between Aart and Koert Delmonte. The Vos children are in the foreground with Moana, the dark-haired girl.



You just couldn't trust anyone. From the moment the war started, your whole nature changed. I used to trust everyone before the war.

One day after a bombing, I saw a wounded German soldier, so I put him on my bike and took him to his camp. Later everyone asked me, "How could you save a German?" I said, "Listen, you don't know what you'd do unless you were in that situation. My wife and I were brought up to have respect for life."

I wasn't brought up religious. My parents were Dutch Reformed, and I had to go to church as a child, but I spent my ten cents for charity on candy. During the war I thought it wasn't possible that on this little planet people could do things like that to each other. How can God permit it? You have to teach children to respect the planet, but instead we teach them how to make money.

JOHTJE: I was brought up very strictly religious, and I am still religious. When I was a teenager, I was a real religious fanatic. Then I grew up, lived in Paris, and lost it all completely. I thought I didn't even believe in God. During the war I knew I believed in God but I didn't practice my religion at all, and not afterward during the hard years either. But I've gone back to it now. I don't agree with everything the church tells me, but I know now that I don't have to. Religion is much stronger for me now. Most of our children are religious, but not all of them.

During the time of the Vietnam War, our son applied for the status of conscientious objector. He had several interviews, and he was questioned very intensely. The last question on the test was, "Would you kill under any circumstances?" and his answer was, "I hope God never asks me." Well, he didn't get the C.O. status, so he went back to Holland, married a Dutch woman, and they have four children. It was very sad that he could never come here to visit us.

We left Holland in 1951, with our six children, and came to Woodstock. For the first few years we ran a year-round children's camp for the U.N. Then much later it became only a summer camp. We had children here from every country at one time or another.

In the last few years we have been asked to talk about our work during the war more and more. At first we were reluctant, but a rabbi told me, "You must talk about it. You owe it, you have a responsibility. You're the last generation who saw it, and you have no right to be modest about it." But when we had talked about it before, people would sneer, so we didn't want to do it. I guess it sounds nice to be modest but in this case it's cowardice. But we only began talking publicly a few years ago.

If someone heard us talk today with some of those we saved, they would think we were being nostalgic, remembering a beautiful time. But there was something beautiful in it, because we were standing together, for whatever reason, totally together.

Aart Vos died in 1990 while tending flowers in his garden.

Dutch Rescuer to Give Talk

By ROBERTA HERSHENSON

LARCHMONT

THE 50-year-old photographs show smiling friends and a group clustered around a table. Dr. Tina Strobos, a psychiatrist here, points at different faces. This one died in a concentration camp, she says. That one was never heard from again. This one moved to Israel, where she still visits the woman's grandchildren.

The pictures represent Dr. Strobos's youth in the Netherlands, a youth she said she feels homesick for, a youth cut short by the five-year occupation by the Nazis beginning in 1940. Dr. Strobos was then a 20-year-old medical student, and pictures of her show a strikingly beautiful, dark-haired young woman. Along with her mother and grandmother, Dr. Strobos, whose family consisted of Social Democrats and atheists, sheltered more than 100 Jews in their house in Amsterdam.

Dr. Strobos says she cannot be called a Christian rescuer, because she, too, is an atheist. But she is included in every book about non-Jewish rescuers during the Holocaust, and her name, along with her mother's name, is inscribed in the Garden of the Righteous at Yad Vashem, the Holocaust memorial in Jerusalem.

Still a striking woman who was dressed in a bright red shirt, a man's striped tie and pearls for a recent interview, Dr. Strobos practices family therapy in a home office overlooking an inlet. She is still immersed in the details of events that happened long ago, although she says she refuses to live in the past. Although it was decades before Dr. Strobos could bear to tell her story, she now speaks often about the Holocaust. Dr. M. Donald Coleman, a psychiatrist and psychoanalyst who practices in Mamaroneck, said he was astonished to learn of his colleague's background. He asked Dr. Strobos to address the Westchester Psychoanalytic Society, where she will speak on April 3 at 8:15 P.M. about "Courage and Decency During the Nazi Occupation of Holland in World War II."

The meeting, which is free and open to the public, will be held in the second-floor auditorium of the main administration building of New York Hospital-Westchester Division in White Plains. Reservations, which are required, can be made by calling 939-2085.

"Psychoanalysis has provided us



Tina Strobos, photographed in Switzerland at age 18.

with invaluable knowledge about the darker side of man's nature," Dr. Coleman said. But "our field knows so little about qualities like courage and decency. Perhaps we can only listen to people like Tina and hope to learn, certainly to be inspired."

Dr. Strobos said she doesn't cry anymore or have nightmares about her nine arrests by the Gestapo or the eight heart-stopping times her house was searched. "You repress those awful, terrifying memories," she said. "I avoided reading Anne Frank until 20 years after the war. I still do it in spurts."

Dr. Strobos's activities in the Dutch Resistance intensified in 1942, when the university at which she was studying was closed because students refused to sign a Nazi loyalty oath. Although she was opposed to violence, she hid and transported stolen weapons and also obtained forbidden radio transmitters to communicate with Britain. She risked her life many times, not only by hiding Jews but by distributing underground newspapers and helping ail-

Recalling the
'moral nobility' of
those who worked
to save the Jews.

ing or pregnant Jews get hospital care.

Dr. Eva Fogelman, a Manhattan social psychologist and psychotherapist who included Dr. Strobos in her 1994 book "Conscience and Courage: Rescuers of Jews during the Holocaust," published by Anchor Books, spoke of Dr. Strobos's "real ingenuity" in stealing people's identification cards at social gatherings so the underground could turn them into life-saving documents for Jews. The young woman also obtained the release from prison of a friend, Dr. Abraham Pais, by pleading in person with a high Nazi official.

Dr. Pais, now an American citizen and a theoretical physicist, and author, mentioned Dr. Strobos's "moral nobility" in a chapter of his autobiography that appeared in The Hudson Review.

Only once, Dr. Strobos said, did she and her mother, whom she saw manhandled by the police during a protest against anti-Semitism in 1933, speak about the mortal danger they were courting. "My mother said, 'You know, we could both get killed this way,'" she said. But for Dr. Strobos, the worst fear was that she would not rescue enough Jews. Like Schindler, she said she felt guilty that she had not done more.

Dr. Coleman called such feelings astonishing in light of the rescuers' courage. "One way of seeing it is that if the conscience gets exercised, it gets stronger," he said. "Like a muscle, the more you exercise it, the stronger it becomes. Many people started out with one small act of decency that grew and grew. It suggests something that might be used in education: small acts of conscience might lead to larger ones."

He said the Psychoanalytic Society will try to shed some light on those who transcend their fears to do what Dr. Strobos calls "the right thing, your duty." Dr. Arthur Lew, president of the society, will lead a discussion after her talk.

Westchester Q&A: **Dr. Patricia O. Ewers****The Case for Supporting Higher**

By DONNA GREENE

MILLIONS of dollars in cuts to higher education are looming in Gov. George E. Pataki's proposed 1995-96 state budget, something Dr. Patricia O. Ewers, the president of Pace University, finds illogical and shortsighted.

Dr. Ewers, a resident of Hastings-on-Hudson, is chairwoman of two commissions that are mobilizing to fight the proposed state cuts as well as similar cuts being proposed on the Federal level: the Commission on Independent Colleges of the State of New York, which represents public colleges, and the Association of Colleges and Universities of New York, which represents public and private colleges.

Governor Pataki's proposed budget cuts \$290 million from the state university system and about \$50 million from financial aid programs that go to students with high potential at state and private colleges.

Pace has campuses in New York City, White Plains and Pleasantville. Here are excerpts from a recent conversation with Dr. Ewers, who is in her fifth year as the college's president:

Q. Do you enjoy being a college president or are these very hard times?

A. Well, it's more of a thrill than I would have liked. By that I mean the whole situation in terms of both Federal and state aid for students presents us with major challenges in trying to provide access to quality education and balance a budget.

Q. Is this because of the Republican control of Congress and the election of a Republican Governor in New York?

A. This has been going on for a while in New York. The fiscal situation in New York over the last four years has led to major cuts in support for private higher education. This year the "publics" are experiencing the same kind of trauma that we've been experiencing in terms of major state cuts. If I were going to look for a cause — and I'd say this is so remote that people don't want to look at it — it's certainly international competition that is causing such major scrambling in American business and industry. This has lowered the tax base of the whole country and forced us to face fiscal problems



Susan Harris for The New York Times

Dr. Patricia O. Ewers, Pace University president, in her office.

than \$40,000 in income. The major cut is in the tuition assistance program, which is a scholarship program. This program has been reduced seriously over a number of years in terms of the maximum number of dollars that can be given to students, and the income eligibility level has been lowered as well.

Q. On the Federal level, there has been an expanding college loan program. Hasn't this helped?

A. The loans, of course, have to be repaid. The difference is that the assistance program is an investment

Cutting until 'we are left with only muscle and bone.'

Q. Some people might say, why can't you make cuts and be more efficient? That's what corporations

April 24, 1915

was the last time
she saw her father.

Her mother was just sending the children to bed when the soldiers came. The knock on the door had startled the household, and her father had gotten up from his writing desk to see who was calling at such an odd hour. He spoke quietly with the uniformed men standing in the shadows on the porch, then turned to his wife, who had remained rooted to her spot at the foot of the stairs. In Armenian he said to her, "I'm going with these soldiers now." He didn't say "I'll be back." He crossed the threshold of the doorway; the wall of soldiers parted to receive its charge, then closed up again to begin the march away from the house. And it was night.

"Your father is a respected man in our community," the girl's mother said, in answer to the child's expression rather than her question. "What could possibly happen to him?" Nevertheless, an hour later, she was stirring the children to wakefulness, telling them to pack a few belongings so they could leave the house. As they made their way through the streets of their village in Turkey, they were joined by other families—other Armenian wives, haunted by premonitions that they had just become Armenian widows, leading platoons of sleepy children away from their homes. Away from their city. Away from the soldiers who had ceased to protect, and now hunted as criminals, the Armenian citizens of Ottoman Turkey.

Eighty years ago, on the night of April 24, 1915, the genocide of more than 1,500,000 Armenians began. The first to be singled out and massacred were the leaders and intellectuals of the Armenian communities in Ottoman Turkey; when it was over, two out of three Armenians living in that country had perished—the victims of a systematic extermination of Turkey's Armenian population.

In their brutality, the Ottoman Turks set the tone for the 20th century: a dreadful tone which would be heard again in the Nazi death camps, in the Soviet gulag, and in Cambodia under the Khmer Rouge. And it echoes ominously in our own time, in desperate places where "ethnic cleansing" has become a policy of state, instead of a crime before man and God.



The dark episode that came to be known as the Armenian Genocide continued until 1923, and it shocked world opinion of the time. The Turkish atrocities committed against men, women and children of Armenian descent were extensively documented, in eyewitness accounts, in the official archives of the governments of the United States, Great Britain,

France, Austria and Germany, and in the world press. *The New York Times* published over 194 news articles—including the first-hand accounts of American and European diplomats, survivors of the massacres and other witnesses—on the plight of the Armenian people.

And yet—incredibly—eighty years later, the Turkish government is still denying that the Armenian Genocide ever took place. The arguments and tactics they employ in their campaign of denial are disingenuous and intellectually bankrupt; but they are sadly familiar to the serious scholars and historians who, in recent years, have had to wage a battle against deniers of the Holocaust, the Soviet Terror, and other episodes of institutionalized inhumanity.

For those Armenian-Americans who survived the Genocide and found haven in this country, April 24 remains a day of remembrance—of lost loved ones, uprooted lives, and a vicious crime against an entire people. But it is also a day of reflection on the sanctity of life, the blessing of survival, and the obligation we owe to our fellow human beings not to forsake them in their hour of desperation.

The Armenian children who lost their childhood in 1915 are elderly men and women now. They have borne their bitter memories with courage and dignity; but eighty years later, the survivors still await justice, the restless souls of the martyrs still await peace. Their descendants pledge always to remember the Armenian Genocide.

For information on the Armenian Genocide, please write to:

The Diocese of the Armenian Church of America
630 Second Avenue, New York, NY 10016

The Prelacy of the Armenian Apostolic Church of America
138 East 39th Street, New York, NY 10016

The Armenian Assembly of America
122 C Street, N.W., Suite 350, Washington, DC 20001

The Armenian National Committee of America
80 Bigelow Avenue, Watertown, MA 02172

YOM HASHOAH SERVICE

SUNDAY, APRIL 18, 1993

27TH NISAN 5753

at the

HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Ave., N.Y.C.

PARTICIPANTS

Dr. Robert L. Lehman, Rabbi of the Congregation

Dr. David Steinberg, President, Long Island
University

Mr. Stephen Rumpf, Organist/ Choir Master

Ms. Carolyn S. Braden, Mr. Robert W. Etherington,
Mr. James K. Bingham, and Ms. Christina M. Wilcox,
members of the Quartet

Mr. Itzik Sheffer, Cantorial Soloist

PART I: PRAYERS

Psalm 23.....Music by Dvorak

"Ashrei".....Responsive Reading in Gates of Prayer p. 111 ff

Chatzi Kaddish

Psalm 29.....Responsive Reading in Gates of Prayer p. 122 f

PART II: READINGS & MUSIC

A poem by Primo Levi

"You who live safe
in your warm houses,
You who find returning in the evening,
Hot food and friendly faces:

Consider if this is a man
Who works in the mud
Who does not know peace
Who fights for a scrap of bread
Who dies because of a yes or no.
Consider if this is a woman,
Without hair and without name
With no more strength to remember,
Her eyes empty and her womb cold
Like a frog in winter.

Meditate that this came about:
I commend these words to you.
Carve them in your hearts
At home, in the street,
Going to bed, rising;
Repeat them to your children,

Or may your house fall apart
May illness impede you,
May your children turn their faces
from you."

Choir: Three songs from "I NEVER SAW ANOTHER BUTTERFLY"
Music by Gershon Kingsley

1. "The Butterfly"
2. "Lullabye at Ponar"
3. "Es brennt" (It Burns)

Christina M. Wilcox, Mezzo Soprano

A passage by Abraham Heschel: "G-d Awaits Us"

"At no time has the earth been so soaked with blood. The vision of the sacred has all but died in the soul of man. There is a divine dream which the prophets and the rabbis have cherished and which fills our prayers, and permeates the acts of true piety. It is the efforts of man, by his dedication to the task of establishing the kingship of God in the world. God is waiting for us to redeem the world. We should not spend our life hunting for trivial satisfactions while God is waiting constantly and keenly for our effort and devotion. The Almighty has not created the universe that we may have opportunities to satisfy our greed, envy and ambition. We have not survived that we may waste our years in vulgar vanities. The martyrdom of millions demands that we consecrate ourselves to the fulfillment of God's dream of salvation."

Two descriptions by Primo Levi:

1. On "Preparing to Leave"

"On the morning of the 21st we learned that on the following day the Jews would be leaving. For every person missing at the roll call, ten would be shot.

"All took leave from life in the manner which was most suited to them. Some praying, some deliberately drunk, others lustfully intoxicated for the last time. But mothers stayed up to prepare the food for the journey with tender care and washed their children and packed the luggage; and at dawn the barbed wire was full of children's washing hung out in the wind to dry. Would you not do the same? If you and your child were going to be killed tomorrow, would you not give him to eat today?"

2. On the banality of death: "Shoes"

"Death begins with the shoes; for most of us, they show themselves to be instruments of torture, which after a few hours of marching cause painful sores which become fatally infected. Whoever has them arrives last everywhere, and everywhere he receives blows. His feet swell and the more they swell, the more friction with the wood and cloth of the shoes become insupportable. Then only the hospital is left: but to enter the hospital with a diagnosis of "dicke Fusse" (swollen feet) is

extremely dangerous, because it is well known to all, and especially to the SS, that there is no cure for that complaint."

Silent Meditation

Choir: Yih'yu L'rotzon

PART III: THE MESSAGE

Address by DR. DAVID STEINBERG, President, L.I.U.

Response by Rabbi Lehman

PART IV: AT THE MEMORIAL WALL

"From Doubt to Redemption"

Rabbi: On Doubt, Gates of Prayer, p. 711

Cantor: Chant of El Mole Rachamim

Rabbi and Congregation: Kaddish

Rabbi: Ezekiel 37: 1-14 (Redemption)

Choir: "Hallelujah" Music by Lewandowski

PART V: FAITH

Adoration

Benediction

Postlude: The principle participants will greet the congregation in the Vestibule.

Special Thanks: to Rabbi Adam Fisher for his wonderful book and service for The Shoah, "An Everlasting Name", published by Behrman House;

To Rabbi Michal Shekel for her diligence and research;

To my Executive Secretary, Mrs. Sheila Klein, for her help, support and skill.

(R.L.L.)

YOM HASHOAH-95

FRIDAY, NEW, SERVICE # 7

GOP

Page#

Cue

220 Opening Hymn: Yah Ribon Olam

219 Candleblessing

the lights of Shabbat

222 Hatzi Kaddish

in heart and soul!

223 Bar'chu

segue

224 Sh'ma

we call Him One:

224 V'ahavta

segue

226 Emet

Adonai Elohechem Emet

227 Mi Chamocha/V'neemar

love we declare:

review 228 Meditation (read) violin

segue

227 Hashkivenu

Source of freedom

229 V'sham'ru

that brings life

229 Avot (read)

segue

232 R'tzei/Modim

slowly build (p231)

233 Shalom Rav

for blessing

234 Yih'yu L'ratzon violin

out of meditation

719 Kiddush

segue

620 Aleinu #4

announced

621 On That Day

ever and ever

Next to the plague: Names

Rabbi read

Candle lighting

El Mole Rachamim

Cantor

Kaddish + Amen

Rabbi & Choir

Sermon Song:

back to the pulpit

Announcements-Expression of Sympathy

729 Closing Hymn: Adon Olam

announced

Benediction + Amen

Rabbi & Choir

DRAFT

REFORM JUDAISM AND ZIONISM: A STATEMENT

PREAMBLE

1.1 On the eve of the 100th anniversary of the birth of modern Zionism, we salute its achievements and affirm our commitment to its aims. Having experienced the devastating consequences of Jewish powerlessness, we rejoice in Israel's active and growing role in world history. We embrace Zionism as the liberation movement of the Jewish people and as a source of cultural and spiritual renewal.

1.2 Reform Judaism has, since its inception, sought to respond to the realities of contemporary Jewish life. Because of its universalist understanding of the faith of Israel, Reform institutions originally opposed political Zionism. However, many Reform Jews ~~embraced~~ modern Zionism early on and some became prominent leaders of the Zionist movement. Over time, Reform Judaism, in all its manifestations, came to affirm the historic and religious significance of the return of the people of Israel to the land of Israel and the creation of a modern democracy, the State of Israel.

1.3 We believe that even as Judaism is the religion of the Jewish people, so is Israel the land of the Jewish people. Affirming our faith, born at Sinai and nurtured by our prophets and sages, we declare our hope that Torah will again come from Zion and the word of God from Jerusalem.

THE STATE OF ISRAEL

2.1 The state of Israel is essential for the survival of the Jewish people. In addition to being a refuge for oppressed Jews, it is the only place in the world where a total Jewish experience is possible. Only there does Judaism belong to the public domain, and only there can Jewish values be fully tested against the realities of everyday life. As religious Jews, we attach special importance to the Jewish state as a framework within which Torah is to be observed and a holy community can be created. (K)

2.2 The State of Israel has already enabled millions of our people to find a home in the land of Israel, and by early in the next century, the majority of the world's Jews will live there. The centrality of Israel is no longer merely an ideal held by some, but has become a reality for Jews wherever they choose to live. The Jews of Israel and Diaspora are dependent on each other, responsible one for the other, and partners in Jewish destiny. We respond to this reality in gratitude and hope, and pledge our continued support for the security and welfare of the State of Israel. z

2.3 Believing that Reform Judaism, with its universalist tradition and liberal religious sensibility, can make a unique contribution in the Jewish state, we affirm our resolve to continue to enhance the presence of Progressive Judaism in Israel and to advocate there religious pluralism, human rights and social equality for Jews and non-Jews alike. Recognizing that the prophetic vision of Israel as a light unto the nations can be

(A) as is "fred"

realized in a majority Jewish society, we commit ourselves to be partners in the historic endeavour to shape a just, humane and spiritually vital Jewry in its own land.

EDUCATION

3.1 The revival of Hebrew, the language of the Jewish people, makes it incumbent upon us to stress its importance as a tool for the study of Judaism, as a means of coming closer to the citizens of Israel and as a way of communicating with Jews everywhere. Hebrew is *lashon hakodesh*, the sacred tongue of Jewish thought and prayer. We, therefore, commit ourselves to intensify Hebrew education in all our institutions.

3.2 Furthermore, we affirm our resolve to intensify the study of Israel within the curricula of our religious and day schools, as well as in the continuing education programs under our auspices, in order to promote and enhance the knowledge and love of Israel.

3.3 In addition to its intrinsic merits, the experience of Israel is also a vital tool in strengthening Jewish identity. We salute our movement for annually bringing many young people to Israel for study and religious encounter, and commend the Hebrew Union College - Jewish Institute of Religion for mandating a year's study in Israel for all its students. Believing that Israel should become a classroom for the Jewish world, we pledge to seek funds to enable each young person in our congregations to spend at least one summer in Israel.

OUR OBLIGATIONS TO ISRAEL

4.1 Even as we recognize Reform Judaism's emphasis on informed personal autonomy in the performance of mitzvot, we affirm the mitzvah of aliyah. As a religious movement concerned with both people and principles, we believe that living in the Jewish state can uniquely fulfil individual aspirations, help to assure a Jewish majority and strengthen our commitment to God, Torah and Israel.

4.2 We realize, however, that at present only a minority of our people will choose to observe this mitzvah fully. Therefore, we encourage other ways of performing it, e.g., by establishing second homes in Israel, searching for new opportunities for rabbis and academics to spend sabbaticals there, encouraging young people to engage in long-term study in Israel under the auspices of our movement.

4.3 In order to fulfil the mitzvah of aliyah l'regel (pilgrimage), we urge all Reform Jews to visit Israel as often as possible. Such visits not only strengthen the economy of the country, but also provide prime opportunities to deepen our understanding and love of Israel, and to reinforce our sense of Jewish solidarity.

4.4 Even though the urgency of financial support for Israel may become less pronounced, many vital institutions there still require help from the Diaspora. It behooves us to provide such help, giving priority to the needs of Reform Judaism and organizations promoting the ideals we regard as central to our Jewish heritage.

4.5 We support the quest for peace between Israel and her neighbours and recognize our ongoing responsibility to be the advocates of Israel's security and well-being.

RENEWAL

5.1 Though the danger to the physical survival of the Jewish people has lessened, the diminished commitment to the tenets of Judaism threatens Jewish continuity. We believe that by deepening the social, spiritual and intellectual relationship between Israeli and North American Jews we can jointly revitalize Judaism in Israel and the Diaspora.

5.2 The return of the people of Israel to the land of Israel demands of us a theological re-orientation that incorporates the significance of sacred space as a way of living the covenant between God and Israel. We pledge ourselves to enrich our liturgy and our religious practices so that they reflect the commitment of Reform Judaism to the people and the land of Israel, and to the ideals of democracy, equality and Jewish historic continuity as manifest in Zionism at its best.

5.3 Our vision is not new: long ago our prophets and sages affirmed that our commitment to the betterment of humankind can only be realized when Jewish hearts turn and return to the land of their forbears. When our passion for Israel as people, faith and land come together, Zionism and Judaism become one and the same. Thus the prophet's noble ideal remains a lodestar before our eyes: "At that time will I bring you in, at that time I will gather you.

For I will make you to be a name and a praise among all the peoples of the earth." (Zephaniah 3:20).

DUCH EIN VERMÄCHTNIS IN IHREM TESTAMEN

570 Seventh Ave., New York City 10018

Anfragen: Katherine Rosenthal, Executive Assistant (212) 921-3871

A SPECIAL
YOM HASHOAH OBSERVANCE

Dr. Robert L. Lehman, Rabbi of the Hebrew Tabernacle of Washington Heights,

announces

The Observance of Yom HaShoah

at the Tabernacle,

551 Ft. Washington Ave on

Friday, April 28, 8:15 p.m.

The message in commemoration of
OUR SIX MILLION
reflects a special significance.

A RIGHTEOUS GENTILE, MRS. JOHTJE VOS,
native of Holland, who emigrated with her husband and six children to
the U.S.A. in 1951, will be the guest speaker.

Mr. and Mrs. Vos were actively involved in the Dutch resistance movement during the Second World War.

At great risk to their lives, they offered help and asylum to 36 people, mostly Jewish, who were in constant danger of being apprehended by the Gestapo.

These timely comments by Rabbi Lehman underscore the solemnity of the occasion:

"We know that six million died during the Shoah. We also know that had it not been for people such as the great Jewish Martyr Avraham Avraham, suffered the ultimate tragedy. We will say the appropriate prayers, prayers that Avraham Avraham, Amen. But we will also be proud to say: **DEATH IS NOT OUR FINAL DESTINY.**"

PESACH, 1ST A.M.:1995

INTRODUCT

A GENERAL

- 1 I SUPPOSE WE CLD ARGUE/DEBATE FRM NOW TILL NEXT YR AT THS TIME, WHICH HOLID = MOST INMPORT/VITAL RE CA LENDAR
- 2 THINK ABT IT: IS PESACH MORE IMP THAN SHEV WHEN 10C GIVEN TO US? IS PURIM MORE VITAL THAN SIMCHT T/OR TO REPHRSE: CAN U BALANCE DELIV FRM PERSEC VS CYCLE OF THE T READ WHICH IS AT CORE OF OUR J REL?
- 3 AND WE HAVE NT EVEN MENTIONED RH, YK, & FR SOME:9AV
- 4 IN SHORT, ALL ARE IMPO AS THEY FORM THE TOTALITY OF OUR BEING J; BT, TO PARAPHRASE G ORWELL: WHILE ALL HOLIDAYS ARE =, SOME MORE = THAN OTHERS

N SPECIFIC

- 1 PESACH IS OF SUCH A DIMENSION NT BEC IT IS MORE IMP THAN SHEVUOTH BT BEC IT SPKS OF FREEDOM LEADING TO THE LAND!
- 2 THS ESPEC VALID IN ANC TIMES WHEN POSSESSION OF THE LAND WAS EVERYTHING; IT GAVE U STATUS, PRIVILEGE, POWER AND WEALTH. LAND = THE DEFINING ELEMENT AND IN OUR INSTANCE EVEN PART OF OUR LANG: "PROM LAND!"
- 3 FRM THE EARLIEST YRS OF OUR HIST ALL WAS FOCUSED THAT EVENTUALLY WE WLD INHERIT LAND FLOW WTH MLK & HONEY; THAT THS WAS OUR LAND, A PROMISE FULFILLED FR US, ON OUR BEHALF, BY GD
- 4 & THERE WERE OTHR NAMES OVER CENT: CANAAN, JUDEA, PALESTINE BUT NOW, OF C, ~~WE KNOW~~ IT IS ISRAEL

BODY

A SACRD LAND/SAC⁵RD PEOPLE

- 1 MAKE SPECIFIC MENTN OF THS BEC, AS U KNOW, RECENTLY HAD AN EXTENDED STAY IN ISR ON WHICH I REPORTD
- 2 MY REMARKS WERE NT FULL OF JOY ~~AND PRIDE~~ BEC I CHOS NT TO GIVE A TRAVELOGUE BT RATHR TO SPK OF MATTERS AS THEY WERE IN REALITY ~~AS VS U A TRAVEL POSTER~~
- 3 MENTIONED TO U THAT ISR LIKE ALL OTHER COUNTRIES ONLY MORE SO; PROBLEMS IN SOCIETY, IN ARMY, WTH YOUNG PEOPLE, COMMERCIALISM, PRICES ARE HIGH, STORES ARE FULL OF PEOPLE AND MERCHANDISE
- 4 BT, FRM MY VANTAGE PT, THE NEW "JERUS MALL" HAS DISPLACED THE SPIRIT OF ENTERPRISE OF THE HALUTZIM; AND THE "MUSEUM SHOP" AT AN ARCHEOL DIG WITH ITS GLITZY BKS, POSTERS, VIDEOS; MORE PRONOUNCD THAN THE FERVOR WITH WHICH THE EARLIER ISRALIS DANCED IN THE STREETS
- 5 EVEN YAD, AS NEWSPAPER ACCTS TELL US, NO LONGER SH AS A MATTER OF CRSE, TO FOREIGN VISITORS BEC ISR

Want you to focus on dynamic present as vs [dis]mal hist of 19th persecution which preceded establ of state.

B CCAR

- 1 ALL THIS BRINGS ME TO THEME OF CCAR, WHICH WAS THE REASON FOR OUR GOING TO ISR IN 1ST PLACE: SACRED PEOPLE, SACRED LAND.
- 2 IT WAS A GD THEME WITH PLENTY OF DISCUSSION ON PHILO AND THEOL LEVELS BT AS U LKED AROUND AND NOTED THE PROGRESS AS WELL AS THE SET-BACKS, AS YOU HEARD THE VARIOUS LEADERS. ADDRESS US AND TELL US OF THR PROBLEM BEGAN TO REALIZE
- 3 THAT THE THEME SACRD PEOPLE/SACRD LAND WAS NT SO MUCH A STATEMENT, AS WAS INTENDED, BT A QUESTION! ~~IS THIS A SACRED PEOPLE?~~ IS THS A SACRD LAND? IS THIS THE LAND ASSOC WTH PESACH, IS THS THE LAND TO WHICH WE ESCAPED, WHERE WE TO PRACTICE THE FREEDOM OF THIS OCCASION? AND ARE THESE A SACRED PEOPLE?
- 4 BIALIK SAID: WE WILL BE A NORMAL PEOPLE ONCE WE HAV THE FIRST JEWISH THIEF! BELIEVE ME, HE EXISTS! THE RATE OF CRIME IS ASTONISHING FR SUCH A SMALL COUNTRY WITH BARELY 4½ MILLION PEOPLE

5 DRUGS, AS A SOCIAL ITEM AS WELL AS DRUGS FOR ESCAPE ARE PREVALENT ON ALL LEVELS OF SOCIETY

6 AND IF U CONSIDER THAT THS IDEAL OF LAND, THS PROM LAND, WAS ENHANCED, NOW ALMOST A CENTURY AGO BY TH PROPOSALS OF THEODOR HERZL AND EVEN ASSUMED ~~A NAME~~ ~~OF ITS OWN~~, THE NAME OF A ~~NOW~~ POLITICAL MOVEMENT: ZIONISM, BY WHICH PEOPLE LVD & WERE WILLING TO DIE, YOU CAN SEE THE DEGREE OF CHANGE ALL OVER COUNTRY

C RELIGIOSITY

- 1 AS A R, THEN, AND CERT AS A JEW LIVING IN THE DISAP I FEEL THAT I AM ENTITLED TO ASK: WHERE IS JUDAISM IN ALL THIS? WHERE IS MY RELIGION TO BE SEEN/FOUND?
- 2 AFTR ALL, AGAIN GOING BACK TO THE MEAN OF THIS DAY: GD DID NT ONLY TAKE US OUT OF E TO BE FREE AND TO START ON THE JO URNEY TO PLAND/BT, LEST WE FORGET, TO SERVE ME! WHERE IS GD IN ALL OF THIS LAND OF IS
- 3 AND DONT TELL ME HE AMONG THE ORTHO BEC THEY NT CONCERND THAT MUCH WTH GD, AS FAR AS I CAN TELL; THEY CONCERND WTH RETAINING THR PRIV, THEIR HEAVILY FINANCD YESHIVOT, THR HOLD (STRANGLE) ON GVT BALANCE FR POL ADVANTAGE, THEY VS LIB JUD DESPITE FACT THAT
- 4 SOME OF THESE ORTHO NT ONLY REFUSE TO LET THR CH ~~SERVE~~ IN ARMY BT BEC OF THEOL REASONING, REFUSE TO ACCEPT ISRAEL AS A STATE. IN EFFECT THIS IS THE "RELIGION" WHICH TODAY R7ULES ISRAEL.
- 5 FRM WHAT I KNOW, HEARD, SAW, NO HOLINESS, NO SACRE ASPECT IN THAT SOCIETY; ONE HAS FEELING THAT WE AS
rel here -> They are - perhaps even more so!

CONCLUSION

A GENERAL

- 1 PES WTH ITS MESSAGE OF THE PAST AND ITS PROMISE OF/ FOR THE FUTURE LEADS ME TO ASK: WHAT WILL J REL BE? NT THE POL ASPECTS, NT THE POWERFUL ARMY, NT THE KPA WORN AS MUCH AS WE WEAR MEZ ON GOLD CHAIN AR NECK
- 2 BT WHERE IS GD IN ALL THIS, HAS HE BEEN OVERLOOKD, ^{ignored} FORGOTTEN, NO LONGER NECESSARY? —AND IF ZIONISM AS WE KNEW IT AND AS IT HELPD TO DEFINE US IS NO LONGER CENTRAL TO OUR POL PHILO, SINCE WE NOW ARE MAPAM OR LIKKUD, WHAT HAS REPLACD THAT SPECIFIC VOID? THE MLI
- 3 TOLD U THAT BG BURIED IN SDE BEC CAME BY THERE ONCE ON WAY HOME FRM EIL TO J AND SAW THESE YOUNG PIONRS AND WAS INSPIRED BY THEM; THEIRS A "SACRD" UNDERTAK AND HE RESOLVD TO SPEND LAST YRS OF LIFE THERE. NOT NR A MALL
- 4 GD NT TO BE FOUND NR A MALL EITHER; ~~AND~~ THE LAND OF ISRAEL NDS TO BE SACRD AGAIN, —AS DO ITS PEOPLE—TO GO TO THE WALL NT JUST WHEN VISITORS FRM US COME BT ON THR OWN TO PRAY & TAKE HERITAGE SERIOUSLY! *
- 5 AFTR ALL, WE TEND TO FORGET, THE WALL NT JUST OLD STONES WHICH HAVE ALMOST BECOME OBJECTS OF WORSHIP BT IT IS, WAS AND WILL ALWAYS REMAIN, 1ST, A TEMPLE IN WHICH GD WAS WORSHIPPED. THERE, ^{symbolically} HE LIVES!

B SPECIFIC

- 1 1 OF OUR SPEAKRS MENTND THAT 2 YRS AGO AT A UAHG CO SHE HRD ALEX SPK FR AN HR RE PROBLEMS OF US/WORLD & THAT INALL THAT TIME, DID NT MENT GD EVEN 1X ⁱⁿ
- 2 LET US NT MAKE THE SAME MISTAKE AS WE OBSERVE PESACH THS WK BEC IDEA OF LV E TO FREEDM, FOR SINAI, FOR PLAN WAS TO SERVE HIM!
- 3 THS OBLIG ELEVATES, ENOBLES OUR JEWISHNESS; [THUS] IT WILL LINK US TO A SACRED LAND BEC WE A SACRD PEO AMEN.

* purpose

HEB TAB.,, SAT A.M., 1ST DAY PESACH 1995

APRIL 15TH

lk ar at wall,
except for other
visitors!
when Isr Jew?

THE AGEING OF NY: 1995

INTRODUCT

A GENERAL

- 1 more THAN $\frac{1}{2}$ YR AGO ATTENDED A DAY LONG SEMINAR AT FED TO LEARN ABT LATEST TRENDS OF THE AGEING IN NM
- 2 SEVERAL SPEAKERS WERE ADVERTISED; HAD NO IDEA WHO & HOW MANY WLD ATTEND; SURPRISED AT ALMOST 200
- 3 WHAT THE VARIOUS SPEAK DID WAS TO ALLOW US AN INSIGHT INTO DEMOGRAPHICS OF AGEING POPULATION BOTH NATIONWIDE BT, SPECIFICALLY, FOR NYC
- 4 TAKING INTO CONSID NT ONLY THAT MANY J ELDERLY ~~BT~~ BT ALSO RE IMMIGRANTS SUCH AS RUSSIANS WHO SETTLED HERE IN LARGE NUMB RECENTLY & THR SPECIFIC PROBLEMS
- 5 TO GIVE U AN IDEA OF BREADTH OF ISSUE: 2 STUDIES IN RECENT YRS HAVE INDICATED THAT BETW 1970 -90 THE ELDERLY HAVE INCREASED IN NUMB BY 50%; = 1 mill here IN GREATER NY METROPOL AREA

B SPECIFIC

- 1 WHAT ARE FACTORS WHICH CONTRIB TO SUCH AN INCREASE
- 2 FIRST: HEALTH CARE MAKES PEOPLE LIVE LONGER; INDIV BELONG TO INSURANCES WHETHER PRIVATE OR, FR EARLY WORKERS IN FACTORIES ETC, TO UNION-HEALTH PLANS & THEY DO NOT HESITATE TO GO TO A MD, THUS SCREENING
- 3 SECONDLY: HAS BEEN PROVEN THAT ELDERLY GROWING MORE RAPIDLY THAN GENERAL POPULATION, THUS, GRTER NUMB. WHY? BEC BIRTHRATE is slowing down AND ELDERLY DOMINATE. THS A MAJOR FACTR THAT AARP = POL POWER
- 4 MOST BORN IN USA, FEEL AT HOME, SPK ENGLISH AND THUS NT AFRAID TO TAKE ADVANTAGE OF RIGHTS, / WHICH DIFF FRM RECENT IMMIG WHO DO NT KNOW THR WAY AND FEAR THE BEAUCROCRACY

BODY

A POPULATION FIGURES

- 1 WHAT DOES ALL THS MEANS RE NUMBERS? STATISTICS SAY THAT NYC ELDERLY = 18% OF TOTAL POPULATION (J); AMONG NON J THE NUMBRES ARE LESS
- 2 ON OTHR HAND, FOR JEWS THE 18% REMAINS CONSTANT BECAUSE WHILE SOME ELDERLY LV NYC FR FLA, ETC, AND THE YOUNG GO TO THE SUBURBS, THERE HAS BEEN AN ENORMOUS DECLINE IN J POP OF CITY FRM 1950 1950-70
- 3 FR EX: DIRECT OF MIGRATION OF JEWS = FRM MANH TO BRX/BRKLYN, TO Q TO STISL; BT BTH BRX & BRK SERIOUS DECLINE EVEN RADICAL DECLINE FRM 1950 TO 1970.
- 4 EVEN Q DECLINE BT NT AS PRECIPITOUSLY WHEREAS S.ISL A DIFF SITUATION DIFF BEFORE VERREZ BRIDGE; EARLIER HAD NO MORE THAN 30th PEOPLE BT NOW MANY MORE & CH
- 5 THS, INCIDENT, IN CONTRAST TO WESTCHESTER WHICH HAS SEEN SOME J DECLINE SINCE 1981 & IS GREYING!

B ELDERLY FIGURES

1 THAT NYC IS GROWING OLDER SEEN BY FACT THAT AMONG J THE AV AGE IS 65+ FOR 70% of us. ~~up to age 85; those ABOVE THAT AGE CALLED "SR ELDERLY"~~

2 IN ALL OF NYC, THE GEN POP, THE RATIO FOR THS AGE LEVEL IS 60/40 WOMEN/MEN; bt fr JEWS: 56/44% W/M

3 OF THESE JEWIS INDIV, 70% RATE THR HLTH AS "GD" OR "FAIR" WHICH IS BETTER THAN GEN POPULATION; AND TO MAKE MATTERS MORE INTERESTING, WOMEN CHARACTERIZ THR HELTH AS "POOR" THAN DO MEN ^{more} ~~feel~~ ^{feel} ~~my~~

4 WHY? SOME MD EXPLAIN TAT WOMEN SUFFER A GENERAL AND PROGRESSIVE DECLINE IN HLTH WHEREAS MEN HAVE MORE ACUTE INCIDENTS OF HLTH BREAKDOWNS SO THAT UNTIL A MAN HAS SERIOUS ILLNESS, HE FEELS OK BT WOMEN AIL

5 one othr FACTR WHICH MAY WELL HAVE AN INFLUENCE ON THESE STATISTICS: AGED JEWS FAR LESS LIKELY TO LV WITH THR CHILDREN THAN GENERAL POP, WHICH IS GOOD BT, ON OTHR HAND, ADULTS COMPLAIN MORE RE LONELINES = pain!

C SERVICE ORGANIZATIONS

1 THIS BRINGS US TO SERVICE ORGAN IN WHICH INCL SYNAG SO THAT WE CAN UNDERSTAND THAT WHILE MANY ORGANIZ, INCL SYN, HAVE MANY PROGRMS FR ELDERLY, UNDERUSED!

2 WHY FAIL TO TAKE ADV? WORK LONGER THAN GEN POP, CAN MAKE ENDS MEET LONGER, DONT WANT TO BE WTH OLD PEOL AND THR SOURCES OF INCOME STABLE: SS, DIVID, PERSON ALTHOUGH IT IS ALSO A FACT THAT Large # just above poverty line AND THEY REALY SUFFER

3 SYN FR THS AGE GRP ALSO A NOURISHING ORGAINTZTION BT WE ALREADY KNOW THAT MOST J ONLY ATTEND OCCASIONALLY 1/4 GO 1x YR OR LESS; 1/3 NEVER ATTEND & BEC OF THS LACK OF RELATIONSHIP TO A SYN, J DONT KNOW WHAT IS BEING OFFERED AND HOW THEY CAN BETTR THR LIVES

4 THS VERY DIFF FRM GEN POPL WHO DESPITE TREND TOWRD SECULARIZATION, GO TO CHURCH & FIND ACTIV, ETC THEE

6 ~~AND THIS~~ REALTIONSHIP-VITAL BEC AT THAT AGE FAMILY SOCIAL STRUCTURE HAS 6 COMPONENTS: SPOUSE, CH, SIBL OTHR REL, FR AND NEIGHBR & THS INFLUENCE ON US

7 FR EX: WE HAVE LESS CH THAN NON WHITE/X, /OUR CH IF 21+ MOVE AWAY SO THAT 2 Out of 5 beyond MT AREA; furTHR: 40% OF ELDER \$ IN NYC DONT HAVE EVEN 1 CH NEARBY & SO ND FR OR NEIGHBR

8 1/4 SEE CH AT LEAST 1xA MONTH WHILE 10% SEE CH 1x yr ALTHO 4 of 5 P & CH-PHONE CONTACT 1x WK FOR EMOTNL SUPPORT IF NT PHY; BT WE ALSO KNOW THAT P GIVE CH MONEY FAR MORE THAN CH GIVE MONEY TO THR P

9 P MAY ALSO GIVE ADVICE TO CH BT NT NEC WELCOME WHICH IS VS TRAD CONCEPT OF AGE/WISDOM SO TENSION AND LES CONTACT BY PERSON OR PHONE

CONCLUSION

A GENERAL

- Cultural*
- 1 HAVE NT YET SPOKEN OF IMMIG, NOTABLY RUSSIANS WHO OF C FACE SAME PROBLEMS AS ALL OTHRS ONLY MORE SO
 - 2 GROWTH IN NUMB = '72-94: 150th immig; IN 1989 ONLY 21% over 55 bt today 30%, OF WHICH 79% LV IN BRKLYN WHICH GIVES U AN IDEA RE PRESSURES ON SOCIAL AGENC
 - 3 BT OTHR FACTRS UNIQUE TO IMMIG: MOST PEOPLE OF THS AGE B AT TIME OF REV, THUS DIFF SYSTEM, WHAT TIES TO J, ATTITUDE TOW HLTH CARE, FEAR OF MDS AND ATTITUDE TOW NURSING HOMES IS VERY NEG *+ language (x)*
 - 4 THS ALL VERY PROMOUNCD IN TENSION BETW YTH & ELDR RE LANGUAGE, NO TIME TO BE WTH GR P, ND TO WORK & SPEND LONG TIME COMMUTING, AND LACK OF PATIENCE TO DL WTH THE OLD AS THEY SEE THR LIVES ON DIFF LEVEL
 - 5 ANXIETY, DEPRESSION, FRICTION & THS CREATE CLUBS AS DID EARLIER GEN "LANDMANSCHAFTN" FR COMMUNAL COMFORT, SPK PROBL AND SOLUTIONS, LEARN THE "ROPES"

B SPECIFIC

- 1 what DOES ALL THIS TEACH US?
- 2 THAT U & I NT ALONE IN ISSUES WHICH WE FACE AND THAT HAVING SAID THIS, WE NT AS BAD OFF AS OTHERS
- 3 THE GREYING OF OUR COMMUNITY NT TO BE DENIED BT, AT SAME TIME, WE LUCKY THAT WE HAVE (OTHR, HAVE A HOME HERE, HAVE FRIENDS AND THAT MAJR PART OF TH COMPONENTS WHICH AN ELDERLY PERSON NEEDS, IS AVAIL
- 4 WE OUGHT TO THINK OF THS FRM TIME TO TIME, ESPEC WHEN WE COMPLAIN AS TO OUR SITUATION: WE HAVE LIFE REL GD HLTH, A PLACE TO GO TO, A FR WTH WHOM TO SHAKE HANDS, ENOUGH TO EAT & A PLACE TO SLEEP
- 5 WHEN U KNOW THE REST, THESE ARE BLESSINGS FR EACH & EVERY ONE OF US

AMEN

HEB TAB., FRID EVE., APRIL 7, 1995

ASPECTS OF THE AGEING IN NYC: 1995

*(x) angina = cold in R
is but probd here*

Ex 27/94

J Elderly - Nationwide - B. Horowitz
2 studies: 1970 & 1990 = increase elderly
increased 50%; now almost
1 million

Why such an increase?

- ✓ a - health care = people live longer
- b - cent # of people born = immigrant
Jews had lots of ch - these ch now
old & live longer than their parents
- c - 1995-2015 - more elderly bec of
baby boomers of 1960s
- ✓ d - grow ^{elderly} more rapidly than general popl
why? lower birth rate & assimilation

Natl trend: growing #s

✓ Changing character of elderly

- ✓ ① at home in USA, more were born here
& baby boom = 3 & 4 generation

- ✓ ② better educ, speak Engl, feel at home

My popl studies: more pertinent

info re non-J also be not in vacuum

Also: make population projection!

✓ NYC elderly Jews - 18% = elderly of total J

non J: less elderly #s

more J as here are foreign-born altho

more J as Am-born (bec USSR, etc)

✓ 18% remains the same bec old for NYC early
for Fla, Yng to sub & empty-nest returns

✓ big decline in J NYC pop = 1950-70!

✓ Borough: NY \rightarrow Bx / Bklyn \rightarrow Q \rightarrow ST

Bx = radical decline 1957-1970

Bklyn = same as above

Manh - 1951-70 declining growth thru '91

= baby boomers not moved out yet

Q = also decline but started late. bid

not decline as precipitously

ST - only 30,000 people; Ferry Bridge

growth factor after 1950s + most
children

Wests - decline since 1981 + freezing!!

Dr. Kantor - growing older in NYC in 1990s
avg elderly in NYC ① av age = 77.3 at 65 +
to 85 +

② 60/40 - w/m / 56/44 w/m - avg?
all NYC eco factors: health

③ ∴ many more of couples live together

④
⑤ J. far less likely to be with children
than general population

⑥ 87% only at home

⑦ av ed level among J higher than others.

⑧ 70% rate health as "fd" or "fair" = better
than norm, say? geo

⑨ More women say their health is "poor" than
men. say? a/bec to longer (b) suffer a
gen & pop decline whereas men have
more acute incidents of health breakdown

✓ Hopkins for elderly severely underutilized
Why do they fail to take advantage?
a + make ends meet

b - have just little above limit

c - not rec

but large # of poverty line!

None remain in work force longer than
general population

— Sources of income: SS, Dividends, business

— Rel - freq at syn

most: only occasionally

ref attend = very small

$\frac{1}{4}$ = 1 x yr or less!

$\frac{1}{3}$ = never attend =

very diff from gen state popul

= trend toward secularization

r if they the role - mod - pad

$\frac{1}{4}$ Rel slightly import

$\frac{1}{3}$ not import at all

I sense of identity there but not
re organized rel in Jwd.

Family soc structure - 6 components

✓ spouse, ch, siblings, other relatives +

Friend, Neighbor

but we have less ch than non-J -
esp non-white ∴ our ch are 21 +

& ready to move out ∴ less direct help,

✓ 2 out of 5 live beyond Rebop. area!!!

✓ 40% of old Jews in NYC don't have
even 1 ch nearby ∴ fr & neighbor

✓ but 1/4 see ch at least 1x month

✓ still 10% see ch 1x yr or less!

✓ 4 of 5 p & ch keep phone contact 1x wk
= emotional, if not phys, support

✓ Parents give money to ch but far less
ch to p

P help baby-sitting but not home repairs

Crisis intervention Ch to P greater
than P to Ch

Give advice - P to Ch - not welcome
unless specific requested as is trad
concept of age = wisdom (to be shared.)

60% turn to agencies for assistance: ⁱⁿ _{order}:

✓ Entitled SS, Medicare, acute Res, Sr Ctr
& last: in-home services such as
food & Nursing care etc.

✓ At age 70 attend at Sr Ctr picks up bec
age accepted more, fr have moved/died,
seeing similar problems & attitudes, etc.

What needed most? help for daily living,
assistance negotiating get around.

& health related assist after hospitalization

✓ Main Themes: ① I elderly older than am - I

② vulnerability & frailty but better than
minority grp

③ Role of family group discussion; dr are responsive but less so than other groups. Age of need is increasing ∴ help more diff, complex bec of own fam needs.
✓ P get far more financial aid than others bec of stability in past & instabil in our time
Long-term care concepts vital

④ Social services more nec: funds, time, volunteers

Why only 20% of old & participate & ask for these services? Attitudes diff: don't want food stamps, minimum ~~amount~~ assets, have to fill out forms in LS Office, fear of bureaucracy

⑤ Studies on community re transfer of assets

Oda Bychkov - Jew from Russia
(she LUS in '75 from Moscow)

✓ Add problems to elderly = transplant

a - growth in Hs 1972 → 94 150,000
immigrants; last 5 yrs ages 55+
= 22%

b - 1989 - only 21% now 30% = 55+
+ most (79%) live in Brooklyn,
Then Q, Then Bx, Park & SI

c - women far older than men
71% = women 29% = men 8%

d - if stop now - 63,000 aged by 2038
if cont (18-20,000 to NY) by 2019
almost 120,000 people

✓ Most people b. at time of Rev.: diff
system from ours: how relevant?

a - anti-semit b - mad c - Israel

Life expect. always lagged behind USA

✓ Attitude towards health care - diff from USA

a - don't face reality

b - MDs hide diagnosis

c - attit vs Nursing home - very neg.

✓ Cultural differences - even re Russia vs
Uzbekistan! know no Y, assim,
m-m, Baltic pops bec assim later
have more rel to Jew. Bukharian ✓

✓ Georgian Jews orig from Iran - diff
from European areas (cant don't know!)

But all united by immigrant status

vv Changes after arriv: yth re language, no
time to be wth elderly, yth make living,
refuse to spk Russian by fr ch to fr-p.
Also wth care bec no translator in hosp.

(In Russ: "angina" = Sore Throat not heart!)

Thus: Anxiety, depression & family friction

∴ here establish "clubs" to discuss diff
problems & create solutions

LECT SERMN SER: 3: "SHEMA"

INTRODUCT

A GENERAL

- 1 THS EVE = 3RD PART OF MY LECT SERMN SERIES ON PB; BEGAN WTH HISTORICAL INTRODUCT, THEN THE BORCHU & THS SHABBAT WANT TO SPK ABT SHEMA
- 2 I SUPPOSE WE ALL KNOW AT LEAST 1ST V OF THIS PRAYR, WHICH COMES FRM TORAH, BK OF DEUT; SOME OF US EVEN KNOW THE SUBSEQUENT VV BY HRT
- 3 RE TEFILLIN, MEZUZOT, ~~WHEN TO SAY IT~~ AND THAT ALL OF THESE ASPECTS OF SAYING THE PRAYER RELATE TO THE FACT THAT WE ARE ENJOINED TO LVE LORD OUR GD.
- 4 WE KNOW THE WORDS SO WELL WE OFTEN IGNORE MEANING!

B SPECIFIC

- 1 SO BEFORE WE BEGIN TO DISCUSS IT IN DETAIL, LET US REVIEW JUST TWO BASIC FACTS: A) WE TO RECITE IT 2X A DAY: MORN AND EVE
- 2 AND B) IT IS COMPOSD OF 3 DIFF PASSAGES ALL FRM T: 2 FRM DUET AND 1 FRM NUMB (15:37-41)
- 3 THS LAST PASSAGE RELATES SMALL TALLEISIM ORTHO WEAR KNOWN MORE POPULARLY AS ARBA CANFOT = 4 CORNERS BEC GARMENT IS SQUARE; IT IS WORN ALL WAKING HRS TO REMIND US OF OUR RELIGIOUS OBLIGATIONS RE CS
- 4 THE 2ND PASSAGE (D 11:13-21) ECHOES IN ALMOST THE SAME WORDS INJUNCTIONS OF D 6:4-9 (THE POPULAR ONE) RE TEACH IT TO OUR CH, TALK OF THEM IN HS, BY THE WAY, LYING DOWN & RISING, DOORPOSTS OF HS & GATES
- 5 THE MORE U RD & STUDY, MORE VITAL & CENTRAL = SHEMA

BODY

A UNITY OF GD

- 1 LAST TIME WE SPOKE ON SUBJ OF PB SPOKE IN SOME DETL OF BORCHU; BORCHU = INTRO TO THS PRAYER
- 2 THERE ARE 2 BENEDICT BEFORE IT & 1 AFTR IN AM SERVC AND THERE ARE 2 BEFORE AND 2 AFTR IN PM SERVC
- 3 BENE BEFORE = YOTZER AND AHAVA RABA; AFTER IS EMET AND IN THE EVES, THE 2ND BENEDICT AFTR = HASHKIVEIN
- 4 THESE, OF C, ALL PRAYERS WHICH WE RECITE AND KNOW, SOME OF MOST BEAUTIFUL MELODIES WRITTEN BUT WHY SO IMPORTANT? WAS IT ALWAYS SO VITAL?
- 5 WE HAVE FOUND A MSS DATING TO 2ND C BCE WHICH CONTAINS 10CS AND 1ST P OF SHEMA/AND IN 3RD CENT CE A LAW CAME INTO EXIST DEMANDING WE RD SHEMA PUBLICLY & PRIVATELY BEC OF NEW REL PHILOSOPHIES: CATH & ITS TRINITY, ZOROASTOISM & ITS DUALITY
- 6 AT THS TIME, EARLY ON, ESTABL PRINCIPLE OF JEWS = MONOTHEISM AND WE HAVE STAYD WITH IT EVER SINCE ALL PRELIM BENEDICTIONS AND CLOSING PRAYERS GEARED TO

OUR UNDERSTANDING THAT GD IS 1 & THS OUR DOGMA!

7 IN ADD: (TO AM & PM) WE SAY IT WHEN T TAKEN FRM ARK
IN MUSSAH KEDUSHA, AT NEILLAH, AND IT IS WRITTEN IN
THE MESSUZA AND IN TEFILLIN; THUYS, ALWAYS WTH US X
B CONTROVERSY

1 BT EASY TO SET DOWN SEV INSTRUCTIONS AND WHAT APPEAR
TO BE OBV TO ANCIENT/NT SO LATER ON; FR EX: "LYING ~~down~~
AND RISING UP" ACTUALLY, AS U GET UP & LIE DOWN?

2 OR, WHEN U ARE LYING DOWN AND WHEN U HAVE RISEN UP?
SCHLS OF THOUGHT DEBATED ISSUE BT HILLEL DECIDED:
NO SPECIAL POSTURE REQUIRED AS LONG AS U SAY IT

3 BT, AGAIN, WHEN SHOULD ONE SAY IT BEC WE ALL LIE
DOWN AND RISE UP AT DIFF TIMES? ANSWER RE TALM: U
INTERP "LYING DOWN" ANYTIME BEFORE MIDNIGHT AND AM:
FROM THE 1ST TRACES OF THE DAWN TILL $\frac{1}{4}$ OF THE DAY.

4 BT WHILE ALL SPEKLED OUT EVENTUALLY, STILL OTHERS:
SAY IT AT MOMENT OF LYING DOWN TO DRIVE AWAY EVIL
SPIRITS WHO MAY LIE IN WAITING BEC AS U GO TO SLP
YOU RELAX & ARE NT ON GUARD

5 TAKING CUE FRM PS 4:5 "TREMBLE AND SIN NOT, COMMUNE
WTH YR OWN HRT UPON YR BED AND BE STILL". YOU CAN
IMAGINE THE NUMB OF INTERP THS SPAWND!

6 FURTHER: WHICH LANGUAGE? ANY LANG IS PERMISSIBLE; IT
IS ONLY VITAL THAT YOU RECITE V AND IF YOU FORGOT
WHETHR RECITED OR NOT, SAY IT A 2ND TIME/BT U MUST
NEVER INTERRUPT OPENING STATEMENT

7 AND FRM THS SPEC CONCERN THAT IT .BE SAID CORRECTLY
BEC U AFFIRMING UNITY OF GD, SHIELD EYES TO SHUT OU
ALL SECULAR/EARTHLY CONCERNS. CONCENTRATE ON GD

8 AND, LEST WE FORGET, CAN SPK THS PRAYER ONLY IN A
CLEAN PLACE AND BEC WE REFERRING TO BED-TIMES AND
ALL IT IMPLIES, SPECIFICALLY WARND NT TO SAY IT
INFRONT OF A NAKED BODY

X 9 OF C, WE ALSO SAY IT AT TIME OF CONVERSION & DTH
CONCLUSION

A GENERAL

1 AT TIME OF 2ND TEMPLE PRAYERS WERE LOOSELY PUT TO-
GETHER: SHEMA, 10Cs, AVODAH, SIM SHALOM FRM AMIDAH
BEC NO FORMULA GIVEN IN T FOR DAILY SERVICE & SAC

2 LATER, WHEN PRAYERS NO LONGER SAID IN HEB ALONE BT
IN TRALATION, WHAT PRHASEOLOGY THEN?

A- LORD OUR GD, LORD IS 1

B- LORD OUR GD IS 1 LORD

C- ETERNAL, ETE⁴RNAL ALONE, IS OUR GD

D- LORD IS OUR GD, LORD ALONE

3 EMPHASIS AGAIN IS VS DUALITY OF OTHER REL & TRINITY

III
OF CHURCH; OUR OWN "TRINITY" = LOVINGKINDNESS,
JUDGEMENT AND BEAUTY!

- 4 BT ONE LAST PROBLEM: WHEN WE ARE TOLD "HEAR O ISR;"
TO WHOM DOES "ISRAEL" REFER? TO ENTIRE PEOPLE OR
PERHAPS ONLY TO JACOB WHOSE NAME WAS CHANGED FRM
JACOB TO ISRAEL ~~AT ONE PT~~ IN BK OF GENESIS
- 5 THERE IS NO ONE ANSWER BT OBV CONTEMP ANSWER: PEOPLE
B SPECIFIC
- 1 IN MOST MSS AND IN T PASSAGE PARTICULARLY, THE V SHE
IS WRITTEN IN WAY WHERE LAST LETTER OF FIRST WORD
AND LAST LETTER OF LAST WORD WRITTEN LARGER THAN
ALL OTHERS
- 2 WHY? LAST OF 1ST = AYIN, LAST OF ECHOD = DALED & TO
GETHER THESE 2 LETTERS MAKE UP HEB WORD "EID" =
WITNESS
- 3 IN BRIEF: THE PEOPLE BEARS WITNESS AT ALL TIMES,
AT ALL VITAL MOMENTS IN SERVICE AND IN PERSONAL
LIFE THAT GD IS ONE
- 4 THS IS CENTRAL, IT IS AT CORE OF OUR FAITH, IT IS
PERHAPS THE 1 INDISPUTABLE, IMMUTABLE DOGMA OF JUD
- 5 IN ORDER THEN TO UNDERSTAND WHO WE ARE AS JEWS, WE
MUST KNOW RE SHEMA BEC A JEW WITHOUT GD = CONTRADICTION
IN TERMS! JEWS IN OUR TIME MAY NT PRAY MUCH *or PAY*
ATTENTION TO GD BT THAT IS CONTRARY TO OUR FAITH
- 6 AT THE HRT OF JUD IS THE SHEMA; AT HRT OF EACH JEW
IS GD. THAT IS PLACE OF SHEMA IN OUR LIVES

AMEN

HEB TAB., FRID EVE., MARCH 31, 1995

LECT-SERMN SERIES
"THE PRAYER BK: PART III "THE SHEMA"

REPORT ON ISRAEL

A STND OF LIVING

- 1 STORES FULL, MERCHANDISE & PATRONS; ALSO RE LOCLS WTH OPEN AIR MARKETS
- 2 SPECIAL DRESS RE SHABBAT; QUIET IN JERUSALEM; FAM TOGETHR; ALTHO DIFF IN HAIFA/TA FRM JERUS OR SAFED

B CHANGES

- 1 MANY MORE SOLDIERS WAITING AT PICK-UPPTS
- 2 MANY TOURISTS BT NT J; MOSTLY XIAN FRM ALL OVER WLR AMONG THEM ASIANS, GERMANS, & MANY FOREIGN WORKERS: PHILIP, THAIS, TAIWAN, ETC TO COUNTR EXCLUSION OF A WHO LEFT OUT BEC OF TRERRO
- 3 ENORM PRESENCE OF RUSSIANS ALSO RE LANGUAGE IN THE STREETS, STORES, NEWSPAPERS; MEET SOMEONE & TELL U FRM NY = BRKLYN??
- 4 QUEST PIONEER SPIRIT: FR EX, AT DIGS NOW MORE CON-CERND RE "MUSEUM SHOPS" THAN EXPLANATIONS, BECOME MF SOPHISTICATED & MAYBE A EUPH FR COMMERCIAL?
- 5 HOW DO U MAKE A GD FELAFAL? STICK IN MICROWAVE!
- 6 BIGGEST CHANGE = MALLS: STORY OF HAIFA & BK, JERUS MALL, FAST FDS IN NETHANYA (WE DELIVER!)
- 7 CONCEPT: BECOMING LIKE ALL OTHER CITIES/NATIONS: ~~BUS #99, IRENE IN H~~ TRAFFIC DTHS = 10 PR WK = 20TH ACCID IN 94, OVER 500 D, 35TH INJ, 3900 SERISL
- 8 OTHR SIGNS OF "CIV": POOR DISCIP IN ARMY, ~~AA~~ RIJUANA, MURDER, ROBBERY AMONG CIV, CREDIT CARD SCAM OUT OF RAMAT GAN, 2 A & 1 J HIJACK TRUCK=ALL IN JPOST + ITEMS RE MEET OF GAYS/LESB, AA, OA, AND BOX AD: "AVOID SEASNAL RUSH, CALL MOSHE, PESACH CLEAN SERICE, NO JOB TOO BIG OR TOO SMALL"
- 9 BIALIK: "WE WILL BE NORMAL ONCE THERE IS A J THIEF" HD OF J DETECTIVES TK BRIBES; RE #S: RAPE HIGHEST CRIME RATE, SOME ARMY PEOPLE SOLD ARMS TO ARABS; ETC

C CONTRASTS

- 1 GUNS VS EAR RINGS
BEN JEHUDA MALL IN J: GUNS & "NO ONE FRM IS" + KIP BANK MACHINES & ULTRA O
COMPLEXION OF PEOPLE NORTH TO SOUTH
ZION RE LAND BT WHAT OF RELIGION? ALTHO WE NT MUCH BETTER HERE IN USA
- 2 S'DE BOKER = OLD SPIRIT; WLD BEN G DO THE SAME NOW?
- 3 SPEAKING OF REL = 1 OF GRT ISSUES IN COM~~W~~ISR LIFE
CIVIL RIGHTS RE LIB JUDAISM IN ISR: CH~~X~~ILD ADOPT = DEPENDING ON ANSWERS RE OBSERV ON SHABBAT, SYN; BURIAL OF SOLDIER, YESHIVOT VS HUC (NT YESH, BEC

(+) Go to a Mall?

DO MORE THAN SIMPLY TEACH TALM = DEF OF YESHIVOH,
TO SUPR CRT: NOW, NT ALLOWD BEC MEN & WOMEN STUDY
TOGETHER AND THS INVOLVES MILLIONS!

NOW, SEATS ON MUNICIPAL COUNCILS: CALLED "TERRORIST"
BEC SEEK TO DESTROY FABRIC OF J LIFE!

REF R CANT OFFIC ALTHO THEY FOUGHT IN ARMY, LOST
FAMILY, ETC.,

DO GET ALONG WTH MUSLIMS & X BT NT LIBERAL JEWS AND
THIS FRM RABBINATE WHICH DOES NT ACCEP STATE BEC
IT IS Z AS VS ESTABL BY COMING OF MOSHIACH

PROBLEMS

- 1 MET WTH RABIN, NETANYAHU, PERES & WEITZMAN
- 2 SEE THIS AS VS BACKGROUND OF EUROPE: YAD & RR CAR
VALLEY OF COMMUNITIES, CHILDRENS MEMORIAL, ART OF
SHOAH: BY AD, CH AS FR EX: MOSHE HOFFMAN (38-83)
= TITLE 6,000,001; NZ WTH GUN TAKING JESUS (THE JW
OFF THE CROSS TO FOLLOW LONG LINE OF VICTIMS ON MARCH
ALSO: GERMN PHOTOG HEINZ JOST IN SEPT 41 TK 129 PIC
INSIDE WARSAW GHETTO = RIVETING AND DEVAST, SAD
- 3 RABIN: IN ADD TO ARMY PROBLMS, INTERNAL CORRUPTION
ALSO HAVE NEW IDEA OF LAW OF RETURN = ARABS BACK BT
EVEN IF WANT TO ACCOMODATE, WHICH #S ARE CORRECT?
- 4 WERE C 300TH BT NOW 1½MILL! 1 ANSWER: BASD ON GERMAN
CONCEPT OF WHO IS J, SOME NOW SAY: IF 1 OF YR⁴ANC
WAS BORN IN OCCUP LANDS OF ISR, CAN GO BACK BT THS
MORE OF A REMINDER TO THE PAST THAN A SERIOUS OPTIC
- 5 RABIN: WANTS PC & WILL EXCUSE ARAFAT AT ALL TIMES;
NO SOLUTION TO THE PROBLMS UNLESS THERE IS PC →
- 6 PERES: WTH RABIN BT MORE PRACTICAL: WEAPON TODAY
IS NT GUNS/MISSILES, ETC BT EDUCATION, ED OF TECH=
NOLOGY, WANTS TO BUILD AN INDUST PARK ALONG BORDRS
RE WEST BANK AND CERT SOUTH RE JORDAN SO THAT PEOPLE
CAN GET TO KNOW @OTHR & WORK TOGETHER
- 7 NETANYAHU: COMPLETELY OPPOS, VERY POWERFUL, SPKS
A FLUENT ENGL: DONT TRUST ANYONE ESPEC NT A; SEE EX
OF HUSSEIN & TIME OF GULF WAR. HOW CAN WE BELIEVE
WE EVER SAFE? DISTINCTION BETWEEN PAPER & REAL PC;
BY PAPER HE REFERS TO MUNICH! MUST TAKE CARE OF
OURSELVES AND TAKE CARE OF OUR OWN SECURITY (2)
- 8 6 DAY WAR WAS CATALYST IN RELATIONS BEC A REALIZE
THAT ISR INDESTRUCTIBLE = SMALL BT CUMULATIVE LOSS=
ES RATHR THAN ALL-OUT ATTCK BT STILL DEADLY.
- 9 WEITZMAN: SHOUTING MA5TCH RE LIB JUDAISM IN RESPON
TO INVITING US FR ALIYAH; HIS CONCERN = PC AMONG
HIS OWN PEOPLE. NO REGARD FOR US CLOUT, HE CONDESC

⊕ all sph Arabic

how complicated Things get on personal level -

a - shut out A bec of terrorism

parents of 1 sold killed did not go to funeral

bec no one to work factory

appealed to Rabbin & he let some in!

b - faith said "gd. bze" to do yr wvries, call
then you get there & still waiting...

FUNDAMENTALISM

- 1 WHOLE NEW WORD AND WORLD: HAREDIM, SCHNEERSON
PICTURE ON MANY BUS STOPS
- 2 HAREDIM MORE PRONOUNCED IN JERUS; BT ARE EVERYWHERE
AND CREATING PROBLEMS: JAFFA RE GRAVES/ARCHEOL SI
- 3 FUNDAMENTALISM BY A AS WELL AS J; WHY? WANT/NEED
CERTAINTIES IN A TIME OF UNCERTAINTY
NT ONLY RE ISRAEL BT IN EGYPT, IRAN, PAKISTAN, ~~5~~
JORDAN, TUNISIA, MOROCCO
- 4 TODAY, 1 BILL MOSL IN WORLD, 6 MILL IN US ALONE;
LARGEST NO. OF MOSLEMS IN INDONESIA
AND BECOMING MORE STRIDENT, ACTIVE ALL THE TIME
- 5 *don't movement away, espec & Arabs! They afraid of A. militants*

CONCLUSION

- A PSYCHOL ISSUES:
YTH GOING TO BHUTON, TIBET ETC AFTR 3/2 YR STINT
IN ARMY; DRUGS, ILLNESS, DTH
LOST 18TH+ IN ALL WARS; LOST 20,TH+ IN CAR ACCIDENT
TALK AMONG YTH IS NT NEXT 10 YRS BT NEXT 10 MIN!
- B NORMALITY
ALMOST SILLY TO USE THS WORD BT LIFE GOES ON; GREAT
ACHIEVEMENT OF ISRAELI SOCIETY THAT WTH ALL ITS
PROBLEMS, GO ON AS IF NOTHING HAPPENING
AND YET, ON ANY ISSUE CAN GALVANIZE POPULATION
- C TIME AND ERA ~~ON~~ PICTURE OF YESHIVA BOCHUR, FING-
ERING HIS PAYYOT AND SHOCKLING OVER DAF T, OVER FR
VAST MAJ OF JEWS
A MODERN WORLD, A MODERN SOCIETY, A MODERN LIFE
- D QUESTION
1 Q: THEME WAS "SACRED PEOPLE, SACRED LAND"; IS THIS A
STATEMENT OR A QUESTION? WHAT IS SACRED RE LAND/P?
ZIONIST DECL TO COINCIDE WTH 100TH ANNIV IN 1997
- 2 WHITHER ARABS/XIANS = DEMOGRAPHICS, A POP SHIFT
- 3 AGAIN, ZION BT WHAT OF RELIGION?
- 4 RABIN: NT LET PEOPLE GO BT "LET PEOPLE BE" AND
FINALLY: THR RES¹ PONSIBILITY IS NT FATE OF ITS OWN
CITIZENS ALONE BT TO SERVE THE J PEOPLE ALL OVER
THE WORLD BEC
WHETHR WE WILL IT ORNT, LIKE IT OR NOT, WE BOUND
TOGETHR; AS IN VICTORY SO IN OBJECT OF DISDAIN
- 5 SOLUTION, AS ALWAYS, IS TWOFOLD: A- GIVE MONEY AND
B-GO ON ALIYAH. TODAY HAVE 4.4 MILL J AND 3 MILL A
WANT TO HAVE 7 MIL JEWS FR ITS DEFENSE, AND ITS in
ANCHOR SO THAT IN FUTURE AT LEAST 80% OF POP = J!
THAT IS GOAL AND THESE MY GEN IMPRESSIONS & WHAT LEARNED
THANK YOU

~~Heb~~ Heb Tel, Frid, March 24, 1995. *Report on Israel trip*

10:30 - dalle 30 - 45

(3)

B - Church

- 1 - very subtle + not at all ob - refer to statement of Cath Bishops urging Clinton "Lead Isr" to stop expanding its presence in Jerus"
- 2 - this remarkable bec 3 rel here = status + protection + a false assumption
- 3 - It is X who are threatened: not by J/I but by Drusians - Thous going, & very few left, in 88, in Bethlehem!
- 4 - X fear Judaea II + wife to Touda + my ~~but~~ it is not X who speak up for their own but speak to Isr/J so that burden of defense falls to them, or us.
- 5 - Hufat has used the killer phrase "The Judaization of Jer" + not a hint of irony in all of this
- 6 - our leaders responded in shock + stated that if high-level Card - in conversation with J leaders for years - can speak so foolishly + in so prejudicial a manner -
- 7 - can they be taken seriously or their affirmation that they are anti-seen
- 8 - diff betw Hufat + This sad chapter is merely one of perceptions!

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u

C - Cap Punishment

1 - added Thought: Human hung at end together with his 10 sons - yet anti-s crim'l.

2 - Does this say anything re modern cap punishment recently instituted by Gov Patanki?

3 - a fit & real concern of mine & as hang-
ing of Human was deterred any criminal - so dth penalty today will not deter anyone.

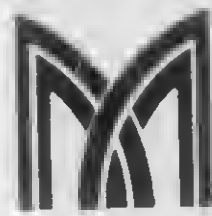
4 - Bill is now Law who knows how many innocents will die in yrs to come and whether in heat of passion an indiv who lifts hand vs another

5 - will think of action in Albany - he deterred!

6 - I tend to doubt it

7 - not to speak of our right to take another's life

(x) Can this be transposed into modern terms?



MORIAH PLAZA JERUSALEM HOTEL

מלון מוריה פלאזה ירושלים

(2)

A - Arabs

- 1- over ex- conflict betw Isr & Arabs, betw
Z & anti-Z, betw Jews & Muslims - all - 1
- 2- will refer to issue got deal in weeks ahead
of my recent trip to Isr
- 3- but all kinds of got yk of enormous
Threat of fundamentalism
- 4- spawned and encouraged by poverty,
disillusionment, the lack of concern
in Pal- for ex- on part of fellow Arabs/Isr
- 5- result: terror on buses, street, meeting
places, in soldiers so that bec of
random nature of violence, no one safe
- 6- & yet, Isr can't, no panic, life = good
on many levels and got trying to
incorp Arab young people by the bldg
of industrial parks along West Bank
& even into joint border area w/ the Jordan
- 7- as Peres said: he in fund-raising business
on behalf of PAA w/ eco development
will take edge off frustration and
lessen attacks.

Post - Paris - 3/17/95

Intro: few days before P in Is, children in costume
1 - in street, buses etc, coming from school
2 - in Is primarily a ch holiday -
many decorations in doors, even streets.
3 - modes in US, P in children in costumes,
baking H, Carnivals, etc.

- 1 - on other hand, diff = serious bec it
speaks of persec^o, happy, ultim redemption
- 2 - a - s nothing new to us but manner
of it has changed - from outright
attack, to more subtle means.
- 3 - if anything, this diff mode of a - s
does not make it any less serious
o consequential - but more so.
- 4 - let me give you but 2 ex: 1 = obs
and the other so subtle = highly
dangerous.

(5)

Sum

- 1) not hopeless, of 2 - only difficult
 - 2) in park or our hotel on Frid aft. sat
saw many fam, oth ch
 - 3) with unusual except these Arab & Isr
fam in park, next to @ other children
in the fountain & progeny
 - 4) so also picture saw some yrs ago in Beirut
of two running & E. thing in running on either
side of street but the ch playing in
the middle.
- circle completed
- 5) Theme of ch again, but hopefully with
the message for fd re yrs to come
& for them, for all Isr, for all mankind
 - 6) That is our hope for peace today, as well

/ma

HT - Frid eve - III / 17/95

PURIM-□ ' 7 1 5

Union Prayer

Page#

Cue

Opening Hymn:

286	Reading	announced
289	Bar'chu <i>Chag Purim</i>	goodly heritage (p287)
289	El Chai V'kayam (cantor)	adonai tz'vaot sh'mo
291	Sh'ma <i>Toreador</i>	through Israel (p288)
291	Emet	adonai elohechem emet
293	Mi Chamocha <i>La Nozze de Figaro</i>	in ancient days:
295	Avot (reading)	Redeemer of Israel
298	Reading	announced
299	May the Words	after maditation

Reading of M'gillat Esther:

Blessings x3 (Cantor)+ Amens x3 (Choir)

1.Chapter I: Rabbi read, 2. Chapter II: Cantor chant

3.Chapter III: Rabbi read

child Song: ~~A Wicked Man~~ Ani Purim

4.Chapter IV,V: Cantor chant, 5. Chapter VI: Rabbi read

6.Chapter VII: Cantor chant, 7. Chapter VIII,IX: Rabbi read

child Song: Chag Purim

274	Adoration\Vaachnu	announced
275	On That Day ?	forever and ever
277	Kaddish + Amen	after Mourners prayer

Announcements

Closing Hymn: Ose Shalom

Benediction + Amen

Rabbi & choir

"HAVING OUR SAY: THE DELANY SISTERS"

INTRODUCT

A GENERAL

- 1 THS WK BETWEEN THE 2 PRES BIRTHDAYS USD TO BE BRTH-HD WK; A FACT LITTLE NOTED IN OUR TIME EXCEPT FR DEPT STORE SALES ON "PRES DAY"!
- 2 ON OTHR HAND, THS WK NOW KNOWN FR ITS EMPHASIS ON BLACK HIST = A WK DEVOTED TO THE STRUGGLES OF A PEOPLE, THR LEADERS AND LEADING INDIVIDUALS
- 3 A PERIOD REALY EXTENDING FRM MLK BTHDAY IN JAN THRU THS WK & HOPEFULLY ALL OF THESE OBSERVANCES WILL HAVE SOME POSITIVE EFFECT ESPEC ON MINORITY CHILDREN

B SPECIFIC

- 1 IT IS IN THS FRAME OF REF WLD LIKE TO SPJK TO YOU ON A BK WHICH HAS BEEN ON NYT LIST FR CLOSE TO A YR NT JUST BEC IT IS THE STORY OF 2 BL SISTERS, THE DELANY SISTERS, BT BEC ALSO BTH OVER 100 YRS OLD
- 2 THEREFORE, NT JUST A MATTER OF LONGEVITY BT EXPERIENCE, BROUGHT TOGETHER BY AMY HILL HEARTH, A REPORTER FR THE NYT WHO WAS ASSGND ON A ROUTINE BASIS TO WRITE THE STORY OF THESE 2 LADIES IN 1991
- 3 MS. HEARTH, THE REPORTER, SO FASCINATED THAT SHE TK TIME OFF TO WRITE A BK ABT THESE 2 WOMEN, ALTERNATING CHAPTS FR EACH AND IN THAT MANNER TOLD BLACK HIST FOR A PERIOD OF OVER A CENTURY
- 4 MADE ALL THE MORE FASCINATING BEC AUTHOR, OR COMPILER IS WHITE; 2 SIST THEN OVER 100 BTH STILL ALIVE

BODY

A FAMILY HISTORY

- 1 OF C, CLD ALMOST SAY THAT THEIR STORY VALUABLE BEC OF THE AGES OF THE TWO WOMEN BT THAT WLD BE A GROSS UNDERSTATEMENT
- 2 THESE 2 SISTRS PART OF ^{an} ANC WHICH CAN BE TRACD BACK TO EARLY 19TH CENT AND, OF C, REPRESENT MIXTURE OF SLAVES AND SLAVE OWNERS
- 3 FURTHER, NT ONLY MIX OF BL/WH BT ALSO: SLAVE & FREE & AM INDIAN = NATIVE AMERICAN
- 4 PARENTS OF DELANY SIST: HAD 10 CH, MOST B AT END OF 19TH AND ALL 10 CH OBTAINED COLLEGE EDUCATION; THOSE OF US WHO RECALL EVENTS PRIOR TO 1960S WILL READILY APPREC SUCH AN ACHIEVEMENT
- 5 THE FATH BECAME AN EPISC BISHOP (ALTHO B A SLAVE); THE 2 SIST LVD WTH EACH OTHR ALL THR LIVES AND ONE BECAME ONLY 2ND BLACK DDS AND OTHR 1ST BL HS TEACH IN NYC
- 6 LKING BACK = ENORM ACHIEVEMENT IN FACE OF RAMPANT RASCISM BT IN READ STORY, EQUANIMITY, RESOLVE, FAITH which are remarkable

B VALUES

- 1 THS AN EXCEPT CLOSE FAMILY, RISING FRM SLAVERY OF THE PARENTS TO PROFFESIONALS INTO OUR OWN TIME
- 2 THE MOTTO OF THE FAM = "HELP SOMEONE" AND, ALMOST AS AN AISDE, HOLD ON TO YR SELF-ESTEEM AND DONT FRITTER AWAY YR GAINS. THESE WERE IDEALISTIC YET VERY PRACTICAL WOMEN WHO WLD NT PERMIT THEMSELVES NOR ANYONE ELSE TO FORGET THR WORTH
- 3 FR EX, CONSTNATLY REFER BACK TO ORIGINS OF SLAVERY AND WHAT IT MUST HAVE COST THR PAR TO ACHIEVE "FREE STATUS" AND THUS GIVE CREDIT ALSO TO THE "GD WHITES" WHO LET THEM PASS FRM WORLD OF RURAL SERFDOM IN DP SOUTH INTO A WORLD OF OPPORTUNITY
- 4 AFTR ALL, IT IS QUITE A JOURNEY, ALSO, TO MOVE FRM BEING A BAPTIST IN S TO METHODIST AND THEN AN EPISO AND THS WAS POSSIBLE ONLY BEC PAR LED A SCHL FOR BL CH IN RALEIGH
- 5 IN TIME WHEN CONSIDERED GD TO KNOW HOW TO WRITE OR SIGN ONES NAME, MORE SO: TO RD & WRITE AND EVEN MR SO RE BLK WOMEN WHO WERE MEANT TO STAY HOME & CHILD IT IS FR THAT GEN THAT NEGRO COLLEGES CAME INTO BEING AND TODAY SOME FAMOUS ONES: HOWRD, FISK, TUSKEGEE TO MENTION MOST OBVIOUS AND WELL KNOWN
- 6 THEY ALSO HAD PERSONAL STANDARDS: SEE RE CREDIT CARDS AND THE PROBLEMS OF LONGEVITY: P. 20. OR, TAKE THE EX OF 1 OF THR BROTH WHO STUDIED MD AND, AS CUSTOMS CHANGD IN "NEW SOUTH" HAD A WING NAMED AFTR HIM AT ONE OF RALIEGH HOSPITALS
- 7 OF C, PREJUDICE WAS EVERYWHERE & EVEN AT TIME OF DDS GRAD FRM COL: WAS SELECTD AS MARSHALL, TO WALK UP FRONT ALONE BEC NONE OTHRS WANTD TO WALK WTH HR: ~~OR WOULD NT DRINK BT ONCE IN WHILE JELLO WTH WINE!~~
- 8 ISSUE FOR SURVIVAL WAS PERSONAL AND FAM PRIDE: IN THR COLOR, BEING AMERICAN, CONTRASTING RIGHTS AND FREEDOM OF PAUL ROBESON VS DAVID DUKE (217/231); THEY NT "Af/AM" BT AM (107) & RD P. 16 RE BUILD AM!

CONCLUYSIOIN

A GENERAL

- 1 SOME OF US LK AT OUR OWN AGEING PROCESS AND WE ALL UPSET BEC TURN 60/65, 75, 85, ETC. JUST THS FEB BULL MENTION 2 OF OUR CONG WHO CELEB 95 & 100!
- 2 BESSIE IN ONE OF THE CHAPTS TELLS US THAT TURNING 100 WAS THE WORST DAY OF HER LIFE! TURNING 101 WAS NT AS BAD BEC THEN ALREADY USAED TO CENTURY MARK
- 3 BT EVEN INTO THS GRT OLD AGE NEVER FORGOT MOTTO OF THR FAM: TO HELP SOMEONE = DENTAL CLINIC, URBAN LEA

in Harlem and, above all, sensitivity to others in need as indiv or as minorities

SPECIFIC

B: 11

B SPECIFIC

- 1 THINK IT IS OBV TO US ALL THAT THESE ARE VERY SPECI
- 2 PEOPLE AND NT JUST BEC OF THEIR AGES
- 3 HAVE A SEQUEL BEING PUBLISHED OF THR "WISE" SAYINGS
- 4 AND THE WIFE OF THE ACTOR AND COMEDIAN BOB COSBY IS
- 5 EVEN NOW INVOLVED IN CO-PRODUCING AN OFF-BWAY PLAY,
- 6 BASED ON OUR BK, AND IT IS TO OPEN AT THS TIME AT
- 7 THE MCCARTER THEATER AT PRINCETON U
- 8 IN SHORT, IT IS A SUCCESS STORY IN BEST SENSE OF AM
- 9 HERITAGE AND THE PARALLELS TO OUR OWN JEWISH CULTUR
- 10 SEEM OBVIOUS TO ME: SLAVERY, PREJUDICE, OVERCOMING
- 11 EVILS VIA EDUCATION, GRT ROLE MODELS, AN OPEN SOCIE
- 12 WE LIVE IN A TIME WHICH WLD NT BE RECOGNIZABLE TO
- 13 THOSE WHO WERE BORN A CENTURY AGO YET HERE WE HAVE
- 14 ~~SUCH~~ AN EX OF A BRIDGE BETWEEN 2 WORLDS AND, HAPPI-
- 15 LY, DESPITE THR AGE, THEY REMAIN AS FEISTY AS EVER
- 16 FR AN UNFORGETTABLE, EMOTIONAL HIGH, I WLD URGE U
- 17 TO RD: "HAVING OUR SAY: THE DELANY SISTERS FIRST
- 18 100 YRS". IT IS A GD WAY TO SPEND SHABBAT, & MORE
- 19 AMEN.

HEB TAB., FRID EVE., FEB. 17, 1995

BK: HAVING OUR SAY: THJE DELANY SISTERS FIRST 100 YF

INSTALLATION SERMN:1995

INTRODUCT

A GENERAL

- 1 THS INSTALL SERVC = ANNUAL RITE WHEREBY WE CONFIRM THE ELCTIONS CONDUCTD LAST SUND AT ANNUAL MEETING
- 2 OF C, INSTALL OF OFFICERS NT REALLY AN ISSUE THS YR BEC THEY ELECTD TO 2 YR TERMS; STILL, IT IS GD FR US TO TAKE NOTE OF NEW VP, +2 NEW BRD MEMB, NEW SIST PRES
- 3 FURTHR, GD FR US TO GET TOGETHR & SIMPLY TO TALK RE WHAT CONG IS ALL ABT & TO SEE "UP FRONT" WHO LEAD ARE

B SPECIFIC

- 1 EACH CONG ~~DOES IT~~ ^{installs} DIFF: SOME AT A DINNR, SOME AT A PURELY SOCIAL FUNCTION WTH DRINKS IN HAND, OTHERS AT TIME OF ELECTION & CONFIRMATION OF NOMINATING PROCESS. *Here at H T:*
- 2 LEADING FRM REPORT OF NOM COMM CHAIR, E HRTG, TO NOM COMM, TO PRESENTATION TO CONG MEMBRSHIP, TO ADOPTING OF A ~~NAME~~ ^{congratulate}, ~~THERE ARE MANY WAYS OF DOING THS~~
- 3 IN THS CONG WE HAVE DONE IT OUR WAY FR MANY YRS & I DO NT WANT TO CHANGE FORMAT BEC INSTALL OF THE LEADERSHIP OF A CONG SHOULD BE IN 1 PLACE ONLY: IN ^{service} ~~SANCTUARY~~. WE NT MASONS, BOY SCTS, CHA⁵RITABLE GR, BT A REL ORGANIZATION, A CONG! ~~ENDED ON A MINYAN &~~
- 4 ~~MINYAN IS BASE ON WHICH CONG IS BUILT AS IT WORSHIP~~ ^{service} ~~GD & IN OUR TRAD THS MEANS A MINYAN;~~ THAT IS WHY THE INSTALL SERVICE BELONGS HERE, IN THS SETTING, ON THE MOST SACRD OCCAS OF BEING JEWISH: SHABBAT
- 5 WTH A BOW TO THE PURISTS: TRUE, SYN SERVES TRIPLE PURPOSE OF BEING HS OF PRAYER, HS OF STUDY & HS OF ASSEMBLY BT FR ME, HOPEFULLY FR U: HSED OF P = 1ST!

BODY

A STORY

- 1 ~~HAVING SAID ALL THIS MUST PLACE OUR RELATIONSHIP TO~~ ^{leading in} GD ON A DIFF BASIS ~~RESULTING IN~~ QUITE DIFF RESULTS!
- 2 WHEN WE ON VAC ABT 6 WKS AGO SPENT A DAY IN A MEX ~~JUNGLE~~ CITY, DATING BACK SEV CENT: CHICHINIZA, A MAYA ~~ANC~~ CITY HEWN OUT OF JUNGLE, NOW ONLY RUINS AND IT HAS BECOME A TOURIST ATTRACTION
- 3 I WAS PARTIC IMPRESSD BY 1 SUCH RUIN, WELL PRESERVD = A STADIUM SURELY AS BIG AS A FTBALL STAD IN USA; TRAD: 2 TEAMS PLAYING/BATTLING @ OTHR TO GET A BAL INTO A HOOP WHICH WAS AT SIDES OF STADIUM (NT FRONT)
- 4 TEAMS WERE ON FILED, CAPT. ON A WALKWAY ABOVE DIRECT THE PLAY. DONT KNOW LENGTH OF CONTEST BT END RESULT THAT ONE OF CAPTS SAC TO GD IN MIDDLE OF STADIUM FR ALL TO SEE AND TO RELISH THE REL FUNCTION
- 5 QUEST: WHO TO BE SAC? CAPT OF WINNERS OR OF LOSERS?

WHICH WLD U PICK? WHAT MAKES SENSE TO YOU? MOST
OF US, AS I DID, WLD NATURALLY PICK CAPT OF LOSERS
5 BT ANCIENT MAYAN PEOPLE MORE SOPHISTICATED THAN WE:
THEY SAC CAPT OF WINNERS! WHAT IS THE LOGIC? BEING
SAC IS A REWARD ~~SO THAT~~ THE WINNING CAPT CAN COME
CLOSE TO GD EARLIER THAN THE CAPT OF LOSING TEAM
6 AFTR ALL, IT WAS A GRT HONOR TO BE SAC IN ORDER TO
MEET DEITY, AND IN THR VIEW, SOONER THE BETTER.

B ~~OFFICERS~~

1 NOW, IN THS CONTEXT, MUST MAKE CLEAR THAT "REWARD" TO
THE WINNING NOMINEES OR THE PRES OF ORGANIZATIONS:
PRES OF CONG, SIST, MENS CLB, PA, YTH GRP IS NT IMME
DIATE SAC TO THE DEITY
2 (ALTHO THAT POSSIBILITY DOES OCCUR TO ONES MIND ONCE
IN A WHILE) BT RATHR THAT PRES, AND LEADERS ON EVERY
LEVEL MUST MAKE THR OWN SAC: RE TIME, ENERGY, EFFRT,
DEV AND COMMITTMENT OF ONES OWN PRECIOUS RESOURCES
3 AS THOSE WHO HAVE SERVD PREVIOUSLY KNOW: ONE CAN NT
BE AN ABSENTEE LEADER! ~~BT~~ TO BE PART OF A PROCESS
WHICH SUSTAINS ANY ORGANIZ, BT EVEN MORE SO A HS OF
GOD, DEMANDS PRESENCE, HANDS WILLING TO WORK, A PER-
SON OF DEVOUT COMMITMENT JUST BEC IT IS A SYNAGOGUE
4 IT IS THE KIND OF EFFORT AND FEELING WHICH WE SAW
IN RENY SMERKA WHO WAS PRES OF SIST FR THE PAST
12 YRS: WHO EARNED OUR RESPECT AND WHO RESIGNED BECAUS
OF ILLNESS AND WEAKNESS
5 WHO, ~~AS A WINNER~~, HAS SHOWN US DEPTH OF SAC WHICH WE
GRATEFULLY ACCEPTXD/AND FOR WHICH WE ARE THANKFUL &
THROUGH HER SUCCESSOR AND MEMB OF SIST WE CONVEY ~~to her~~
THESE FEELINGS OF GENUINE AFFECTION & APPRECIATION
6 THS BRINGS US TO EVA FEIST WHO, ON THE BASIS OF MY
TRUE STORY OF WHAT HAZPPND IN CHICHINIZA SEV CENTURY
AGO WLD NOW BE SAC! BT WE REALLY HAVE NO SUCH PLANS
7 RATHR, CONSIDER THE ELEMENT OF SAC^{VB} BEC IT WILL BE
ASKD OF YOU IN DIFF SETTING & DIFF DIMENSIONS BT ~~AT~~
ALWAYS THINK OF WHAT IS AT STAKE HERE, WHAT IS AT
THE CENTR: A SANCTUARY ~~IN WHICH WE COMMUNE WITH GD~~
8 NO GREATER TASK CLD BE IMPOSED ON YOU OR YR MEMBERS
AND WE HAVE NO QUEST WHATSOEVER THAT U WILL DO BEST

C OFFICERS

1 SAME CONCEPT, OF C, FR U: PETER, COMING FRM A FAMILY
WHICH HAS ALREADY GIVEN MUCH & DONE MUCH FR CONG &
~~WITH WHOM WE HAVE SHARD JOYS & SORROWS OF LIFE AS~~
~~THESE COME TO EACH OF US~~ *but*
2 YR NAME WAS CHOSEN WTH CARE IN YR OWN RIGHT & THE
ELEMENT OF SAC AS CLOSE TO U AS TO ALL OTHRS AND WE
HOPE THAT TOGETHR WTH YR FAM, U WILL SERVE HEREFORA

III

- LONG TIME AND I KNOW THAT U WILL SERVE WTH HONOR
 3 SAME ALSO FR THE NEW TEMPLE BRD MEMBERS: BERNARD
 CRYSTRAL AND JOAN LAUFER WHO WERE BTH INTRODUCED TO
 CONG LAST SUNDAY IN SOME DETAIL; NEITHR IS A STRANG
 ER TO CONG, BTH KNOW OUR IDEALS & WHAT WE REP AND
 WE COUNT ON THEM TO HELP AND LD & BE WILLING TO SAC
 4 RICH EHR DONE SO MUCH GD FR OUR MENS CLB: GLAD HE
 RETAINS HIS PRES AND WE WISH THEM CONT SUCCESS & WE
 ALSO CALL TO MIND MARTIN NEUHAUS SO RECENTLY TAKEN
 FRM US BT WHO SLATED TO BE VP OF MEN; WILL BE MISSED
 5 PA STRONGLY RUN BY JOAN LAUFER AND EMILY WATSON &
 WE APPRECIATE THR COMMITMENT TIME & AGAIN AND WISH
 THEM WELL BEC THEY DL WTH WHAT IS MOST PRECIOUS TO
 US=THE CHILDREN
 6 AND, FINALLY, SPEAK OF CH = OUR YNG PEOPLE, GLAD TO
 HAVE BRYN ON OUR PULPIT AS A YTH GRP LEADER, RECENT
 BT MITZVAH AND A YNG LADY WTH ENORM POTENTIAL
 7 AND WE INSTALL THEM ALL AND THANK THEM

*L. B. B. B.
 Dr. David
 Jeffrey*

CONCLUTION

A GENERAL

- 1 COME THEN TO CONCLUSION AS WE THANK JOAN TABU WHO
 COMPLETES HER 1ST YR AS PRES; U A WINNER! ABT TO
 SAC U? CAN I BE THE PRIEST WHO OFFICIATES?
 2 WE'LL WAIT BT IN MEANTIME: WE ALL INDEBTED TO YOU
 FR YOUR CHARM AND SMILE, FR YR EFFORT AND ENORM SAC.
 MUCH IN THE SPIRIT I HAVE MENTIONED: TIME, TRAVEL,
 CONCERN, MINGLD WTH FAITH AND BELIEF. THANK YOU

B SPECIFIC

- 1 INDEED, WE NO LONGER SAC EITHR ANIMALS OR HUMANS AS
 WAS OUR WANT IN ANC TIMES AND CERT AMONG THE MEX IN
 DIANS OF WHOM ONLY THE RUINS REMAIN
 2 WE ~~REMAIN~~ ^{as confers are} A VITAL, LIVING FORCE, HERE AND IN THS
 COUNTRY, IN ISRAEL AND IN WORLD WITH A MESSAGE FR AL
 3 LET US CONT IN THS VEIN FR GD OF US ALL AND, ESPECI
 ALLY AND PARTIC, FR GD OF HEB TAB
 4 WE INSTALL ALL OFFICERS & BRD MEMB, OF ALL ORGANIZ
 OF THE AFFIL GRPS AND WE WISH THEM WELL FR YR AHEAD
 MAY I THEN ASK U TO ALL TO RISE AS CANTR & I BLESS:

*as listed on the
 install program*

HEB TAB., FRIDAY, FEB 10, 1995

ANNUAL INSTALLATION SERVICE

BWU FW RE EF RL JK
☐ ☐ ☐ ☐ ☐ ☐

GB K PK NH VG PK
☐ ☐ ☐ ☐ ☐ ☐

LECT-SERMN: PB: BORCHU

INTRODUCT

A GENERAL

LAST MO BEGAN LECT SERMN SERIES ON PB & TOLD U OF THE DEVELOPMENT & GROWTH & THE MANY STAGES OF EVOLUTION U MAY RECALL. THAT AT 1ST R DID NT WANT PRAYERS WRITTN DOWN AT ALL BEC TOO SACRD & CONT. NAME OF GD BT OVER TIME, WTH MEMORIES FADING, OBJECT WAS DRPPD WORD "TEFILAH" WHICH MANY OF GERMN JS APPLY TO PB MISNOMER BEC TEF = PRAYR IN GEN OR A SPEC PRAYER SUCH AS "18" BT NT APPLICABLE TO A BK PER SE FURTHR, RE NAMES: SIDDUR & MACHZOR AT 1 TIME MEANT THE SAME; ONLY IN MAGES DIVIDED BETWN HH AND RESTYR AND IT IS THESE DESIGN WHICH WE USE & ARE CORRECT

B SPECIFIC

1 OUR PB FRM 11TH CENT = VITRY = PUPIL OF RASHI AND EN COMP TRAD OF N FR AND GERM = ASHKENZI; SEPH DIFF! 2 AFTR PPRESS MANY DIFF EDITIONS RE COUNTRY, MINHAG IDEOL, PERSONALITY OF EDITOR & EVEN AUTHOR OF P & MOST CENTRL EUROP KNOW RODELHEIM TRAD OF 1806 = FRM R BEC WAS NT PERMITTD TO BE PUBL IN FRANKFURT! 3 REFORMERS IN MIDDLE OF 19TH C A NEW SLANT ALTOGETHR BEC BROUGHT WTH THEM A PRACTICAL APPROACH TO JUDAIS RE IDEOL, ELIMIN OF VARIOUS ASPECTS OF ORTHODOXY, SERVICE WAS SHORTND TO GIVE TIME TO R TO EXPLAIN 4 IT WAS NT UNCOMMON FR R TO GIVE NT SERMNS BUT "DISCOURSES" LASTING SEV HRS; THUS, PB VERY THIN BT THE SERMN HIGHLY SOPHISTIC BEC MOST R OF THAT LATER PERIOD WERE UNIV GRADS, STEEPD IN PHILO 5 IN THAT CONTEXT: GEIGER, HOLDHEIM AS LATER EINHORN & KOHLER IN US = PBKS WRITTEN BY MEN OF GRT RENWN GRT KNOWLEDGE, STRONG PERSONALITIES ABLE TO IMPOSE THR VISIOIN OF JUD ON FOLLOWERS 6 THS BROUGHT US TO UPB IN ITS SEV EDITORS OVER 75YRS

BODY

A SETTINGS OF PRAYERS, HIST

1 AS WE NOW OPEN PB TO STUDY HOW SOME OF THESE PRYRS CAME INTO BEING-AND THEIR PLACE IN PB-MUST ALSO NO THAT BEG IS NT OP HYMN (AS WE SEE IT) BT BORCHU! 2 MANY THINGS CLD OCCUR, AND DID, BEFORE BORCHU; AS, FR INSTANCE, MUSIC, EVEN IN AN ORTHODOX SYNAGOGUE! IT IS A MODERN FALLACY THAT NO MUSICAL INSTRUMENTS IN THE SYN BEC OF DESTRUCT OF TEMPLE IN JERUSALEM 3 FACT IS THAT MUSIC ALWAYS PART OF THE SERVICE BT NT IN THE FORM WE KNOW IT IN OUR OWN TIME, AND CERT NT AS THE CHURCH KNEW IT AND THUS WAS ABLE TO DEVELOP MAGNIF ORGAN MUSIC BY BACH & OTHERS

- 4 ^{rule} A CAPELLA MUSIC ALWAYS AT HAND BT SO WERE CERTAIN INSTRUMENTS SUCH AS HORNZS, STRINGS AND THESE WERE PLAYED WHEN WEDD, FR EX, TK PLACE INSIDE SYN ESPEC IN COLDER CLIMATES BEC ELSEWHERE WEDD USUALLY UNDER CHUPOH OF THE SKY = IN THE OPEN, UNDER THE STARS
- 5 ~~BT~~ MUSIC FR ANY OCCAS, OR JUST FOR SONG, WAS PART OF THE PROCEEDINGS BT ALL MUSIC HAD TO STOP ONCE THE ACTUAL SERVICE BEGAN = WTH THE BORCHU; THEN: MINYAN!
- 6 THS THE DIVIDING PT BETWN J & X; WE STOPPD MUSIC AS SERVICE BEGAN, THEY LINKD MUSIC TO SERVICE AND THE RESULT WERE THE GRT ORATORIOS AND REQUIEM MASSES, ETC
- 7 WE TURND SERVICE INTO INTENSELY PERSONAL OCCASION WTH NO MUSIC BEC, BY TRAD, WE IN MOURNING FR JERUSAL AND IT WAS NT UNTIL THE REFORMERS IN GERMANY IN 1815 INTRODUCD ORGAN FOLLOWING PROTESTANT PRACTICE BT IN DOING SO, OF C, EARNED ENMITY OF ORTHO FR ALL TIME
- B BORCHU ^{ברוך אתה יהוה אלהינו יהוה אחד}
- 1 BORCHU, ITSELF, SUNG BY SHELICH TSIBR = CALL TO PRAY AND CONG RESPONDS: BARUCH AD & NOW ND MINYAN, 2X DAY. IT IS A PHRASEOLOGY WE FAM WTH SINCE CHILDHOOD
- 2 HOWEVR, NT THAT SIMPLE. AT 1 TIME HAD DIFF RESPONSES AS, FR EX, THESE 2 MAJR PHRASES ALSO FAM TO YOU BT IN DIFF SETTINGS ^{אין עמך כבוד מלכותך שמים}
- A- BARUCH SHEM BT THS = SHEMA
- B- YEHEI SHEMEI = BT THS TO KADDISH ^{שם קדוש מבורך}
- 3 NOW WHERE DO THESE RESPONSES AND PHRASES ORIGINATE? SOME BELIEVE FRM TIME OF EZRA, FND IN NEHE 9:5 "STAND UP & BLESS THE LRD YR GD FRM EVERLAST TO EVR LASTING; LET THEM SAY: BLESSD BE THY GLORIOUS NAME THAT IS EXALTD ABOVE ALL BLESS & PRAISE" ^{קדוש אתה יהוה אחד}
- 4 ALSO FRM PS 134:1F, 135:19 "BLESS YE THE LORD ALL THE SERVANTS OF THE LORD...LIFT UP YR HANDS TO THE SANCT AND BLESS THE LORD" ^{קדוש אתה יהוה אחד}
- "O HOUSE OF ISR, BLESS Y THE LORD; O HOUSE OF AARON BLESS Y THE LORD" SAME FR LEVI ETC ^{קדוש אתה יהוה אחד}
- 5 ALL THIS IS DONE 2X A DAY: AM & PM BT NT FOR MINCHA BEC SINCE BORCHU SERVS AS INTRO TO SHEMA, AND SHEMA IS NT RECITED AT MINCHAH TIME, NO ND FOR BARCHU
- 6 THUS, TO MAKE MATTRS MORE SIMPLE: SEE EXTENSIONS OF EVEN THE MOST ELEMENT PHRASE DUE NT TO FACT THAT R CHANGD THEIR ORIENTATION BT THAT OVER CENT DIFF WE SPOKE OF EARLIER EVOLVD. AND ~~WERE~~ THEN INCORPORAT INTO PRAYER SERVICE; THUS, WHAT WE HAVE NOW = refine
- 7 ment of process which sifted prayers - kept most vital ^{קדוש אתה יהוה אחד}

Chassidim, Hasidim

CONCLUSION

A GENERAL

- 1 ONE LAST PT AS WE COME TO END OF THS LECT, 1 ASPECT OF OUR DEVELOPMNT NT TAKEN INTO ACCOUNT: SEPHARDIM
- 2 SPOKE OF OUR MINHAG = ASHK BT SEPH = DIFF AND BORCHU IS ONE PERTINENT EXAMPLE; CHASSIDIC MOVEMENT OF 18TH CENT WAS NT A WORLD OF LECTURES BT OF EMOTIONS AND IN US THE PRAYERS OF THE SEPHARDIM WERE ORGANIZD B R DE SOLA POOL OF SP/PORT SYN
- 3 AND IN THAT WORLD, WHICH PERMITTED DIFF STRUCTURE BECAUSE CAME FRM DIFF BACKGRND, BORCHU AT END OF SERV! ONE REASON BEING THAT FR THOSE DAYS WHEN NO T READ LATECOMERS WILL STILL BE ABLE TO HEAR WORDS OF BORCHU

B SPECIFIC

- 1 AGAIN, ALL OF THS LEADS UP TO SHEMA, VARIOUSLY IDENTIFIED AS "WATCHWORD" OF OUR FAITH, OR CREED OR THE ONE DOGMA WHICH JUDAISM OFFERS TO ITS PEOPLE
- 2 BT BEFORE COMING TO ESSENCE MUST UNDERSTAND THE PRELUDE = BORCHU; EVEN THEN, DONT KNOW WHETHER SHEMA IS THE CENTER BT, RATHER, THE SHEMA EZRA, KNOWN, AS I PTD OUT EARLIER = TEFILAH
- 3 J LIFE, AS WELL AS J PRAYER, A COMPLICATED CONCEPT BT THAT IS THE IDEA FOR THS SERMON-LECT SERIES ON PB 1X PER MO, THROUGH MAY & NEXT TIME, IN MARCH ON: 8/10
- 4 HOPE IT WILL MAKE OUR PRAYERS, WHICH USUALLY TAKEN FR GRANTED, MORE EDIFYING, MORE SACRED, MR PERSONAL AMEN.

HEB TAB., FRIDAY, FEB. 3, 1995

LECT-SERMN SERIES: THE PB, PART II

"BORCHU"

"THE CHAMBER" JOHN GRISHAM

UBTRIDYCT INTRODUCT

A GENERAL

- 1 JOHN GRISHAM IS A PROLIFIC & SUCCESSFUL AUTHOR; HE HAS WRITTEN SOME OF MOST FASCINATING MYST STORIES
- 2 THE MOST PROMISING BEEN MOVIES IN LAST FEW YRS: THE CLIENT, THE PELICAN BRIEF, THE FIRM & I LIKD ALL
- 3 NOW HE HAS WRITTEN ANOTHR BEST SELLR: THE CHAMBER; IT ON B-S LIST FOR OVER 26 WKS, PEOPLE TALK ABT ITS ~~ON TV LEVEL OF SOCIETY~~ ^{subject} AND ALL THE MORE SO NOWADAYS IN NY STATE WTH ONSET OF NEW ADMINISTRATION
- 4 BEC "CHANBR" GRISHAM REFERS TO IS DTH CHAMR! & HE WEAV A STORY RE MAN WHO ONCE COM MURDER & NOW UNDR SENT OF DTH. ~~AND~~ ^{he} IS AWAITING EXECUTION
- 5 IN PROCESS OF LEGAL ATTEMPTS TO STOP EXECUTION WE LEARN NT ONLY STORY OF MAN WHO COM CRIME, BT ALSO LIFE OF HIS VICTIMS AND THR FAMILIES, AS WELL AS CIRCUS WHICH ACCOMPANIES PROCEDURE LEAD TO EXECUTION

B SPECIFIC

- 1 WILL NT TELL U HOW STORY IS RESOLVED, WHETHR EXEC OR NOT, BT WILL TAKE THS OPPORT TO DISCUSS ISSUE IN SOME DETAIL ESPEC SINCE A VERY CURRENT ISSUE IN NYS
- 2 WTH GOV PATAKI EXEC WILL BE REINSTATED, NY WILL BE THE 38TH STATE IN THE UNION TO DO SO SINCE SC OK IT
- 3 BT DO U KNOW RE CHANGES WHICH SC BROUGHT ABT OVER LAST 20 YRS? FR 2 CENT = EXEC OK, IN 1972 EXEC OUT-LAWD BY CONST (SAME C OKD IT BEFORE), IN 1976 A REVERSAL & EXEC = OK, IN LAST FEW YRS^{se} MORE SEVERE RE APPEALS PROCESS BEC TK UP TOO MUCH TIME OF JUSTICES
- 4 SINCE 1977 257 EXEC, 31 IN 1994, HAVE 2,948 ON DTH R^W AND WHEN PATAKI SPOKE OF IT AT HIS INAUGURATION, PEOPLE APPLAUDED HIS DESIRE TO REINSTITUTE & IT SEEMED TO ME AND OTHERS THAT WE APPLAUDING DEATH
- 5 AS MANY OF U KNOW, I NT IN FAVOR OF DTH PENALTY BEC FEEL THAT KILL OF ANY PERSON AS EVL AS KILL ONE PER AND AM AWARE OF MISTAKES MADE, OF INEQUITIES RE COLOR, POVERTY, NTL BACKGRND, ETC AND, ABOVE ALL: DTH SENT & EXEC HAVE NO EFFECT ON CRIME RATE

BODY

A STORY

- 1 BT BEFORE WE GET BOGGD DOWN WITH STATISTICS, LET US PAUSE TO LISTEN TO THE STORY WHICH CONCERNS A MAN IN HIS LATE 60s, NAMED SAM CAYHILL
- 2 STORY ITSELF TAKES PLACE AR TIME OF CIVL RIGHTS DISTURBANCES, WITH AN ATTACK ON A YOUNG J MAN ~~WITH FGA~~ WHO HAD BECOME ACTIVE IN MOVEMENT, IN MISS HS HOME
- 3 "HERE WAS A RADICAL JEW LAWYER WITH A BRD & A BLEEDING HRT, EDUC BY JEWS UP/NORTH & NOW MARCHING WTH

& REPRESENTING NEGORES IN THE MISS DELTA. IT WLD
NT BE TOLERATED"

4 IN 1967, OFFICE OF MARVIN KRAMER, ED AT BRANDEIS,
WAS BOMBED; HE WAS MAIMED & BY SOME UNFORSEEN CIR-
CUMSTRANCE, THE KRAMER TWINS, 5 YRS OLD, WERE IN
THR FATH OFFICE THAT AM & BTH D!

5 IT WAS FR THS MURDER THAT SAY CAYHILL WAS INDICTD,
FND GUILTY, SENT TO D; IT WAS WITH HIS NAME IN THE
NEWS THAT A GR-SON HE HAD NT SEEN IN DECADES, NOW
A LAWYR IN CH, DECIDED TO ENTER THE FRAY & TRY TO
SAVE HIS GR-F FRM D. THAT ATTEMPT IS THE STORY

6 THE ISSUE IS THE PROCESS LEADING TO DTH IN CHAMBR &
IN COURSE OF IT MANY PHILO, SOCIAL QUEST DISCUSSED &
aLL THE FAMILIAR ARGUMENTS, PRO/CON, SURFACE. IT
IS A FASCINATING STORY

B PEOPLE

1 EACH PERSON INVOLVD IN PROCESS HAS A PT OF V, EACH
IS NT NEC INTER⁴STED IN CRIMINAL BT IN HIS OWN EGO
AND THAT RANGES FRM FAM TO ADMINISTRATOR IN GVT &
ABOVE ALL, IN THE PRISON SYSTEM

2 THE ONLY 1 NT OUT FOR HIMSELF IS GR-SON BT SINCE HE
DOES NT KNOW MUCH ABT FAM HERITAGE, FINDS OUT MORE
THAN HE WANTS TO KNOW & WILL HAVE TO LV WTH DISCOVER

3 THERE IS, FR EX, ISSUE OF VENGEANCE: IS IT UNDER-
STANDALBE?Y; IS IT JUSTIFIABLE?N! KILLING IS A DE-
MEANING ANSWER TO EVIL/BT: THE MOTHR OF THE TWINS,
YRS AFTR THE EVENT, STILL WANTS TO BE A WITNESS TO
THE EXEC BEC VICTIMS, SHE INSISTS, HAVE RIGHTS ALSO.
JUST LISTEN TO THS SHORT PARAGRAPH: P. 61

4 BT, AS WE LEARN FRM THE STORY, SAM CAYHILLS MURDER
NT AS SIMPLE AS IT FIRST SMD: OTHRS INVOLVD: LONG IN
HIDING & NEVER EVEN ASSOC WTH CRIME; SAM FRM KKK FA-
MILY WHICH HUNG BLACKS & BURND CROSSES; HE ONCE
KILLD A BLACK NEIGHBR MERELY IN A FIT OF RAGE. *McJared*

5 AS SUCH POLITICS, PERSONALITIES, PR, A CIRCUS OF
WEIRDOS, REL GRPS, HYMN SINGRS, GRPS ALL OVER POLIT
SPECTRUM; ~~we~~ WANT TO BE SEEN ON TV AND, AS SAM
NOTES, SEEING IT ALL IN HIS CELL ON TV "NEWS OF EXEC
IS FOLLOVD BY SPORTS & WEATHR". HAVENT WE SEEN IT 2

C DEBATES

1 ALL THS FORCES US INTO Q RE LIFE/DTH, VENG/FORGIVEN
DTH AS A FINALITY/LIFE IMPRISONMENT WTHOUT PAROLE:
LF TO END AT CERT TIME & PLACE/OR THAT THE CRIMINAL
SPENDS THE REST OF HIS NATURAL LIFE IN LONELINESS -
REGRETTING HIS DEED, HAVING TO LIVE WTH HARM CAUSED

2 OF C, THERE ARE THOSE WHO FEEL THE COST CN NT SUSTAIN

III

SUCH AN APPROACH BT LK AT THESE FIGURES BY DUKE U
RE 77 MURD CASES IN NC IN 91/2; 94 TRIED & 29 SENT-
ENCD TO DTH

- 3 AV CASE OF NONCAP MURDER CASE & CONVICTD CRIM IN PRI
SN FOR 20 YRS = 166TH; AV COST TO TRY, CONVCT & EXEC
IN NC, WTH ALL THE HUMANE ASPECTS OF THE LAW: 329TH\$
- 4 THS IS 2X AMT OF TRIALS ALONE & IN NC 9STEPS IN THE
APPEALS PROCESS & SOME MAY BE RE¹PEATED. 20 =CHEAPR
- 5 LAST ISSUE IS THE ONE OF MISTAKES: TX LAST MO EXEC A
MAN WHO THEY KNEW DID NT COMMIT MURDER; THEY HAD CON
VICTD HIM EARLIER BEFORE OTHR FACTS EMERGD & THEN
STAYD WTH THR SENTENCE & EXEC INNOC INDIV
- 6 SO MUCH FR JUSTICE IN TX WHICH HAS MOST EXEC SINCE 77
& HOUSTON CRIME RATE ABOVE AV BY FAR = LITTLE EFFECT

CONCLUSION

A GENERAL

- 1 WILL NT TELL U OUTCOME OF STORY IN "THE CHAMBR" BT I
DO FEEL U OUGHT TO RD THE BK, CERT WHEN IN PAPRBACK
- 2 IT IS A FASCINATING STORY, SOUNDS AS IF BASED ON ACT
EVENT BUT IT IS FICTION, ALTHO MIRRORS MANY INCIDNT
WTH THE KKK/JEWISH ANGLE JUST AN INCIDENTAL SIDELINE
- 3 MORAL ISSUES DISC BT NO ANSWER BEC MAN NT YET AT PT
TO WHICH WE CAN ALL GLING: LIFE IS SACRED AND NT UP
TO US TO TAKE IT FRM FELLOW HUMAN BEING, DESPT EVIL
- 4 EASY TO SAY: ALL THESE HARDENED & DESPICABLE CRIMINL
OF WHICH WE RD & HEAR SHLD BE EXEC, SOONR THAN LATYE
BUT Q REMAINS: WHAT WILL THS SOLVE; CAN WE EVER TCH
BY COMPASSION, CAN WE REACH BY EX OF HUMANENESS, IS
THERE NO WAY OUT OF VICIOUS CIRCLE OF RETRIBUTION?

B SPECIFIC

- 1 I AM NT BLIND TO EVIL IN THS WORLD BT I DO NT DEMAN
A LIFE FR A LIFE; OBSOLETE LAW OF T: EYE FR EYE BT,
ALSO, DONT FOLLOW MULTITUE TO DO EVIL *every part that lit. principle*
- 2 CAN ARGUE THROUGH THE NIGHT BT IF "THOU SHALT NT KILL"
DOES NT APPLY TO SOMEONE ELSE, AT LEAST LET IT APPLY
TO ME. WLD NT WANT INDIV TO GO FREE/BT FAVR PRISON
WTHOUT PAROLE AND AM WILLING TO PAY PRICE
- 3 IT IS AN ISSUE WHICH HAS BECOME MORE PROMINENT IN
OUR OWN BACKYRD; WHEN EXEC INITIATED LETS SEE & TAKE
NOTE HOW MUCH MURDER RATE DECREASES; I DOUBT IT WILL
- 4 IN SUM: TO KILL ANY PERSON AS EVIL AS KILL A PERSON
BEC WE ALL CREATD IN IMAGE OF GD; IT IS A THROUGHT
WHICH SHOULD GIVE US PAUSE; I DO NT WANT TO BE AS IS
THE CRIMINAL; I WANT TO FOLLOW TEACH OF JUDAISM

AMEN

HEB *EW* Tabernacle, Friday, Jan 27, 1995 *seemed*

facing the river there. The nearest to us. Just over there, three or four blocks away."

"Yes," he answered slowly.

"The top floor is the fifteenth, okay. Now, from the right, count down six levels. Do you follow?"

"Yes," Adam nodded and counted obediently. The building was a showy high-rise.

"Now, count four windows to the left. There's a light on. Do you see it?"

"Yes."

"Guess who lives there."

"How would I know?"

"Ruth Kramer."

"Ruth Kramer! The mother?"

"That's her."

"Do you know her?"

"We met once, by accident. She knew I was Lee Booth, wife of the infamous Phelps Booth, but that was all. It was a glitzy fundraiser for the ballet or something. I've always avoided her if possible."

"This must be a small town."

"It can be tiny. If you could ask her about Sam, what would she say?"

Adam stared at the lights in the distance. "I don't know. I've read that she's still bitter."

"Bitter? She lost her entire family. She's never remarried. Do you think she cares if my father intended to kill her children? Of course not. She just knows they're dead, Adam, dead for twenty-three years now. She knows they were killed by a bomb planted by my father, and if he'd been home with his family instead of riding around at night with his idiot buddies, little Josh and John would not be dead. They instead would be twenty-eight years old, probably very well educated and married with perhaps a baby or two for Ruth and Marvin to play with. She doesn't care who the bomb was intended for, Adam, only that it was placed there and it exploded. Her babies are dead. That's all that matters."

Lee stepped backward and sat in her rocker. She rattled her ice again and took a drink. "Don't get me wrong, Adam. I'm opposed to the death penalty. I'm probably the only fifty-year-old white woman in the country whose father is on death row. It's barbaric, immoral, discriminatory, cruel, uncivilized—I subscribe to all the above. But don't forget the victims, okay. They have the right to want retribution. They've earned it."

"Does Ruth Kramer want retribution?"

LECT SERMN:PB, I: GROWTH

INTRODUCT

A GENERAL

- 1 FRM WK TO WK WE TAKE PB FRM RACK IN THE PEW, OPEN IT AND PARTICIPATE IN THE PRAYERS
- 2 WONDER HOW MANY OF US EVER THINK OF HOW THIS PB CAME INTO EXISTENCE; SURELY, IT WAS NOT PRINTED AS WE KNOW IT SOME 2TH YRS AGO
- 3 BUT IF THERE ARE DIFFERENCES, AND THERE ARE, WHERE DID ANC PB COME FROM, WHO COMPOSED THEM, WHAT WAS THE PROCESS AND HOW DOES IT ALL AFFECT PB TODAY?

B SPECIFIC

- 1 THESE SOME OF THE QUEST WLD LIKE TO DL WITH IN THS YRS SPRING LECT SERMN SERIES, 1X MO THROUGH MAY
- 2 BUT THERE IS MORE THAN THE ~~SIMPLE PRINTING OF THE~~ BK ITSELF; WHAT ABT THE PRAYERS? IN WHAT ORDER, ARE THEY ALWAYS THE SAME, HAVE THEY CHANGED SINCE EARLY TIMES, AND IF ~~NOT~~ ^{so}
- 3 HAVE CHANGES BEEN MADE ON BASIS OF IDEOLOGY OR ONLY STYLISTICALLY, IN TERMS OF LANGUAGE. THE LATEST EX OF THIS QUESTION CAN BE SEEN RE OUR OLD UPB AND THE NEW GOP; IT IS NT ALL IN THE COLOR OF THE COVER

BODY

A EARLY TIMES

- 1 TO UNDERSTAND GROWTH OF PB ND TO GO BACK TO EARLIES TIMES, CERT TO THE ERA OF TEMPLE IN JERUS
- 2 THERE HAD CERT SACRIFICIAL FORMULAS KNOWN PRIMARI TO THE FAMILIES OF THE PRIESTHD/AND THE WORDS OF SONGS WHICH WERE PRIMARILY KNOWN TO US THROUGH PSLM
- 3 AFTR DESTRUCTION IN 70CE THE BASIC STRUCTURE WAS LOST, BTH LIT AND FIG; NO BOOKS OBVIOUSLY AND SO PRAYERS WERE RECITED ALONE OR IN UNISON, BY HRT/& BEC OF SACRED SUBJECT MATTER & BEC USE OF GS NAME RABBIS OF EARLY CENT FROWND ON WRITING P DOWN
- 4 ALL OF WHICH WAS COMPLICATED RE LANGUAGE TO BE USED ~~OF G~~, HEBREW WAS BASIC BT NT UNDERSTD BY MOST; AT FIRST, ARAMAIC BT LATER, WTH DISPERSION, MANY LANGU AND HEBREW BEING THE COMMON DENOM OF PBOOK, AS TODAY
- 5 IT WAS NT TILL BEG OF 8TH CENT THAT A REGULAR PB, AS WE UNDERSTAND TERM, INTO USAGE; HADWRITTEN WTH COPIES BEING EXTREMELY RARE
- 6 BT 1ST ACCEPTD PB, ON WIDER BASIS, WAS SIDDUR OF RAV AMRAM OF 9THC; HAD DIFF VERSIONS OF IT BUT IT TK ON SPECIAL MEAN BEC IT ENCAPSULED PROGRESSION OF YEARLY EVENTS AND HOLIDAYS
- 7 WORD FR PB WAS SIDDUR = ORDER OF P (SAME WORDS AS

Seder and Sedra

B HALACHA & PB

- 1 BT DESPITE THS 1 GENERALLY ACCEPT SIDDUR, NO REAL UNIFORMITY/AND 1 REASON FR THS IS THAT PEOPLE QUESTIONED INCLUSIONS AND EXCLUSIONS OF PRAYERS THEY KNEW OR HAD HEARD ABT
- 2 THEREFORE, SAADIA GAON IN YR 1000 WROTE MSS OF PB - WITH THE PRAYERS-BT ADDING RELEVANT HALACHA SO THAT PEOPLE WLD UNDERSTAND REASONING BT, PB MEANT PRIMA FR JEWS IN E HAD COMMENTARY IN ARABIC WTH P IN HEB!
- 3 MATTERS BECAME MORE COMPLICATED 2 CENT LATER WHEN RASHI, THE GRT COMMENTATOR OF S FR, WROTE WHAT HE CONSIDERED A FULL PB BUT IT WAS STRANGE FRM OUR PT OF V: HE WROTE ONLY THE TALM COMMENT & OMIT THE P!→
- 4 BEC KNOWLEDGE OF P TAKEN FR GRANTED/BT U CAN IMAGINE DIFF IN PB BETWEEN THAT OF SAADIA (EGYPT) AND RASHI
- 5 THE PB OF WHICH OURS IS THE DIRECT DESC COMES FRM R SIMCHA B SAMUEL OF VITRY, A PUPIL OF RASHI AND IT FOLLOWS THE RULES & RITUALS OF N FR AND GERM= ASHKENAZ
- 6 IT WAS NT TILL 15TH CENT, IN ROME, THAT 1ST PRINTED HEB PB CAME INTO EXIST, THEN SP, PORT; 16TH IN GER AND THEN ALSO IN POLAND/BT CERT PORTIONS PRINTED SEP: SELICHOT, 9TH AV, = PRACTICE STILL FOLLOWED: HOME, FOR WOMEN, FOR MOURNERS, ETC.
- 7 IF U THINK ABT MANY COUNTRIES, PERSONALITIES, IDEOLOGIES CAN APPREC. MANY DIFF EDITIONS—ALSO FOR LANGUAGE AND COUNTRY—NOT TO TAKE ULTIMATE SHAPE UNTIL A MAN NAMED WOLF HEIDENHEIM PRINTED HIS PB IN 1806 IN TOWN OF RODELHEIM = NAME U ALL KNOW.

C MODERN EDITIONS

- 1 WTHOUT GOING INTO DETAILS RE CHASSIDIM, MYSTICS, SEPHARDIM ALL OF WHOM ARE SEP LECTURES, OUR KIND OF PB EVOLVED BETWEEN 1890 AND THE PRESENT, ESPEC IN US
- 2 THERE WAS SINGER (1890), ABRAHAMS (1914), HERTZ (41) BRINBAUM IN 49
- 3 AND MODERN REFORM MUCH IN SAME TREND: IN 1815 IN BERLIN THE PB WAS REVISED ACC TO THE NEW IDEOLOGY THAT WAS REFORM JUDAISM; A PB WHICH WAS REFINED IN THEOL AND PHILO BY GERMAN REF RABB CONF OVER 3 YR PERIOD: 1844-46, WTH GEIGER & HOLDHEIM; AND THE FAMOUS HAMBURGH PB OF 1819 WHICH ELIM ALL ORTHO ASP.
- 4 PB TO US IN 1856 UNDER EINHORN, WHICH FORMED THE BASIS OF OUR UPB AS WE KNOW IT TODAY; BUT IT WAS ~~displaced~~ SUPERCEDED BY IMW "MINHAG AMERICA" OF 1857. AND IT IS THROUGH IMW: CCAR, UAHG AND HUC, OUT OF MIDWEST AS VS EINHORN WHO REP EAST COAST, SOUTHERN PART AND WHO SANK INTO DISFAVOR WTH S LOSING CWAR

which
5 Reform kept W. of + E. PB.

* practical

CONCLUSION

A 20TH AND 21ST CENT

cd

- 1 UPB U USE EV OTHER WK IS THE NEWLY REVISED AND DATE TO THE 1940S BT THERE WAS AN EVEN EARLIER ~~Edif.~~ IN 1920S AND HH PB ALSO WENT THROUGH SEV REVISIONS
- 2 BT AT END OF WWII, WTH ISRAEL, SHOAH, SPACE ALREADY HAPPENING OR IN THE OFFING, ND FOR NEW CONCEPTS AND IDEAS OBVIOUS AND THEREFORE, WHAT WE NOW USE = GOP
- 3 BT AS SOON AS IT WAS PRINTED, MANY COMPLAINTS FORTH COMING AND NOT ONLY THAT IT WAS TOO HEAVY!
RATHER: LACKD INCLUSION OF SIGNIFICANT REF TO WOMEN AND WHEN THAT HAD RUN ITS COURSE: ND FOR GENDER-FREE BP, WHICH WILL TAKE US EITHER WTH NEW ED OR
- 4 A DIFF AND NEW PB ALTOGETHER INTO THE 21ST CENT, A BELIEF THAT NEW CENT NDS NEW APPROACHES TO P, TO GD BT THAT AN ISSUE LEFT TO THEOLOGIANs

B SPECIFIC

- 1 IN BROAD STROKES, IVE GIVEN U AN OVERVIEW RE DEVELOPMENT OF PB; NEITHER COMPLETE NOR FULLY EXPLAINED
- 2 FR EX, LEFT OUT CHASSIDIM, SEPHARDIM, TERMINOLOGY SUCH AS DIFF BETWEEN SIDDUR & MACHZOR WHICH IS NOT WHAT MANY OF U HAVE ALWAYS BEKIEVED,
- 3 THE PRAYERS WHICH WERE OMITTED AND WHICH WERE INCLUDED IN PB AFTR DESTRUCTION OF TEMPLE, & WHY.
- 4 IN SHORT, AS WE DISCUSS PB AND PRAYERS WITHIN IT IN NEXT 4 MONTHS, MUCH TO LEARN; IN LECTURES TO BE WILL SPK OF BRCHU & SHEMA, KEDDUSHA, KIDDUSH AND KA OLEWINU & SILENT P, BENEDICTIONS
- 5 NEXT TIME, IF ALL ACC TO "SIDDUR" OF MY CALENDAR, ON FEB 3RD & HOPE U WILL ATTEND FR BETTER UNDERSTANDING OF THE PB WE USE FRM WK TO WK

AMEN

HEB TAB., FRID EVE., JAN 13, 1995

SPRING LECT SERMN SERIES: PB, PART I
GROWTH OF PB

REPORT ON TALK BY KISSINGER

INTRODUCT

A GENERAL

- 1 WANT TO REPORT TO U RE MEETING I ATTEND ABT 2 MONTH AGO, AT WHICH DR. KISSINGER SPOKE IN ORDER TO GIVE HIS VIEWS OF MEAST SITUATION
- 2 THS MEET SPONSORED BY CONF OF PRES OF MAJR J ORGANIZ OF WHICH I AM A "VISITING" MEMBER BY VIRTUE OF MY P OF AM FED OF J FRM C EUROPE
- 3 THERE WERE APPROX 100 OF US (ALL PRES!); IN ADD TO CONSUL GEN OF IS, AMB OF ISR TO UN, REPS OF CITY & STATE GVTS AND, AS SOMEONE MENTIONED TOME, OF DC

B SPECIFIC

- 1 I WANTD TO ATTEND BEC WAS INTERESTED IN PT OF VIEW ABT TO BE EXPRESSED BEC SEEMS TO ME THAT ALL OF US ESPEC IN THS NEIGHBORHOOD THINK ALIKE
- 2 WE ALL RD NYT, LISTEN TO 60 MIN, AND/OR 20/20, ^{TIME NEWS} SO ~~THAT IDEAS WE HAVE=FORMED BY ONE PT OF VIEW; MOST OF MY COLLEAGUES RD SAME MAGS AS I: COMMENT, TNR IN ADD TO AT LEAST 1 NEWS MAG: TIME OR NEWSWK OR SIMIL~~
- 3 FELT THAT K. WOULD HAVE SLIGHTLY DIFF APPROACH TO WHAT IS HAPPENING IN WORLD OR AT LEAST DIFF APPROACH TO THINKING PROCESS INVOLVED
- 4 AND WHETHR ONE AGREES WTH HIS ANALYSIS OR NOT, CERT WAS INTERESTING & THAT IS WHY WANT TO SHARE WTH YOU

BODY

A PERCEPTIONS

- 1 FIRST ISSUE RE PERCEPTNS = HOW DIFFIC IT IS TO RE-CONCILE PERSPECTIVE OF IS WTH THAT OF US = SUPRPOWR
- 2 US BELIEVES IT CAN GET AND DO ANYTHING BT ISR = TIN FEW PEOPLE, & A GHETTO EXIST AS A STATE SURROUNDED AS IT IS BY ARAB STATES/ENEMIES = RISKS VERY HIGH ^{for Israel} & VASILY DIFF FROM THOSE OF US
- 3 SOME OF THESE DIFF PERCEPT OBVIOUS DURING 73 WAR BT ALSO AS EARLY AS 67 CONFLICT; MANY FELT THAT RESULT OF 67 WAR = BORDERS OF ISRAEL NOT COMPATIBLE WITH LONG-TERM SURVIVAL OF ISR BT IN EUPHORIA OF THAT ER MAJR POWERS DID NOT WANT TO BE THE "SPOILRS"
- 4 BT PROBLEMS CAME TO FORE AGAIN JUST 6 YRS LATER: AT TIME OF 73 WAR; NOW A CONTRADICTORTY TENDENCY RE BORDERS: HOLD ON TO ALL TERRITORY & GIVE UP ONLY IN EXTREME SITUATION BEC TERRITORIAL MARGINS SO SMALL
- 5 OR, ON OTHR HAND, MAINTAIN A MYSTICAKL VIEW OF PC: CLING TO A POSITION WHICH IS VS REALITY; IT IS A RO MANTIC VIEW OF REALITY WHICH HAS NO BASIS IN FACT; BORDERS CAN NT BE SECURED, NOR MAINTAINED AND THE RAMIFICATIONS OF THESE POSITIONS STILL FELT IN DC

and will return to this issue in few minutes.

B PROBLEMS

- 1 K NEXT SPOKE OF PROBLEMS WHICH CONFRONT MEAST ALTHO SPECIFICS REACHED ACROSS THOSE BORDERS ALSO!
- 2 CHIEF CONCERN PRESENTED AS "ISLAMIC FUNDAMENTALISM" AS A PHILO, AS A THREAT, AS EMBRACD BY FANATIC INDIV
- 3 THE WHOLE WORLD CAN BE TURNED UPSDOWN & INSIDE OUT IF THESE INDIV OR IDEOLOGIES GAIN MAJR ASCENDENCY:
- 1.F. ALREADY IN ALGERIA VIS A VIS FRANCE IS IN HEADLINES AND U SAW IN PAPERS WHAT THESE TERRORISTS INTENDED: TO EXPLODE PLANE OVER PARIS = CATACLYSMIC RESULTS
- 4 (AND THIS IS WHAT K SPOKE OF SOME 2 MO BEFORE EVENT)
- 5 K ALSO SPOKE OF ISL FUNDAM BEING A MAJR THREAT TO INDIA WHICH WLD CERT UPSET BALANCE OF POWER ON SUB-CONTINENT WITH FAR REACHING EFFECT *(x) geo-political*
- 6 IMAGINE THE SCENARIO OF ISLAMIC REL SURROUNDING ISR NT AS A SIMPLE FAITH BT AS A REVOL IDEOLOGY AND THE PICTURE CHANGES DRASTICALLY AT ONCE & CAUSE FR WORR
- 7 CLD REACH SO FAR THAT CIVIL STRIFE BETW PALESTIN & HAMAS FACTIONS CLD BE PLACED ON "HOLD" IN ORDER THA
- both *here* *#2* 8 BOTH FORCES CLD CONCNTRATE THR ATTACKS ON ISRAEL. WBANK NT A HOMOGENEOUS GROUP AND THS TO RABINS ADVNT AND THAT IS WHY THESE SEV TREATIES NOW SO IMPORT-ANT; IT GIVES ISR GVT ROOM FOR MANEUVERABILITY AND THE REALIZATION THAT A TREATY CAN BE MODIFIED BY TIME AS WELL AS BY REALITY
- 9 THE AIM SHOULD BE CO-EXISTENCE AND THE QUESTION OF TRADING LAND FOR PC IS A FALSE EQUATION: NT LAND FR PC BT LAND FR TIME
- 0 METTERNICH: "I HIDE BEHIND TIME AND MAKE PATIENCE MY WEAPON" AT CONGRESS OF VIENNA IN 1815 = ANALYSIS AS WELL AS PT OF VIEW OF K

C ADVANTAGES

- 1 K SHOWD HIS DIPLOMATIC SKILLS MORE SPECIFIC IN LATR PRESENTATION AS WELL AS IN Q/A PERIOD
- 2 FR EX: SAID WE AM SO CONCERND WTH WORDS AND NT SUFF FLEXIBLE. EVERYONE WANTS A TREATY FR THIS OR THAT AND ONCE WRITTEN AFRAID OF BREAKING IT OR INTERPRET IT DIFFERENTLY AND TO YR COUNTRY'S DISADVANTAGE
- 3 SO WHY CALL IT A "TREATY"? WHY NT "UNDERSTANDING"? ASKING NT SOMETHING THAT CANT STAND UP TO TEST OF TIME BT A CONCEPT: WORKING TOW "END OF BELLIGERENCY" THE VERY TITLE OF DOCUMENT ALLOWS FR MOVEMENT
- 4 FR EX: TREATY WTH JORDN BETTER THAN WTH E BEC JORDN BLOCKS OFF IMMED ENEMIES E.G. IRAQ WHICH VERY FEW SEEM TO TAKE INTO COSIDERATION BEC OF SYRIA BT WE

■ already know of secret discussions with Syria in DC
 & That for eco reasons Assad & Rabin must talk even

III

except econ. pol. interests (x)

IF NOTHING ELSE IN COMMON ~~BT EACH NATION AND EACH~~
~~OF THESE 2 LEADERS IS NEC TO TOTALITY OF REGION~~

5 IT IS PURE ROMANTICISM FR ISR TO THINK IT CAN ELIM
ASSAD/JUST AS IT IS UNREAL FR US TO THINK IT CAN DL
WTH JUST 1 OF THESE NATIONS TO EXCLUS OF THE OTHR

CONCLUSION

(x) IRAQ not to be taken lightly!

A GENERAL

1 K WAS VERY CAREFUL TO PT OUT TIME & AGAIN THAT CERT
ASSUMPTIONS ARE DANGEROUS: US ALWAYS ON OUR SIDE? ~~to~~
OR, WILL GET OUR PT ACROSS IF ONLY WE GENERATE SUFF
DEBATE IN CONGRESS

2a BTH ASSUMPTIONS ARE WRONG: US STILL OUR "FRIEND" AND
ON OUR SIDE BT WILLINGNESS TO DISPERSE FORCES FAR
FRM HOME IN ORDER TO HELP STATE IS QUESTIONABLE

3 WITH WAY THINGS ARE IN CONGRESS TODAY DO YOU REALLY
THINK WE WILL SEND OUR TROOPS ~~FR SAKE OF PC~~ TO AN
AREA BECOMING LESS STRATEGIC EVERY DAY?

4 AND DO YOU REALLY WANT TO SUBJECT ISR AND J STATE
TO A DISCUSSION RE FOREIGN AID? ~~OR EVEN SOLDIERS?~~ DO
ANYONE WANT THAT TYPE OF DEBATE EVEN IF ONLY PHRASE
AS SENDING AM "OBSERVERS"? HIGHLY SUBJECTIVE ISSUE
AND NOT CERTAIN HOW MANY FRIENDS WE WOULD FIND FR
OUR CAUSE IN CONGRESS/OR OUTSIDE IT/AND SURELY NT
RE AM PUBLIC OPINION POLLS SO VITAL TO POLITICIANS
5 BETTER THEN TO KP ISSUE TO A SIMPLE "YES" VOTE WHICH
CAN BE DONE IN A BODY AS VS INDIV VOTES. & QUIETLY

B SPECIFIC

1 ALL OF THESE OPINIONS PRESENTD THS EVE ARE THOSE OF
DR. K, AS BEST AS I RECALL THEM; ARE NT NEC MY OPIN

2 HE SPOKE FR AN HR & THEN ANOTHR 1/2 HR FR Q/A AND ALL
OF US IMPRESSD BY HIS QUIET DEMEANOR AND BY SENSE O
HUMOR, USUALY AT HIS OWN EXPENSE = A GD DEFENSE

3 PICTURE HE PAINTD NT NEC ADVANT TO ISRAEL BT CLD BE
UNDERSTD WITHIN FRAMEWORK OF WORLD POLITICS; HARD
FR US! TO UNDERSTAND THAT WE/ISR NT AT CENTR OF UNVR
BT HE UNDERSTD THS ASPECT OF OUR J PERSONALITY AND
IN SOME WAYS EVEN IDENTIFIED HIMSELF WITH IT

4 NEVER LOSING SIGHT OF WHAT HE SAID AT BEGINNING: UL
TIMATELY PERSPECTIVES AND PERCEPTIONS OF US & ISR
NT THE SAME, THUS: END RESULTS WILL BE DIFFERENT &
THAT IS REALITY AS VS ROMANTICISM OF OUR HRTS

5 ULTIMATELY, ISR TAKE ITS PLACE IN ITS OWN RIGHT &
ALREADY MOVING IN THAT DIREC6TION: ISOLATION LIFTED

Q OR, AT LEAST, EASED, PM IN INDIA, INDONESIA, CHINA,
USSR NO LONGER A FACTOR & WAY OPEN TO PRACTICAL
RAPPORT. THAT IS BEGINNING OF NORMALCY & THAT IS
OUR HOPE FR GENERATION TO COME & IT WILL LD TO PC

Armen

Hdh Tab, Frid eve - 1/6/95

BACKGROUND

ND STANDARDS WTH DEMOGRAPHICS CHANGING
MY MENTION OF THS PROBLEM SEV X TO BRD & CONG

JOHN FULWOOD

ROBERT ANAPOL

M-M INCR & P~~A~~ROBABLY PAST 50%; PARTI VS MATRILIN
DESCENT; WE FOLLOW TRAD CONCEPTS HERE

"HS A HS OF P FOR ALL PEOPLE" BT NT MEMBERSHIP!

ARE WE MEMB OF LUTGH CHURCH?

IN STH: A BAP = PRES OF A CONGR! IS THS ACCEPTABL

EARLIER APPROACH: H EHRENBURG

TRAD: ACCEPT SINNER TILL MOMENT BEFORE DTH

THEREFORE: NON-J TO JUD TO VERY END IF S/HE
WILLING AND HAS MADE PERSONAL DECISION TO
ONE OF US OR TO MEMB OF HIS/HER FAMILY

REASON: BURIAL IN PARTICULAR BEC DONT WANT TO
SEP COUPLES

THEREFORE: PERSONAL CHECK AS VS BUSINESS CHECK

THEREFORE: HAVE NON-J IN OUR CEM ALTHO VS LAW (?)

BUT THEN VERY RARE: STRAUSS, HUIMELWT, HEINECKI

IN CONTRTAST TODAY: % IN OUR OWN CIRCLE OF M-M =

RISEING; % OF PLAY GRP; % IN REL SCHOOL

SPECIFICS

BABY NAMINGS:

CEREMONY: WHAT RE JEWISH NAME OF CHILD IN TRAD MOT
MY CONVERSATION WTH PETER RE: HOW NAME CH IN SYN
IF NO ASSURANCE RE J UPBRINGING?

BRIT: ASK NON-J FATHR TO SAY BLESS RE "TO
BRING CHILD (BOY) INTO COV OF ABE!"

WE ALREADY BEND TOO MUCH RE BRIT: ON 2ND DAY, IN
ORDER TO ACCOMODATE FAM, . MD, ETC

BAR MITZVAH

APPEARING IN BM CEREMONIES; WHAT TO DO WTH X PAR?

BY WORDS OF BLESSING: NON-J CANT BE CALLED TO T

AND WLD BE CONTYRADICT IF RECITE THE WORDS

FORMAL POSITIONS

HERE WE HAVCE NEVR DISC ISSUE OF BURIAL

HAVE, HOWEVER, FORMULATED VIA RITUAL COMM & BRD

OFFICIAL POSITIONS VS M-M AS WELL/AS CREMATION

(HOW DOES THS AFFECT SUCCESSOR?)

COMMITTEES

CAN A NON_J, * A NON+MEMBER, BE ON A COMM? WHICH?

ON RIT? MEN/SIST BRD MEMB? TEMPLE BRD MEMBER?

AN OFFICER? HH SEATING?

SEEMS TO ME THAT A X CAN NOT BE ON RITUAL, REL

SCHL OR CONSTITUTION COMM, NOR AS A LEADER

Q PERHAPS AS A SEP CATAGORY: "FRIENDSHIP MEMBER"?

Not mentioned: observance of holidays, perception of holidays in home or syn.

5/25/95 + obligations still
shock
tradition
continuity

Play Grp: ^{ch} 3 p = both
2 " = 1 p want
1 ch = both p not J

5 out of 6
1 per = want

School 12 ch with both p J

3 ch " 1 p = J = highest frequency yes

~~5 out of 6 = 1 per member = lower~~

9 out of 15 = 1 ch sub = 1 or 2 want
(6 have no affil.)

Present: Bra
Hentip
P At
Rank
vicor
Joan

Hebrew Tabernacle of Washington Heights

551 FT. WASHINGTON AVENUE - NEW YORK, N.Y. 10033

(212) 568-8304

FAX: (212) 927-5428

DR. ROBERT L LEHMAN, RABBI
MICHAEL KRUK, CANTOR

Religious School on Premises

JOAN B. TAUB, PRESIDENT
GUNTHER BAUMBLATT, TREASURER
GERTRUDE MAIER, SECRETARY

January 9, 1995

To: The Constitution Committee

From: Mark S. Hamburg, Chairperson

We will hold two meetings this month as we continue to gather input on the issue of Temple membership.

The first meeting will be this coming Monday, January 16th at 6:30 P.M. in the classroom. Please excuse the short notice. At that time, Cantor Kruk will give us his observations. There is a Board of Trustees meeting that same evening at 7:30 P.M. Our meeting will have to commence on time and proceed expeditiously so that the members of our committee who are also members of the Board will be free by 7:30 to attend the Board meeting.

The next meeting will be Wednesday, January 25th at 7:30 P.M. Because this meeting will consist of a dialogue with Rabbi Lehman, you can assume that the site will be his study! I know that you will not want to miss this conclave.

Back in my possession are the audiotapes of our sessions with Michael Orbison and Josephine Kohlmann, Rabbi Kravitz and Rabbi Steven Rossman. If you missed any of these sessions and have not yet listened to the tape of it, please arrange to obtain it from me.

See you soon.

my conversation the other
negation only seen
8. 5. 1 x V K read from pulp

but - non- $\gamma \neq$ Trach. ³⁰²
we already bend too much (1st day)

Anaple black box I

"Friendship Member" 6c
c:\wp51\msh\co

John Fullwood J

non-jury ~~high court~~
 new Board of H# Seat
 a member.

I have no more of this.
here do not officiate in

South: Bay = 1250
#3 = 1250 but not member.
#4 = 1250 is a disjunct!

~~There follow draft loc~~
~~thruover formal position~~
ctr. 107 re Green, M-12

as per

5
burial practice in Cem

He: personal check
Had: accept sinners

same re non-fraud
be personal-willing

but then very rare
Hindwest, Him

"^{stated} considered herself 7"

I need standards
time changing

$\sigma_p \text{ of } \text{play } (p) = m -$
 $\sigma_p \text{ of } \text{rel sub} \rightarrow$
 $\text{for } m - m - m$

now have 150
which feed the non
half-year

34 are under
that is of name?

LK: lat = J faith + affirmation re sch/BT, etc.

Sees himself as a J.

money not to be sole criteria for want as a Jew!

used other aspects also, part of /'s

What 1 party of couple be offended? Yes, bec

There are certain standards.

Can be a member under false pretense!

retain integrity in the future

Hatti
Roosman
8th Salem

syn to be open to all; rituals not infallible "if life" is

caricatured criminal, a J, what contrib does he make?

It is Rite C → Co. chair → convert → convert syn (→?)

patril = right.

"Social action of the mouth"

Purim Carniv = sideshow, not his responsibility.

not celeb Exder
concept re Xmas not valid; not "family"
American

Michael - 6 PSC

Your decision to make!

Wants to feel welcome

Supports ch being raised J.

Will learn re their BT

1 God but diff beliefs

DD: Cath

also feels welcome

fd = J-X foundation of thought

also OK re ch = J

she does not want to break chain & v

can't eat in front of him a YK!! & v

both: can't have 2nd in household.

1/23/95

Memo:

To: Rabbi Lehman

From: Sheila

Re: Jewish - Non Jewish - Parents of
Hebrew School + Play Group

Play Group

Children:

Allison Ancowitz

- both parents Jewish

Thomas Dolan

- both parents - non - Jewish

Julia Linsner

- 1 parent Jewish

- 1 parent Christian - has

talked about converting

Robby Wittner

- both parents Jewish

Lev Pakman

- both parents Jewish

Veronica Guzman

- 1 parent Jewish

Hebrew School

Alexander Ellis

- both parents Jewish

Chloe Fischbach

- both parents Jewish

Ivy Lehner

- both parents Jewish

Rachel Mosbacher

- both parents Jewish

Karel Teifer

- both parents Jewish

Daniela Gilbert

- both parents Jewish

Jason Laufer

- both parents Jewish

Jacob Lieberman

- both parents Jewish

Talia Shani

- both parents Jewish

Lisa Watson

- both parents Jewish?

Phillip Gdanski

- one parent Jewish

Rebecca "

" " "

David Fischbach

- both parents Jewish

Theresa Linsner

- one parent Jewish

Sarah Mosbacher

- both Parents Jewish

Hebrew Tabernacle
Congregation

INSTALLATION SERVICE



Friday Evening
February 10, 1995
10 Adar I, 5755

Dr. Robert L. Lehman
Rabbi

Michael Kruk
Cantor

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YOUTH GROUP

Youth Leader: Brynne Lehner
Group Leader: Mrs. Barbara Fischbach
Group Advisor: Mr. Charles Friedman

PLEASE NOTE: All of our Affiliate Groups, Sisterhood, Men's Club, Parents' Association and Youth Group have full schedules of activities. Please call us for more detailed information in regard to the group that suits your needs.

For more information, please call our Temple Office at 568-8304.

AR 25598

7/4

SERMONS

AUGUST 1995 - DEC. 1995

ARCHIVES

REPORT: WORLD UNION/PARIS

INTRODUCT

A GENERAL

- 1 WUPJ AN ORGANIZ WHICH WAS BEGUN IN TERMS OF A LOOSE CONFEDERATION OF GRPS MANY DECADES AGO
- 2 TK ON REAL MEANING AND REAL THRUST AFTR WWII, UNDER THE LEADERSHIP OF LATE LEO BAECK; FIRST, AS HE WENT TO ENGL AFTR RELEASE FRM T AND THEN AS CAME TO USA
- 3 HE ENVISIONED A GR¹₂PING OF PEOPLE OF LIKE-MINDED JWS AS THESE FND THEMSELVES BND TOGETHER IN DIFF PARTS OF WORLD; DISPLACED PERSNS, SCATTRD PERSONS, A REMNAN

B SPECIFIC

- 1 BAECK WANT TO BRING THESE DISPARATE GRPS TOGETHER, TO UNITE THEM INTO 1 MAJR AREA OF CONCERN: SPREAD OF LIB JUD THROUGHOUT WORLD
- 2 IN DUE COURSE, ESPEC WTH ESTABL OF ISRAEL, THS IDEA/ DREAM CAME INTO BEING; AS WORLD, SETTLED INTO PLAXCE AFTR END OF WAR REALIZD, THAT MAJR COMMUNITIES NT ONLY IN EUROPE BT IN ADD TO US, IN SAM, SAF, CERT IN UK
- 3 AND ALL WANTED A VOICE RE THE FUTURE, THEIR FUTURE! EVER SINCE 50S, THESE VARIOIUS GRPS MET, FIRST ON IRREGULAR BASIS BT NOW @2 YRS IN DIFF CAPITALS OF WORLD BT MOST OFTEN, BY DESIGN, IN JERUSALEM
- 4 I ATTEND IN LONDON AND JERUS; ALSO MEET IN BRUX, AMS AND THE PICTURE OF WHERE WE MEET AND THE ATTENDEES IS CHANGING ALL THE TIME
- 5 FR EX, WHEN WE USED TO SPK OF REPS IN AF, MEANT SAF OF C, BT NOW = MORROCCO & CASABLANCA HAS J COMM ALSO

BODY

A THEMES

- 1 THS YR, OF C, MET IN PARIS AND THE EMPH WAS IN TERMS OF COPING WITH THE NEEDS OF THE 21ST CENT.
- 2 THERE WERE THEMES OF REL, ETHICAL & SOCIAL JUSTICE CONCERNS BT TO SHOW U HOW MUCH THINGS HAVE CHANGED SINCE THE EARLY YEARS: HAD A SESSION ON ENVIRONMENTAL ISSUES AS WELL
- 3 NOTHING WRONG WTH THIS IN GEN TERMS; BT, SPECIFICALLY WHAT DOES LIB JUD HAVE TO DO OR TAKE TIME TO DISCUSS THE ISSUE OF THE RAIN FOREST IN BRAZIL?
- 4 GZRANTED THAT IT IS AN ENVIRONMENTAL PROBLEM, AS IS GLOBAL WARMING OR RECYCLING BUT WHETHER THIS IS A JEWS ISSUE IS PROBLEMATIC, AT LEAST FOR ME
- 5 AND WHETHER THS SHOULD BE TAKEN UP IN A INTERNATL DISCUSSION OF LIB JEWS, WHEN TIME IS OF THE ESSENCE SINCE THE CONFERENCE LASTED ONLY FR 5 DAYS, A QUESTN
- 6 IN ADD: SPOKE OF NATIOANISM: ~~AND~~ WHAT IS VITAL TO THE

II

INTERESTS OF EACH NATION AND WHETHER THESE ISSUES CAN BE RECONCILED WITH NEEDS & DEMANDS OF ANOTHER NATION; FR EX, PROCESS OF FREE WORSHIP AS JEWS WITHIN MANY BORDERS AND STATES AND PROVINCES OF SOV UNION

7 FURTHER, HAD THEME OF ECUMENICISM, BEC OF DISCUSSIONS NOT ONLY WITH VATICAN RE ISRAEL/BT BEC OF DEBATES NOW IN PROGRESS BETWEEN JEWS & MUSLEMS

8 THS AN EVER INCREASING ISSUE ~~BEC~~ PUSHING ITSELF TO THE FOREFRONT MORE & MORE; RECENTLY, IN CHICAGO, A MEET OF SEVERAL DAYS BETWEEN LEADERS OF JUD & MUSLM WITH SCHINDLER REP OUR SIDE VERY WELL

9 THESE MATTERS SURELY TO THE FORE IN NEXT CENT AS PROBABLY MORE THAN $\frac{1}{2}$ WORLD WILL BE UNDER MUSLM CONTROL AND AS SO MANY NATIONS NOW TRYING TO COPE WITH THR RADICAL FACTIONS, THE MODERATES WILL PROBABLY LK TO US TO LEND THEM SUPPORT FR INTERNAL STABILITY

B PARTICIPANTS

1 ALMOST 6 DAYS OF MEETINGS AND MAJR ADDRESSES GAVE SPACE TO REPS FRM MORE THAN A DOZEN NATIONS

2 SOME MORE INTERESTING OF THESE WERE BRASIL, AUSTRAL SWITZ, AUSTRIA, SOV U, & THE OBV ONES: UK, CAN, SAF, IS

3 IN ALL, SEV HUNDRED DELEG WITH THR FAMILIES, AS WELL AS REPS OFF THE SEV YTH MOVEMENTS ~~AND MANY OF THESE TK PART IN SOME OF THE EVE PROGRMS WITH SONG, DANCE~~

4 THE LANGUAGE BARRIER WAS NT A GRT PROBLEM; ALMOST ALL OF THE FORUMS WERE IN ENGL BT THE SHABBAT SERVICE FR EX, BEC THERE WAS A BAR M THAT AM, WAS IN FRENCH

5 THE SERVICE, INCIDENTALLY, TK PLACE IN THE SYN ON RUE COPENIC WHICH, U MAY RECALL, WAS BOMBD WITH A SUBSTANTIAL LOSS OF LIFE, PERHAPS A DECADE AGO

6 WHEN WE TK A TOUR OF JPARIS, ALSO SAW THE SYN ON ~~RUE~~ PLACE DES VOSGES JUST A FEW HOUSES DOWN FROM THE HOME OF VICTOR HUGO, NOW A MUSEUM

7 BT, MORE VITAL, THS SYN BEING ASHK, STANDS BACK TO BACK WITH A SEPH SYN ON THE RUE DES TOURNELLES

8 OBV, BEING IN THE SYN OF RUE COPENIC AS VS THE SYN ON RUE DE VICTOIRE, KNOWN AS THE "ROTHSCHILD" SYN & ONE OF THE MOST MAGNIF SYN. ~~ST~~ ⁴⁵ ~~STRUCTURES~~ IN WORLD, INDICATED OUR CONCERN WITH DANGERS THAT THREATEN THDE J COMMUNITY STILL

9 NT ONLY FRM A-S BT FR RADICAL RIGHT, AS BOMB WHICH EXPLODED NR J DAY SCHL IN LYON JUST RECENTLY BT EX PLODED AT WRONG TIME ~~FR THE ENEMIES~~, DID NOT CAUSE ANY PHYSICAL HURT TO THE CHILDREN OF THAT CITY

0 BT U CAN IMAGINE THE PSYCH HURT TO PAR & CHILDREN!

CONCLUSION

A GENERAL

- 1 THERE WERE SOME WONDERFUL SPEECHES AND SOME STIRRIN CALLS TO ACTION; AS WELL AS SOME EXTRAORDINARY ~~STPS~~ OF FOOLISHNESS BY SOME OF OUR AMERICAN LEADERS
- 2 THERE WAS ~~ASLO~~ THE PROBLEM THAT THE JAP HOTEL IN WHI THE CONF TK PLACE WAS VERY EXP AND MANY OF THE PARTICIPANTS SIMPLY CLD NOT AFFORD TO STAY THERE
- 3 THS MEANT THAT PEOPLE LATE, PROGRMAS DID NT START ON TIME, SOME VERY DISSATISFIED BEC RELIES ON METRO
- 4 IN SHORT, IT WAS A LONG WAY FRM THOSE WHO ORIGINALL DEFINED THE PURPOSES FOR WORLD UNION, AFTR WAR IN45

SPECIFIC

- 1 ON OTHR HAND, NEG WERE SMALL IN COMP WTH POSITIVE ACHIEVEMENTS ALTHO "ACHIEVE" MAY BE INCORRECT TERM
- 2 WHOLE PURP, AS I SAW IT, WAS TO MAKE CONTACT, TO COME TO KNOW OTHERS WHO ARE LIKE-MINDED, TO GET THA WONDERFUL FEELING THAT U ARE AT WORSHIP IN PARIS
- 3 AND NEXT TO U ARE PEOPLE FRM FAR AWAY WHO SHARE SAM PRAYERS. WE KNOW THIS IS SO, OF C, ON INTELLECT BASIS BT TO HAVE THS INDIV NEXT TO U = THRILL!
- 4 IN TRUEST SENSE IT GAVE SENSE OF FAMILY AND THIS FEELING OF WARMTH WAS SHARED BY ALL
- 5 & I WANT TO THANK U FOR PERMITTING US THE OPPORT TO ATTEND. AS YR REP.

AMEN.

HEB TAB., FRID EVE, SEPT. 15, 1995

REPORT ON "WORLD UNION" IN PARIS, 1995

INTRODUCT

A GENERAL

heart seller

- 1 IT WAS SH RE "WHEN ELEPH WP"; INTRIG TITLE & A SUBJECT NT RUN OF THE MILL
- 2 DRS MASSON & MCCARTHY, AUTHORS, EXP IN PSYCH OF ANIM & THRUST OF BK: ANIM NT ONLY REACT BT HAVE FEELINGS WHICH IS A THEME & IDEA NT READILY ACCT TO SCIENT
- 3 OF C, DIFFIC TO DEFINE EMOTIONS, FEELINGS AMONG HUM HOW MUCH MORE SO, THEN AMONG ANIMALS? HOW MANY OF US KNOW OR EVEN CARE WHETHER OR THAT ELEPH WEEP?
- 4 DESC LISTD 6 EMOT: LOVE, HATE, ASTONISHMNT, DESIRE, JOY & SORROW. KANT = 5: LOVE, HOPE, MODESTY, SOY & SORRW WM JAMES = 4: LOVE, GRIEF, FEAR & RAGE; MODERN BEHAV HAD ONLY 3: FEAR, ANGER & LOVE
- 5 IN SOME WAYS IT ~~IS~~ ^{was} A FASCINATING BKBEC AUTHORS MAKE ~~PT~~ ^{ex}PT THAT WE ALL ~~PART OF~~ EMOTIONAL LIVES AND TO EXAMN THEM BRINGS US IN TOUCH WTH BASIC OF HUMAN EXISTENCE AND IT MIGHT BE SAME WTH ANIMALS AS WELL

B SPECIFIC

- 1 WHAT DOES ALL THS HAVE TO DO WTH US, ESPEC THS SPEC EVE? A NIGHT OF EMOTIONS, OF FEELINGS, OF ASSESSMNT AND OFTEN WE SAY "WE GOVERND BY EMOTIONS"
- 2 WE ALSO KNOW THAT THESE EMOTIONS OFTEN LD TO ACTIONS AND THAT THESE AFFECT US AND OUR FAM AND COMMUNITIE IF NOT RIGHT NOW, THS MOMENT, THEN AT SOME TIME & PLACE BEC HUM BEINGS INTRERELATED, INTERTWINED
- ~~3 AND IF WE DONT UNDERSTAND OR ACCEPT CAUSE/EFFECT OF WHAT & HOW WE FEEL WE ^{will have to} LEARN THE HARD WAY. TO OUR DETRIMENT RATHER THAN TO OUR GB & FR BLESSING~~
- 4 SO AT THS EVE, HH COME ALONG TO REMIND US THAT WE HUM BEINGS HAVE EMOTIONS-ASIDE FRM THOSE MOST OBVIOUS ESPEC IN OUR TIME: BIGOTRY, HATRED, REVENGE AS ANY DAYS HEADLINE WILL CONFIRM *+ we permit media to lead us*
- 5 THESE ARE THE EMOTIONS WHICH DOMINATE ALTHOUGH WE ~~&~~ GIVE CREDENCE TO THOSE ALREADY MENTIONED: JOY, LV GRIEF, DESIRE, ASTONISHMENT & EVEN MODESTY ALTHOUGH THERE IS PRECIOUS LITTLE OF THAT EMOTION IN WORLD TODAY AS WE EXTEND OUR GAZE FRM BRKLYN TO BOSNIA & PTS IN-BETWEEN
- 6 QUEST: WHAT OUR EMOTIONS THS DAY, THS EVE, THS HOLY-DAY SEASON? WHAT DO WE FEEL; MORE DIRECT: WHAT OUGHT WE TO FEEL? ~~7~~ TO ENTER SPIRIT OF HH PROPERLY FOR WHILE IT IS GD FR US TO WP WTH THE ELEPH OR TO LAUGH WTH OTHER ANIMALS
- 7 ND TO REMEMBER THAT, AFTR ALL, WE SHARE ~~JUST~~ ^{more} SO MUCH ~~as~~ HUM BEINGS, ~~BEC~~ WE WALK UPRIGHT, ARE UNIQUE, CREATED *as we believe in the image of God*

BODY

A COMPASSION

- 1 TAKING THE BASIC FEELINGS AS OBV ~~AS THESE WERE MENT~~
~~BY OTHERS~~, LET US ADD THE FEEL OF COMPASSION
- 2 WE SPK HERE OF OUR FEELINGS FRO FELLOW MAN, NT IN \$
UTOPIAN, ~~ULTRA-LIB~~ SETTING BT AS AN ACT OF FAITH
WHICH NDS MORE THAN WORDS, IT NDS DEEDS.
- 3 WHEN THE PROPH SPKS OF FEED H, CLOTH NK, UPLFT FALL
HE DOES NT GIVE US A BLUEPRINT TO MAKE US FEEL GOOD
BT, RATHER, AN ACT FR THE LIVING TO DO WHAT IS RIGH
- 4 ~~IT~~ SEEMS, ALMOST, THAT WTH OUR INTERIA, WE HAVE NO
SENSE OF SHAME AT ALL; WE LET THINGS HAPPEN WITHOUT
OUR FEELING ANYTHING AT ALL, WE NT INVOLVED, ALL IS
OUTSIDE OUR SPHERE, WE DESIRE TO LIVE LIVES ISOLATD
- 5 SO THAT WE SHIELDED FRM CRASSNESS OF DAILY EXISTENC
~~AND~~ THAT, MY FRIENDS, IS NT JUD! COMPASSION IS ASKD
OF US SO THAT AS WE ARE FOR & ABT OTHERS, WE DEVEL
A PR4CIOUS IMAGE OF OURSELVES, AN EX TO OTHERS
+ v: we to them

B ANGER

- 1 ANOTHR FEELING, EMOTION IS ANGER BUT A MORAL ANGER
MORE THAN ANYTHING ELSE ~~KAS~~ WE REBEL IN OUR HRTS &
MINDS VS THOSE WHO WOULD IN ANY WAY SK TO HUMILIATE
OTHERS
- 2 ITS NT JUST THE SLAUGHTER THAT WE SEE ON TV @ EVE -
BAD THOUGH IT IS-BT THE DEPTH OF DEPRAVITY TO WHICH
SOME HAVE SUNK, LOWER THAN THE ANIMALS TO BE SURE
- 3 THE SIGHT OF UNMARKD GRAVES MASS REMIND US OF OUR
VERY OWN HIST & THE EMOTIONS MANY OF US FEEL STILL
AFTR 1/2 CENT; CAN U IMAGINE THE FEELINGS OF THE CH
THAT ARE GORWING UP IN DIFF PARTS OF WORLD HAVING
SEEN THR PAR DESTROYED IN MOST CRUEL MANNER POSSIBL
- 4 IF THE HUMAN BEING DOES NT PROTEST WITH ALL ENERGY
& CONVICTION AT HIS COMMAND, DESPAIR WILL RULE AND
THE MORAL ANGER WHICH OUGHT TO BE EXPRESSED WILL
NT ONLY BE SILENT ~~BT~~ WILL NEVER GUIDE MANKIND TO A
BETTER & MORE WHOLESOME WAY OF LIFE
- 5 THE MORAL ANGER FOR OUR TIME, ON BEHALF OF ALL MAN-
KIND, IS AT THE LEVEL OF BASICS RE OUR FEELINGS

C AWE & WONDER

- 1 BT, AFTR ALL, THIS IS RH, A VERY SPEC OCCASN & THE
FEELING WITHIN US OUGHT TO BE POS & HOPEFUL & I CANT
HELP BT LINK IT TO A FEELING OF AWE OR WONDER, WHICH
OUGHT TO MOTIVATE US ON THESE DAYS OF AWE
- 2 LOOK AT WHAT THE WORLD CAN OFFER TO EACH OF US; WE
HAVE SO MUCH POTENTIAL FOR GROWTH AND FOR CHANGE;
(INDEED, YES, FR EVIL BT ALSO FR GD!)
- 3 THINK OF WHAT WE ARE CAPABLE; LK AT THE POTENTIAL

WHICH IS REFLECTED IN OUR BEING HERE, IN WHO WE ARE
4 AGRP OF INDIV FORGED INTO A WHOLE, ~~A~~ DISPARATE PER-
SONALITIES, INTERESTS UNITED BY SHEMA, UTOK, AL CHET
HOW REMARKABLE! *this tradition: Ps, P, Nod, Nishy, So!*
5 BT THAT IS WHAT IS LATENT IN EACH HUM BEING AND RH
BRINGS IT TO THE FORE AND THE EMOTION, THE FEELING
1 ASKS US TO ACT UPON OUR POTENTIAL, TO UNDERSTAND THE
AWESOME AND ~~WONDER~~ AND AMAZEMENT RE OUR CAPABILITIES.
6 WITH IT, ON RH WE HAVE A CHANCE ~~IN~~ & FOR LIFE!

CONCLUSION

A GENERAL

- 1 WE COME TOGETHER TO RETHINK, TO RE-EVALUATE, TO RE-
NEW AND THAT IS WHAT RH IS ALL ABT
- 2 BT IT CANT BE DONE BY ~~robots~~, PEOPLE WHO ARE
COLD, HEARTLESS, WITHOUT INTEREST OR CONCERN FOR ANY
THING OUTSIDE THEIR SPHERE OF LIFE
- 3 THE FEELING MUST BE THERE; AND DESPITE THE PTS OF V
EXPRESSED BY MANY MODERNS, WHO HAVE ALMOST ENNOBLED
THE MOOD OF DESPAIR, ~~AS THE ANIMALS, THE~~ ELEPH THAT
WEEP, MAN TOO HAS FEELINGS AND NOW IS THE TIME TO
TO EXPRESS THEM, *to refine them, to reaffirm them. Once again*

B SPECIFIC

- 1 IT IS IN THAT MOOD THAT WE HAVE COME TOGETHER AND WE
ALL EXPRESS TO YOU OUR WARMEST GOOD WISHES FOR A GD
AND HEALTHY YR
- 2 MAY U BE GOVERNED BY THE BEST OF EMOTIONS, MAY YR
FEELINGS SPEK WELL FOR WHO AND WHAT U ARE AND STRIVE
TO BE
- 3 AND MAY THE GD WISHES OF RABBI & MRS. K, MRS. JOAN
~~TAM~~ HER HUSB LARRY, CANTR & MRS K AND MRS L & MRS
BE SOURCES OF STRENGTH AND STAMINA IN THE DAYS AHEAD
- 4 THE NEW YR, AS THE OLD, WILL NT BE THAT EASY TO EX-
PERIENCE BUT WE WILL PREVAIL AND WE HOPE AND PRAY
THAT GD WILL INDEED INSCRIBE US IN BK OF LIFE

AMEN

HEB TAB., SUNDAY EVE, SEPT. 24, 1995

EREV ROSH HASHONOH

~~duplicate~~

Ron Hasbani SERMON: 1995

FRIENDS, WHEN IT BECAME KNOWN THAT WE WOULD BE TRAVELLING TO SOME OF THE MORE DISTANT PLACES OF ~~INTEREST IN~~ ^{Eastern} EUROPE THIS PAST SUMMER, WE BEGAN TO RECEIVE SOME VERY INTERESTING REACTION~~S~~^{NS}. TALLIN IN ESTONIA WAS ~~ONE MATTER~~ ^{acceptable} BUT LATVIA WAS QUITE ANOTHER; AFTER ALL, DIDN'T WE KNOW THAT THE LATVIANS WERE AMONG THE MOST VIOLENT ANTI-~~S~~^GEMITES DURING THE NAZI ERA? AND WHEN YOU SPEAK OF VILNIUS IN LITHANIA OR KAUNUS, ~~NO MORE THAN AN HOURS DRIVE DISTANT~~, WERE WE NOT AWARE THAT LUCY DAVIDOWICZ, THE LATE GREAT HISTORIAN OF THE HOLOCAUST ERA HAD ALREADY WRITTEN A ~~MAJOR~~ ^{powerful} WORK DESCRIBING IN NO UNCERTAIN MEASURE THE ABSENCE OF ANYTHING JEWISH IN THESE TWO ~~MAJOR~~ ^{a time} CITIES! ONCE UPON ^a THEY WERE INHABITED BY THE GREATNESS OF ALL THAT PERSONIFIED JEWISH LIFE: VILNIUS WAS VILNA! THERE LIVED AND TAUGHT THE GREAT VILNA GAON, WHOSE GRAVE REMAINS A PLACE OF PILGRIMAGE TO THIS VERY DAY. KAUNUS USED TO BE KNOWN AS KOVNO WITH ITS OWN JEWISH CONTEXT; NO ONE WHO HAS EVER STUDIED JEWISH LIFE IN THE DIASPORA CAN ESCAPE THE PULL AND INFLUENCE ~~Q~~^F VILNA JEWISH LIFE! IF YOU ~~WOULD WANT TO~~ DOUBT IT, JUST LOOK AT THE MAGNIFICENT PHOTOGRAPHS ^{by} ~~OF~~ ^{Romen Vishniac} WHICH WERE SAVED AND PUBLISHED BOTH IN EUROPE AND AMERICA AND NOW ARE A TREASURE OF MEMORY. AND DESPITE THE FACT, ~~X~~ OR BECAUSE OF IT, WHEN LATVIA CAME INTO FOCUS, WITH ALL OF ITS DREADFUL ACCUSATIONS, ONE OF OUR OWN MEMBERS APPROACHED US ASKING THAT WE TAKE PHOTOGRAPHS OF RIGA WHERE SHE HAD SHOVELLED SNOW AS A ~~SLAVE~~ ^{LABORER}!

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A RABBI OF ALL THINGS, DID WE GET THE BASIC INFORMATION THAT ONCE UPON A TIME JEWS LIVED HERE IN GREAT NUMBERS; OR, THAT THIS USED TO BE A SYNAGOGUE, OR THAT CULTURAL LIFE OF THE CITY IS NO LONGER WHAT IT USED TO BE RECALLING THE MANY SCHOOLS AND LIBRARIES OF THE JEWISH COMMUNITY. NOW ^{day} THE GUIDES WERE MORE CONCERNED IN TELLING US OF THEIR RECENT HISTORY: THAT THE COUNTRY WAS ~~INDEPENDENT~~ ONLY FOR ABOUT 3 YEARS, THAT LIFE WAS VERY HARD UNDER THE RUSSIAN OCCUPATION, THAT DEMOCRACY AND FREEDOM WERE EXHILIRATING EXPERIENCES ALTHOUGH THEY HAVE NO IDEA WHERE THESE TWO SENSATIONS WOULD LEAD THEM. WHEN WE FOUND OUT THAT IN VILNA THERE IS ^{actually} AN ACTIVE SYNAGOGUE IT WAS ~~EXCEPTIONALLY~~ DIFFICULT TO OBTAIN PROPER DIRECTIONS ON HOW TO GET THERE; IN EACH CITY, I HAVE THE FEELING, HAD I NOT PUSHED AND PRODDED THE GUIDES NOT ONE OF THEM WOULD HAVE MADE SPECIAL MENTION OF THE TENS OF THOUSANDS OF JEWS WHO LIVED IN THESE COUNTRIES PRIOR TO THE SECOND WORLD WAR AND WHO FORMED AN INTEGRAL PART OF THE LIFE OF THESE MAJOR CITIES.

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even with the anniversary in mind.

III

KNOWN BETTER. CAN YOU IMAGINE ELIE WIESEL MAKING SUCH A STATEMENT? EVEN I, ~~AND CERTAINLY I CAN NOT BOAST OF THEIR CREDENTIALS~~, WOULD AT THE VERY LEAST HAVE ADDED THE NAME OF AUSCHWITZ: YOU CAN NOT UNDERSTAND THE 20TH CENTURY WITHOUT HIROSHIMA ~~AND~~ ^{and} AUSCHWITZ; THAT I COULD LIVE WITH. SOME WOULD RESPOND TO SAY THAT I QUIBBLE OR THAT I AM BEING PETTY BUT I PREFER TO THINK THAT I AM PRESERVING AND ENSHRINING A PORTION OF 20TH CENTURY HISTORY WHICH DARE NOT BE FORGOTTEN. ~~BECAUSE~~ ALL TRAGEDIES ARE NOT THE SAME AND DESPITE THE FACT THAT "H9OLOCAUST" TODAY HAS BECOME A COMMON WORD, AUSCHWITZ WAS/IS UNIQUE AND IS A DEFINING CONCEPT FOR ALL OF US. AND NOT FOR JEWS ONLY!

YES, WE MADE IT TO THE SYNAGOGUE IN VILNA AND WERE PART OF A MINYAN; IT WAS NOT THE SYNAGOGUE IN WHICH THE VILNA GAON PRAYED BUT IT WAS GOOD ENOUGH FOR US TO FEEL A SENSE OF CONTINUITY. THERE WERE PERHAPS 25 JEWISH ADULTS, MOSTLY ELDERLY MEN, WITH SOME OF THEM WE CONVERSED IN OUR LIMITED YIDDISH AND IVRIT. ~~BUT~~ WE FOUND OUT THAT THERE IS A COMMUNITY, THAT IT NUMBERS SEVERAL THOUSAND AND THAT THIS IS ALSO THE CASE FOR THE JEWISH COMMUNITY IN RIGA. THAT IS THE OTHER SIDE OF THE CONTRADICTION: THAT THERE IS JEWISH LIFE ONCE AGAIN, THAT WE HAVENOT BEEN ERASED COMPLETELY, THAT HEBREW IS STILL SPOKEN DESPITE THE EFFORTS OF THE NAZIS ^{or Russians} ~~TO~~ ERADICATE ANY SORT OF JEWISH TRADITION AND THAT ^{our} ~~A~~ HISTORY, FAR FROM BEING ~~A CONTRADICTION IN TERMS~~ ^{obsolete}, CONTINUES. WE WALKED OUT OF THAT SMALL BUT LOVELY SYNAGOGUE EXHILERATED AND INFINITELY PROUD OF THE JEWISH SPIRIT WHICH, DESPITE IT ALL, DOES MORE THAN SURVIVE, WE PREVAIL! AND IT IS IN THIS CONTEXT THAT, I THINK, WE CAN FIND THE RELEVANCE FOR THIS ^{Rosh Hashonah} ~~KOL NIDRE~~ OBSERVANCE: IT IS HISTORY WHICH SUSTAINS US AND IT IS HISTORY WHICH SHALL BRING US INTO THE FUTURE. NOW, THIS MAY SEEM EITHER A SIMPLISTIC IDEA OR A QUESTIONABLE ONE, DEPENDING ON ~~YOUR POINT OF~~ ~~VIEW AND~~ HOW YOU SEE MODERN SOCIETY. IF YOU WANT ^a ~~TO~~ FIND ^{glant} ~~NEGATIVES~~ IT IS NOT DIFFICULT TO FIND ^{it} ~~THEM~~; FOR EXAMPLE, THE RATE OF MIXED MARRIAGE IS NOW WELL OVER FIFTY PERCENT! THE RATE OF LOSS TO JUDAISM OF THE

CHILDREN OF THESE COUPLES IS PHENOMENAL. ^{the next generation} ~~THEY~~ WILL ~~NOT~~ PRESERVE OUR HISTORY? ^{the "2" is enormous.}

OUR HISTORY ALSO IS NOT A TOTAL IDENTIFICATION WITH ISRAEL, MUCH AS ISRAEL IS CENTRAL TO OUR EXISTENCE. PERHAPS, EVEN, FOR US JEWS THAT IS THE DEFINING WORD OF THE 20TH CENTURY (ALTHOUGH I OPT FOR THE OTHER.) BUT WHAT IS HAPPENING IN ISRAEL IS NOT SOMETHING OF WHICH WE ARE ESPECIALLY PROUD THESE DAYS NOR HAS SUCH INTERNAL ^{physical confrontation} ~~CONFLICT~~ BEEN A PART OF OUR TRADITION. JEWS, AS OTHER PEOPLES, HAVE NEVER BEEN IN TOTAL AGREEMENT ON THEIR INNER ~~MOVEMENTS AND~~ IDEAOLOGIES BUT THE BATTLES OF THE SETTLERS ^{with} ~~AND~~ THE ARMY IS SOMETHING NEW AND TERRIBLY DISTURBING. IF THIS IS TRUE ^{for} ~~OF~~ US LIVING ~~AS WE DO~~ IN THE DISASPORA, HOW MUCH THE MORE ^{for} ~~SO~~ THOSE WHO LIVE THERE ⁺ WHOSE MORALE IS WEAKENED BY THE OFTEN JUSTIFIABLE FEELING THAT BOTH SIDES ARE RIGHT: ^{you think in a new way!} ~~IN OTHER WORDS, WE ARE GIVING PERMISSION TO JEWS TO THINK,~~ ^{this is} ~~AN~~ ISSUE WHICH HAS NOT ALWAYS BEEN BROUGHT INTO FOCUS. ⁺ ~~THE YESHIVA BOCHUR, STEEPED IN HIS TRADITION, DOES NOT QUESTION AS A MATTER OF COURSE AND CERTAINLY NOT THE TEXT;~~ ^{they} ~~THE MODERN~~ ^{Here} ~~JEW QUESTIONS ALL THE TIME AND~~ THIS IS A CASE IN POINT: HOW FAR MY LAND, WHAT ~~O~~BLIGATIONS TO MY ARAB NEIGHBORS, AT WHAT PRICE PEACE, HOW SHALL WE ACT FOR THE SAKE OF RESPECT IN THE WORLD AT LARGE, HOW FAR CAN WE ^{The original Zionist ideal.} ~~DEVIATE FROM OUR TRADITION~~ ^{had.} ~~AND STILL BE PART OF THE JEWISH FOLD~~ AND WHO ^{qualitative} ~~MAKES THE DETERMINATION FOR SUCH~~ JUDGEMENT? WHERE IS HISTORY IN ALL THIS? WE COUNT 5756 YEARS AS OF THIS HOLYDAY SEASON; WHAT KIND OF AN IMAGE DO WE WANT TO PROJECT AS AN EXAMPLE OF WHO AND WHAT WE ARE? A SETTLER WITH GUN IN HAND, AN ISRAELI SOLDIER SWINGING A CLUB AT A FELLOW JEW? ^{leads to} ~~THIS IS~~ ~~REVISIONIST~~ HISTORY; WILL THE REAL JEW PLEASE STAND UP! THE SETTLER OR THE ARMY, THE ULTRA-ORTHODOX OR THE SHABBAT BEACH-GOER, THE SECULAR OR THE STUDENT OF TRADITION? ^{6/50} ~~WHICH~~ ^{personalities} ~~SHALL WE CLAIM AS OUR HISTORY?~~ ^{Each or all of these?} BUT I WANT TO BRING THE QUESTION HOME TO OUR OWN SOIL, TO OUR OWN AMERICAN CONTEXT. OUR HISTORY HAS ~~ALSO~~ ALWAYS ESPOUSED THE CAUSE AND THE NEEDS OF THE POOR, THE INFIRM, THE ELDERLY, THE HUNGRY, THE HOMELESS

AND WE MUST NEVER SLIGHT OR ^{derive from} ~~EVEN DENY~~ THIS MORAL OBLIGATION. ~~FROM THE~~
TIME OF THE TORAH TO THE MISHNAH, TO THE GEMARA TO THE PRINCIPLES OF OUR
OWN MORE MODERN MOVEMENT THE PLIGHT OF THOSE LESS FORTUNATE THAN WE HAS ^{always}
BEEN A MAJOR ISSUE OF ^{moral} CONCERN. ~~WITHIN THE CONTEXT OF JUDAISM FOR US AND~~
~~OUR FELLOW RELIGIONISTS. AGAIN, WE DARE NOT DEPART FROM THIS OBLIGATION~~
~~AND I REPEAT THE COMMANDMENT FOR EMPHASIS~~ ^{This is true} ESPECIALLY IN A TIME WHEN IN-
DIVIDUALS IN POSITIONS OF POWER IN OUR NATION'S CAPITAL WOULD WANT TO
TAKE AWAY EVERY IOTA OF HELP FOR SUSTENANCE ~~FOR~~ THOSE UNFORTUNATES WHO
ARE BEING LEFT BEHIND IN OUR EVER MORE TECHNOLOGICAL SOCIETY. THE DEMO-
GOGUE FROM GEORGIA DID NOT COME TO AMERICA ON THE "MAYFLOWER" ~~EITHER~~, NOR
DID YOU OR I. WE ^{all} RECALL THE STRUGGLES TO MAKE OUR WAY; WE SEE THE LAT-
ER IMMIGRANTS IN EVERY AREA OF OUR SOCIETY WHO STRUGGLE CONSTANTLY TO MAKE
THEIR WAY AND TO BUILD A BETTER FUTURE FOR THEIR CHILDREN. OF COURSE,
THERE ARE THOSE WHO TAKE ADVANTAGE OF THE SYSTEM; THEY ARE ALWAYS WITH US
BUT WHEN WE SEE THESE GROUPS OF PEOPLE WHO WORK NIGHT AND DAY, WITHOUT
SURCEASE, MAKING THEIR PROFIT BY THE SWEAT OF THEIR BROW, ^{saving} ~~AND~~ PENNY BY
PENNY THEN I SAY THAT IT IS ^{also} PART OF OUR HISTORY ^{to} ~~ALSO THAT WE REJECT THE~~
EASY SIMPLISTIC ANSWERS OF THE ^{Gov.} DEMOGOGUE, ~~IN D.C. BECAUSE~~ WHAT HE WANTS
IN TERMS OF HIS CONTRACT WITH AMERICA IN NO WAY CAN BE EQUATED WITH THE
^{cov} BRIT, THE CONTRACT WHICH THE PEOPLE OF ISRAEL FORGED WITH GOD ^{on behalf of all mankind}
^{G & God - contract which He serves.} ~~SO, WE WELCOME THE NEW YEAR, ANOTHER YEAR, ANOTHER YEAR OF THE CON-~~
^{covenant} ~~INUTTY~~ OF HISTORY OF WHICH WE ALL ARE A PART. A PEOPLE SUCH AS OURS, WHICH
HAS EXPERIENCED SO MUCH HURT AND PAIN, SO MUCH JOY AND ACHIEVEMENT, SO MUCH
DESTRUCTION AND SO MUCH POETRY AND MUSIC AND LITERATURE AND ART AND PHILO-
SOPHY MUST GO ON, AND WILL GO ON, AS LONG AS WE ^{understand that our} ~~TAKE THE~~ HISTORY ^{is ongoing} ~~OF WHICH WE~~
~~ARE A PART~~ ~~TO HEART~~. IN SOME PARTS OF THE WORLD WE MAY BE TOTALLY
IRRELEVANT, WE MAY BE AN OBSCURE PEOPLE TO SOME EVEN IN THE WESTERN WORLD
BUT WE DO GO ON ~~AND WE GO ON~~ BECAUSE WE BELIEVE ⁱⁿ ~~THAT WE ARE~~ PART OF A
~~VERY SPECIAL PROCESS WHICH WE CALL HISTORY~~ AND WE CAN NEVER, ~~WE~~ NEVER
TO BE SEPARATED FROM IT. THIS IS IN TERMS OF SURVIVAL, ISRAEL, PRIN-

a young, old, healthy, all
musical, sat

CIPLES AFFECTING SOCIETY AND SO MUCH MORE. I FEEL CONFIDENT IN SAY-
 ING THAT IF OUR PEOPLE IN OUR TIME WOULD HAVE MORE FAITH IN THE ACT OF
 BELONGING AND LINKING THEMSELVES TO ^{our past} ~~THIS~~ HISTORY ^{Many} ~~MUCH~~ OF THE TRIALS AND
 TRIBULATIONS OF OUR MODERN FAITH WOULD NOT EXIST. LIFTON CAN EQUATE
 THE 20TH CENTURY WITH A BOMB BECAUSE HE IS A SECULARIST; OUR CHILDREN
 AND GRANDCHILDREN MARRY OUT BECAUSE THEY FIND NO DISTINCTIVE CONCEPT
 WITHIN OUR FAITH WHICH MEANS THEY DO NOT KNOW OUR JUDAISM; THE PEOPLE
 BATTLE EACH OTHER IN ISRAEL BECAUSE THEY NO LONGER TAKE AS TRUTH THE PRO-
 MISE OF THE PAST THAT "OUT OF ZION SHALL GO FORTH THE LAW AND ^{The word} ~~OUT OF~~
^{The Lord from} JERUSALEM, ~~THE TORAH~~".

LET US HOLD FAST AS WE WELCOME THE NEW YEAR. LET US NOT FALL BY
 THE WAYSIDE BY DEFAULT, BY INERTIA, BY MORAL FATIGUE. OURS IS A GREAT
 FAITH, A WONDERFUL HISTORY, A LIVING IDEAL STILL VALID AFTER ALL THESE
 CENTURIES AS THE MEN ^{in Vilna} ~~WORSHIPPING IN VILNA~~ ^{with us} THIS VERY DAY, ^{as we do} ~~AS WE DO~~,
 AMPLY TESTIFY. THE PEOPLE OF ISRAEL LIVES; THE HISTORY OF ISRAEL LIVES;
 THE ^{Judaism} ~~CALENDAR OF ISRAEL~~ LIVES, AND YOU AND I ARE PRIVILEGED TO SHARE IT.
~~THIS VERY DAY~~. BLESSED ARE YOU IN YOUR COMING AND YOU WILL BE BLESSED IN
 YOUR GOING OUT INTO THE WORLD, AT THE START OF THIS NEW YEAR.

* AMEN.

^{into life}
^{as a ref. Jew}

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even with the anniversary in mind.
III

'KNOWN BETTER. CAN YOU IMAGINE ELIE WIESEL MAKING SUCH A STATEMENT? EVEN I, ~~AND CERTAINLY I CAN NOT BOAST OF THEIR CREDENTIALS~~, WOULD AT THE VERY LEAST HAVE ADDED THE NAME OF AUSCHWITZ: YOU CAN NOT UNDERSTAND THE 20TH CENTURY WITHOUT HIROSHIMA ~~AND~~ ^{and} AUSCHWITZ; THAT I COULD LIVE WITH. SOME WOULD RESPOND TO SAY THAT I QUIBBLE OR THAT I AM BEING PETTY BUT I PREFER TO THINK THAT I AM PRESERVING AND ENSHRINING A PORTION OF 20TH CENTURY HISTORY WHICH DARE NOT BE FORGOTTEN! ~~BECAUSE~~ ALL TRAGEDIES ARE NOT THE SAME AND DESPITE THE FACT THAT "HOLOCAUST" TODAY HAS BECOME A COMMON WORD, AUSCHWITZ WAS/IS UNIQUE AND IS A DEFINING CONCEPT FOR ALL OF US. AND NOT FOR JEWS ONLY!

YES, WE MADE IT TO THE SYNAGOGUE IN VILNA AND WERE PART OF A MINYAN; IT WAS NOT THE SYNAGOGUE IN WHICH THE VILNA GAON PRAYED BUT IT WAS GOOD ENOUGH FOR US TO FEEL A SENSE OF CONTINUITY. THERE WERE PERHAPS 25 JEWISH ADULTS, MOSTLY ELDERLY MEN, WITH SOME OF THEM WE CONVERSED IN OUR LIMITED YIDDISH AND IVRIT. ~~WE~~ WE FOUND OUT THAT THERE IS A COMMUNITY, THAT IT NUMBERS SEVERAL THOUSAND AND THAT THIS IS ALSO THE CASE FOR THE JEWISH COMMUNITY IN RIGA. THAT IS THE OTHER SIDE OF THE CONTRADICTION: THAT THERE IS JEWISH LIFE ONCE AGAIN, THAT WE HAVENOT BEEN ERASED COMPLETELY, THAT HEBREW IS STILL SPOKEN DESPITE THE EFFORTS OF THE NAZIS ^{or Russians} ^A TO ERADICATE ANY SORT OF JEWISH TRADITION AND THAT ^{our} HISTORY, FAR FROM BEING ~~A CONTRADICTION IN TERMS~~ ^{obsolete}, CONTINUES. WE WALKED OUT OF THAT SMALL BUT LOVELY SYNAGOGUE EXHILERATED AND INFINITELY PROUD OF THE JEWISH SPIRIT WHICH, DESPITE IT ALL, DOES MORE THAN SURVIVE, WE PREVAIL! AND IT IS IN THIS CONTEXT THAT, I THINK, WE CAN FIND THE RELEVANCE FOR THIS ^{Rosh Hashana} ~~KOL NIDRE~~ OBSERVANCE: IT IS HISTORY WHICH SUSTAINS US AND IT IS HISTORY WHICH SHALL BRING US INTO THE FUTURE. NOW, THIS MAY SEEM EITHER A SIMPLISTIC IDEA OR A QUESTIONABLE ONE, DEPENDING ON ~~YOUR POINT OF VIEW~~ ^{AND} HOW YOU SEE MODERN SOCIETY. IF YOU WANT ~~TO FIND~~ ^{it} ^a ^{glant} ~~NEGATIVES~~ IT IS NOT DIFFICULT TO FIND ~~THEM~~; FOR EXAMPLE, THE RATE OF MIXED MARRIAGE IS NOW WELL OVER FIFTY PERCENT! THE RATE OF LOSS TO JUDAISM OF THE

CHILDREN OF THESE COUPLES IS PHENOMENAL. ~~THEY~~ WILL ~~NOT~~ PRESERVE OUR HISTORY? *The "2" is enormous.*

OUR HISTORY ALSO IS NOT A TOTAL IDENTIFICATION WITH ISRAEL, MUCH AS ISRAEL IS CENTRAL TO OUR EXISTENCE. PERHAPS, EVEN, FOR US JEWS THAT IS THE DEFINING WORD OF THE 20TH CENTURY (ALTHOUGH I OPT FOR THE OTHER.) BUT WHAT IS HAPPENING IN ISRAEL IS NOT SOMETHING OF WHICH WE ARE ESPECIALLY PROUD THESE DAYS NOR HAS SUCH INTERNAL ^{physical confrontation} ~~CONFLICT~~ BEEN A PART OF OUR TRADITION. JEWS, AS OTHER PEOPLES, HAVE NEVER BEEN IN TOTAL AGREEMENT ON THEIR INNER ~~MOVEMENTS AND~~ IDEAOLOGIES BUT THE BATTLES OF THE SETTLERS ~~AND~~ ^{with} THE ARMY IS SOMETHING NEW AND TERRIBLY DISTURBING. IF THIS IS TRUE ^{for} ~~OF~~ US LIVING ~~AS WE DO~~ IN THE DISASPORA, HOW MUCH THE MORE SO ^{for} THOSE WHO LIVE THERE ⁺ WHOSE MORALE IS WEAKENED BY THE OFTEN JUSTIFIABLE FEELING THAT BOTH SIDES ARE RIGHT: ~~IN OTHER WORDS, WE ARE GIVING PER~~ ~~MISSION TO JEWS TO THINK~~ ^{this is} AN ISSUE WHICH HAS NOT ALWAYS BEEN BROUGHT INTO FOCUS. ~~THE YESHIVA BOCHUR, STEEPED IN HIS TRADITION, DOES NOT~~ ~~QUESTION AS A MATTER OF COURSE AND CERTAINLY NOT THE TEXT;~~ ^{they} THE MODERN JEW QUESTIONS ALL THE TIME ^{Here} AND THIS IS A CASE IN POINT: HOW FAR MY LAND, WHAT ~~O~~BLIGATIONS TO MY ARAB NEIGHBORS, AT WHAT PRICE PEACE, HOW SHALL WE ACT FOR THE SAKE OF RESPECT IN THE WORLD AT LARGE, HOW FAR CAN WE ^{The original Zionist ideal.} ~~DEVIATE FROM OUR TRADITION~~ AND STILL BE PART OF THE JEWISH ^{trad.} ~~FOLD~~ AND WHO ^{qualitative} ~~MAKES THE DETERMINATION FOR SUCH~~ JUDGEMENT? WHERE IS HISTORY IN ALL THIS? WE COUNT 5756 YEARS AS OF THIS HOLYDAY SEASON; WHAT KIND OF AN IMAGE DO WE WANT TO PROJECT AS AN EXAMPLE OF WHO AND WHAT WE ARE? A SETTLER WITH GUN IN HAND, AN ISRAELI/SOLDIER SWINGING A CLUB/A FELLOW JEW? ^{leads to} THIS ~~IS~~ ~~REVISIONIST~~ HISTORY; WILL THE REAL JEW PLEASE STAND UP! THE SETTLER OR THE ARMY, THE ULTRA-ORTHODOX OR THE SHABBAT BEACH-GOER, THE SECULAR OR THE STUDENT OF TRADITION? ^{Each or all of these?} WHICH SHALL WE CLAIM AS OUR HISTORY? BUT I WANT TO BRING THE QUESTION HOME TO OUR OWN SOIL, TO OUR OWN AMERICAN CONTEXT. OUR HISTORY HAS ~~ALSO~~ ALWAYS ESPOUSED THE CAUSE AND THE NEEDS OF THE POOR, THE INFIRM, THE ELDERLY, THE HUNGRY, THE HOMELESS

AND WE MUST NEVER SLIGHT OR ^{derive from} ~~EVEN DENY~~ THIS MORAL OBLIGATION. ^{FROM THE}
TIME OF THE TORAH TO THE MISHNAH, TO THE GEMARA TO THE PRINCIPLES OF OUR
OWN MORE MODERN MOVEMENT THE PLIGHT OF THOSE LESS FORTUNATE THAN WE HAS ^{always}
BEEN A MAJOR ISSUE OF ^{moral} CONCERN ^{WITHIN THE CONTEXT OF JUDAISM FOR US AND}
~~OUR FELLOW RELIGIONISTS. AGAIN, WE DARE NOT DEPART FROM THIS OBLIGATION~~
~~AND I REPEAT THE COMMANDMENT FOR EMPHASIS~~ ^{This is true} ESPECIALLY IN A TIME WHEN IN-
DIVIDUALS IN POSITIONS OF POWER IN OUR NATION'S CAPITAL WOULD WANT TO
TAKE AWAY EVERY IOTA OF HELP FOR SUSTENANCE ~~FOR~~ THOSE UNFORTUNATES WHO
ARE BEING LEFT BEHIND IN OUR EVER MORE TECHNOLOGICAL SOCIETY. THE DEMO-
GOGUE FROM GEORGIA DID NOT ^{all} COME TO AMERICA ON THE "MAYFLOWER" ~~EITHER~~, NOR
DID YOU OR I. WE ^{all} RECALL THE STRUGGLES TO MAKE OUR WAY; WE SEE THE LAT-
ER IMMIGRANTS IN EVERY AREA OF OUR SOCIETY WHO STRUGGLE CONSTANTLY TO MAKE
THEIR WAY AND TO BUILD A BETTER FUTURE FOR THEIR CHILDREN. OF COURSE,
THERE ARE THOSE WHO TAKE ADVANTAGE OF THE SYSTEM; THEY ARE ALWAYS WITH US
BUT WHEN WE SEE THESE GROUPS OF PEOPLE WHO WORK NIGHT AND DAY, WITHOUT
SURCEASE, MAKING THEIR PROFIT BY THE SWEAT OF THEIR BROW, ^{seriously} ~~AND~~ PENNY BY
PENNY THEN I SAY THAT IT IS ^{Also} PART OF OUR HISTORY ^{to} ~~ALSO THAT WE~~ REJECT THE
EASY SIMPLISTIC ANSWERS OF THE ^{Ga.} DEMOGOGUE, ~~IN D.C. BECAUSE~~ WHAT HE WANTS
IN TERMS OF HIS CONTRACT WITH AMERICA IN NO WAY CAN BE EQUATED WITH THE
^{cor} ~~BRIT, THE CONTRACT~~ WHICH THE PEOPLE OF ISRAEL FORGED WITH GOD ^{on behalf of all mankind}
^{G & God - contribute in terms.} ~~ASO, WE WELCOME THE NEW YEAR, ANOTHER YEAR, ANOTHER YEAR OF THE~~
^{covenant} ~~COVENANT~~ OF HISTORY OF WHICH WE ALL ARE A PART. A PEOPLE SUCH AS OURS, WHICH
HAS EXPERIENCED SO MUCH HURT AND PAIN, SO MUCH JOY AND ACHIEVEMENT, SO MUCH
DESTRUCTION AND SO MUCH POETRY AND MUSIC AND LITERATURE AND ART AND PHILO-
SOPHY MUST GO ON, AND WILL GO ON, AS LONG AS WE ^{understand that we} ~~TAKE THE~~ HISTORY ^{in our hands} ~~OF WHICH WE~~
~~ARE A PART~~ ⁱⁿ ~~TO HEART.~~ IN SOME PARTS OF THE WORLD WE MAY BE TOTALLY
IRRELEVANT, WE MAY BE AN OBSCURE PEOPLE TO SOME EVEN IN THE WESTERN WORLD
BUT WE DO GO ON ~~AND WE GO ON~~ BECAUSE WE BELIEVE ⁱⁿ ~~THAT WE ARE~~ PART OF A
~~VERY SPECIAL PROCESS WHICH WE CALL HISTORY~~ AND WE CAN NEVER, ~~WE~~ NEVER
TO BE SEPARATED FROM IT. THIS IS IN TERMS OF SURVIVAL, ISRAEL, PRIN-

your good health: 11

CIPLES AFFECTING SOCIETY AND SO MUCH MORE. I FEEL CONFIDENT IN SAY-
 ING THAT IF OUR PEOPLE IN OUR TIME WOULD HAVE MORE FAITH IN THE ACT OF
 BELONGING AND LINKING THEMSELVES TO ~~THIS~~ ^{our past} HISTORY ~~MUCH~~ ^{Many} OF THE TRIALS AND
 TRIBULATIONS OF OUR MODERN FAITH WOULD NOT EXIST. LIFTON CAN EQUATE
 THE 20TH CENTURY WITH A BOMB BECAUSE HE IS A SECULARIST; OUR CHILDREN
 AND GRANDCHILDREN MARRY OUT BECAUSE THEY FIND NO DISTINCTIVE CONCEPT
 WITHIN OUR FAITH WHICH MEANS THEY DO NOT KNOW OUR JUDAISM; THE PEOPLE
 BATTLE EACH OTHER IN ISRAEL BECAUSE THEY NO LONGER TAKE AS TRUTH THE PRO-
 MISE OF THE PAST THAT "OUT OF ZION SHALL GO FORTH THE LAW AND ~~OUT OF~~ ^{The word}
 JERUSALEM, ~~THE TORAH~~". ^{The Lord from}

LET US HOLD FAST AS WE WELCOME THE NEW YEAR. LET US NOT FALL BY
 THE WAYSIDE BY DEFAULT, BY INERTIA, BY MORAL FATIGUE. OURS IS A GREAT
 FAITH, A WONDERFUL HISTORY, A LIVING IDEAL STILL VALID AFTER ALL THESE
 CENTURIES AS THE MEN ^{in Vilna} ~~WORSHIPPING IN VILNA~~ ^{with us} THIS VERY DAY, ~~AS WE DO,~~ ^{as we do}
 AMPLY TESTIFY. THE PEOPLE OF ISRAEL LIVES; THE HISTORY OF ISRAEL LIVES;
 THE CALENDAR OF ^{Judaism} ~~ISRAEL~~ LIVES, AND YOU AND I ARE PRIVILEGED TO SHARE IT.
~~THIS VERY DAY~~. BLESSED ARE YOU IN YOUR COMING AND YOU WILL BE BLESSED IN
 YOUR GOING OUT INTO THE WORLD, AT THE START OF THIS NEW YEAR.

* AMEN. ^{into life}

KOL NIDRE: 1995

FRIENDS, ONCE AGAIN WE MEET TO SPEND THESE HOURS TOGETHER IN A
MOOD OF CONTEMPLATION AND, HOPEFULLY, REFLECTION. WHAT HAVE WE SEEN
THIS YEAR, WHAT HAVE WE EXPERIENCED, HOW MANY SMILES, HOW MANY TEARS, *anger*
AND, TO PARAPHRASE: WHO HAS LIVED AND WHO HAS DIED? WE THINK NOT
ONLY OF OURSELVES AS INDIVIDUALS BUT AS PART OF FAMILIES AND FOR THOSE
MANY OF YOU WHO HAVE FOUND A HOME HERE, ~~IN THIS TRUE SANCTUARY, WITH~~
~~THE~~ THE FAMILY OF OUR CONGREGATION. HOW MANY HAVE SAID, AND I AM EVER
SO GRATEFUL TO THEM, THAT THEY HAVE FOUND A NEW LIFE HERE; THAT TO
GATHER ~~FOR PRAYER~~ ^{a social life} ~~FOR ENTERTAINMENT~~, FOR STUDY OR WHATEVER FULFILLS
THEIR LATER YEARS. ~~AND THOSE WHO HAVE NOT YET REACHED THAT POINT OF~~
~~YEARS~~ THEY SPEAK OF A MEASURE OF FULFILLMENT WHICH THEY HAD NEVER *again*
HOPE TO ATTAIN. AS THEY ARE GRATEFUL TO US SO ARE WE APPRECIATIVE
OF THEM AND THEIR FAMILIES; THEY ~~GIVE~~ ^{have identified themselves with} THEIR CHILDREN A RELIGIOUS HOME.
~~AND~~ WHO CAN ASK FOR MUCH MORE IN OUR TIME OF CONFUSION, DISTRACTION
AND NIHILISM? IT IS ALSO AN AGE WHICH CAN BE ~~ROUGHLY~~ ^{ERA 71} CATAGORIZED,
FOR WANT OF A BETTER DESCRIPTION, AS THE "ANYTHING GOES" AGE IN
~~THAT~~ WE JEWS ESPECIALLY SEEM TO MAKE UP OUR OWN MINDS ^{haphazardly} AS TO WHO AND
WHAT AND WHEN AND HOW WE SHALL OBSERVE OUR FAITH. OF COURSE, IN A
LARGER SENSE THIS IS NOTHING NEW; YOU HAVE ALL HEARD OF THE PHRASE
THAT EVERYONE ^{believes} MAKES HIS OWN SHULCHAN ARUCH! IN OTHER WORDS, EVERY
REBELLIOUS INDIVIDUAL, EVERY INDIVIDUALISTIC COMMUNITY REFERS TO ITS
OWN MINHAG, OBSERVES IT AND SCOLDS EVERY OTHER COMMUNITY FOR DOING
IT DIFFERENTLY. EVERYONE AFTER HIS OWN SHULCHAN ARUCH!
For ex:
~~AND~~ JUST WHEN YOU THINK YOU HAVE HEARD IT ALL ~~BEFORE~~ ALONG COMES
MARCIA CLARK, WITH HER OWN VERSION OF BEING DIFFERENT. ~~CLARK IS~~
~~JEWISH~~ AND FOR THOSE WHO HAVE NOT LIVED IN THE LAST YEAR IN AMERICA, ^{she}
IS THE HIGH PROFILE PROSECUTOR OF MR. SIMPSON IN LOS ANGELES, ^{Clark is Jewish} WHAT
HAS SHE SAID THAT BRINGS ME TO MAKE REFERENCE TO HER? WHEN ASKED
ABOUT ^{her religion} ~~BEING JEWISH~~ SHE AFFIRMED THAT SHE WAS AND LISTED HERSELF AS
BEING "ORTHODOX LIGHT"! WHAT EVER THAT MEANS. ~~I DO NOT PROFESS TO KNOW.~~

I SUPPOSE IT IS ON THE SAME ORDER AS YOGURT LIGHT OR CRISCO LIGHT^{OR} EVEN JELLO LIGHT; I MUST CONFESS I HAVE NEVER HEARD ANYONE SPEAK OF OR REFER TO BEING "ORTHODOX LIGHT"! I SUPPOSE IT MEANS THAT IF SHE WERE TO GO TO SYNAGOGUE IT WOULD BE AN ORTHODOX ONE BUT YOU CANT BE SURE BECAUSE THE TRAGEDY OF OUR TIME, AS PERSONIFIED BY THIS YOUNG WOMAN IS THAT EVERYONE DOES "HIS OWN THING", TRANSLATED: EVERYONE^{DOES} JUST WHAT SHE OR HE FEELS LIKE. IT SIGNIFIES, AS WELL, AN ABSENCE OF STANDARDS ON ALL LEVELS OF PUBLIC AND PRIVATE LIFE FROM GOVERNMENT TO PERSONAL TO COMMUNITIES. ~~TO~~ WEDDING COUPLES ~~WHO~~ WRITE NOT ONLY THEIR OWN VOWS BUT MAKE UP THEIR OWN BROCHOT, ALTHOUGH THEY HAVE NO IDEA AS TO WHAT THE TRADITION ASKS, ^{now} WHY IT ASKS WHAT IT DOES. ^{Therefore, they} ~~HOW ONE CAN~~ NOT EVEN BUILD ON^{would it be something positive.} THE TRADITION, WHICH ~~IS SOMETHING ELSE ALTOGETHER~~. INCIDENTALLY, THE KEY WORD IN YOUNG JEWISH CIRCLES TODAY IS NO LONGER "TRADITION" OR, G'D FORBID, "HISTORY" AS I ^{defined} ~~OUTLINED~~ IT ON ROSH HASHONOH, BUT "SPIRITUALITY" OR FOR THE ^{more} ~~MOST~~ SOPHISTICATED: A "MYSTICAL" EXPERIENCE. THEY, FOR EXAMPLE, DO NOT PRAY OR FAST ON YOM KIPPUR, THEY ~~MEDITATE~~, PRACTICE YOGA AND RECITE THE SHEMA. ~~FOR EXAMPLE,~~ IT HAS BEEN RUMORED THAT THE MAJORITY OF NON-ASIAN BUDDHISTS IN THE U.S. ARE JEWS! IN OTHER WORDS, THERE IS NO OVERRIDING MEMORY OF THE IMMIGRANT PAST, NO LINK TO THE "OLD COUNTRY", NO ^{binding by} ~~RESERVOIR~~ OF JEWISH TIES, NO MELODIES EVEN AS A SENTIMENTAL RESERVOIR OF ^{feeling} ~~MEMORY~~. AS ^{with} ~~IS~~ MARCIA CLARK THESE JEWISH INDIVIDUALS ARE "JEWISH LIGHT" AND IT HAS NOTHING TO DO WITH REAL ORTHODOXY OR EVEN REFORM BECAUSE THE YOUNGSTERS^{generation} DO NOT KNOW THE DIFFERENCE ~~BETWEEN THE TWO AND~~ THE RELEVANCE^{to our time} OF EITHER.

NOW SOME OF YOU MAY FEEL THAT I AM ENTIRELY TOO NEGATIVE IN MY ASSESSMENT AND TO A POINT ^{I plead guilty but I assure you that} ~~YOU ARE CORRECT BUT~~ I DO NOT FEEL THAT I AM ^{The 90s, not their parents.} OR WANT TO PASS JUDGEMENT ON THE YOUNG PEOPLE OF OUR MOVEMENT, OR ~~OUR FAITH~~. I ENCOURAGE THEM, AND ALL OF US NO MATTER WHAT OUR AGE, THAT WE JOIN ^{together} ~~THEM~~ TO THE EXTENT OF ASKING RELEVANT AND, ABOVE ALL, RESPECTFUL QUESTIONS. ~~AS MANY AS POSSIBLE~~ AND EVEN IF THE QUESTIONS

CANNOT BE ANSWERED, THE IDEA OF ASKING OF OURSELVES, OUR FOREFATHERS
AND, YES, ASKING ^{questions} ~~ANSWERS~~ OF GOD, IS IN THE VERY BEST OF OUR JUDAIC
HERITAGE. WHAT I OBJECT TO IN MS. CLARK AND ~~THE~~ OTHERS IS THEIR LACK
OF RESPECT FOR THINGS JEWISH, NOT UNDERSTANDING THE WISDOM OF PIRKE AVOT
~~WHICH STATED SO LONG AGO THAT~~ "AN IGNORANT PERSON CAN NOT BE PIOUS".

~~A SIGNIFICANT FASHION.~~ "BUT WE ARE NOT USED TO SEEKING ANSWERS IN DEPTH.
IT IS JUST TOO DIFFICULT FOR OUR TIME AND ABOVE ALL TOO TIME-CONSUMING.
~~BECAUSE~~ WE ARE ALWAYS IN A RUSH, UNDER PRESSURE, IN A STATE OF TENSION.

^{in the real world} IF WE ~~SIMPLY~~ TAKE THE PACKAGED POLITICIAN AT FACE VALUE, AS IF THE
THIRTY-SECOND SOUND-BITE WAS THE BE ALL AND END ALL OF WISDOM, NO ^{wonder} WE
GET JUST WHAT WE DESERVE ⁱⁿ ~~AS~~ OUR ELECTED OFFICIALS. WHEN WAS THE LAST
TIME YOU READ A CANDIDATE'S SPEECH IN ITS ENTIRETY? EVEN THOSE OF YOU
WHO READ THE TIMES FROM COVER TO COVER? IT IS FAR EASIER TO LISTEN
TO THE ^{TV} ANCHOR ~~MAN ON TV~~ ^{or} AND TO JUDGE BY APPEARANCE, ^{or} ~~BY DRESS~~ BY DEGREE
OF SCANDAL RATHER THAN THE ABSENCE OF IT, AND NOT BE ^{burdened} ~~WEIGHED DOWN~~ BY
HAVING TO MAKE JUDGEMENTS ~~ABOUT THIS DEMOCRAT OR REPUBLICAN SEEKING~~

MIND YOU, THESE ^{politicians} ~~PEOPLE~~, WHO RISE TO THE TOP BECAUSE OF OUR INERTIA,
COULD WELL LEGISLATE OUR LIFE OR OUR DEATH! IF WE ARE THAT LACKADAISIC-
AL IN TERMS OF ~~WHAT~~ POLITICS ~~RISES TO THE SURFACE~~ DARE WE BE AS ^{naive} ~~FLIGHTY~~
WITHOUT RELIGIOUS VALUES? AFTER ALL, ^{we} HERE TOO WE DEAL WITH LIFE AND
DEATH! IS IT NOT WHAT THE "UNESANE TOKEF" TEACHES: "THIS IS YOM HADIN, ^{???}
THE DAY OF JUDGEMENT! WHO BY FIRE AND WHO BY WATER, WHO BY HUNGER &
WHO BY THIRST, WHO SHALL HAVE REST AND WHO SHALL WANDER, ~~WHO~~ WHO SHALL BE
TRANQUIL AND WHO DISTURBED, ~~WHO SHALL BECOME RICH AND WHO POOR~~, WHO
SHALL BE CAST DOWN AND WHO SHALL BE EXALTED?" WE PLEAD BEFORE GOD IF
^{is a time} NOT FOR ANSWERS AT LEAST FOR A LITTLE MORE UNDERSTANDING, INSIGHT, WISDOM,
PERCEPTION. FOR US ~~THIS ARE QUESTIONS~~ FOR LIFE AND DEATH, QUESTIONS
TO BE ASKED, ANSWERS TO BE SOUGHT. AGAIN, AN IGNORANT MAN CAN NOT BE
PIOUS; INDEED, A MAN IGNORANT OF THE WORLD AND ITS MORAL TEACHINGS

realization
CAN BARELY SURVIVE. THIS IS ^{IV} A "FULL" JUDAISM, NOT JUDAISM "LIGHT".

ALL OF THESE IDEAS AND QUESTIONS AND PROBLEMS COME TO HAUNT US ON A NIGHT SUCH AS THIS; WE DO NOT GLIBLY SAY THAT KOL NIDRE IS THE MOST AWESOME NIGHT OF THE JEWISH YEAR! WE SEARCH BECAUSE WE KNOW THAT LIFE IS SHORT AND ~~THAT THE PROCESS OF LIVING IS A HALTING ONE~~, FULL OF OBSTACLES. OURS IS AN INCOMPLETE WORLD, ~~LIFE, SYSTEM.~~ WE KNOW THERE IS A GREAT DEAL WRONG WITH IT BUT WE BECOME INVOLVED, WILLINGLY OR NOT, AND WE MAKE OUR PERSON COUNT BECAUSE WE DETERMINE FROM YEAR TO YEAR, ON THIS MOST SOLEMN OF ALL HOLYDAYS, THAT IT IS NOT THE BIG "I" BUT THE "SMALL STILL VOICE", THE INNER VOICE, WHICH ULTIMATELY SPEAKS FOR WHAT ~~YOU AND~~ I BELIEVE IN MY HEART AND SOUL. ^{So} AS WE TRY TO BALANCE OUR NEEDS, OUR DUTIES, OUR FEELINGS ON THE SCALE OF HUMAN CONCERNS, THE ULTIMATE CONFRONTATION IS BETWEEN GOD AND ME, BETWEEN GOD AND YOU. EVERY PERSON FACES HIM ALONE THIS NIGHT; THE EGO, AT LEAST THIS ONE TIME, NEEDS TO BEND TO DEITY. ONE OF OUR TEACHERS RECENTLY WROTE "ALL ~~THAT~~ EXISTS IS YOUR BROTHER, YOUR FLESH, YOUR OWN SELF...YOUR EXISTENCE IS AN INSTANT BORROWED FROM ETERNITY. YOU LIVE TO INCREASE THE GOOD OF ALL CREATURES. ONLY IN THAT WAY CAN YOU BEAR WITNESS TO THE ONE WHO DWELLS IN ALL ~~THAT~~ ^{and} THAT WITNESS IS YOUR ENTIRE PURPOSE IN LIVING." IT IS RELIGION TO THE ULTIMATE EXTENSION BECAUSE IT TRIES TO DEFINE FOR MAN HIS RELATIONSHIP WITH GOD. NO YOGA OR LISTENING TO A SHLOMO CARLEBACH CONCERT ON YOM KIPPUR AFTERNOON, NO LISTENING TO THE TAPES OF THE DALAI LAMA. NOT MUCH ROOM FOR THE EGO IN THAT CONTEXT; NO ROOM FOR "ORTHODOX LIGHT" HERE. MYSTICAL? YES, BUT IF YOU WANT OR NEED SPIRITUALITY PLEASE GROUND IT IN THE TEACHINGS OF JUDAISM WHICH YOU MUST ^{first} COME TO KNOW ~~FIRST~~ BECAUSE, ONCE AGAIN, "AN IGNORANT MAN CAN NOT BE PIOUS".

I LOOK FOR SPIRITUALITY NOT IN THE FAR EAST, NOR IN THE HINDU LITERATURE NOR IN THE SUFI SCRIPT BUT IN TORAH. THE LONGER I STUDY THE MORE I QUESTION, THE MORE PERTINENT WHAT I TEACH, THE MORE MY

STUDENTS ASK OF ME THE MORE I LEARN. FOR OVER 40 YEARS I HAVE ADDRESS-
ED THE WEEKLY TORAH READING ON SHABBAT, WEEK BY WEEK; THE SUBJECT IS
NOT YET EXHAUSTED NOR WILL IT EVER BE. THAT OPTION IS ALSO OPEN TO
YOU, OF ALL AGES. I CAN NOT IMAGINE THINKING OF MY FAITH AS BEING
JEWISH "LIGHT", COULD YOU? *what would you not have in Sukkot?*

SOME MAY FEEL THAT ALL THIS IS TOO MUCH, TOO MUCH BEING ASKED OF
US, TOO MANY DEMANDS, TOO PHILOSOPHICAL, ESOTERIC, BURDENSOME. I
CANT HELP THAT NOR DO I WANT TO MAKE THINGS DIFFICULT BUT YOU CANT
UNDERSTAND JUDAISM IN TERMS OF A SOUND-BITE. WHAT PART OF THE TEN CO-
MANDMENTS WOULD MOSES HAVE FIT INTO A THIRTY SECOND SPOT? WE ARE NOT
JEWISH "LIGHT"! WE ~~NEED TO~~ GO ON, DAY BY DAY, YEAR BY YEAR BECAUSE
WE HAVE A COMMITMENT: WE ARE PART OF THE UNITY OF MANKIND, OUR LIFE
AND OUR CONTRIBUTION TO HUMANITY MAKES US PART OF THE WHOLE/AND WITH-
OUT EACH ONE OF US, MANKIND IS DIMINISHED. *As a Jew* I WILL NOT GIVE IN TO
MEDIOCRITY, *my God not geared* TO THE LOWEST COMMON DENOMINATOR; I HAVE A RESPONSIBILITY
AND I AM READY TO BE HELD TO ACCOUNT. *I heed the call: אהבה* ~~ON~~ YOM HADIN. *א* I DO NOT CONSIDER
MY LIFE OR MY FAITH TO BE "LIGHT"; IT IS THE REAL THING!

AND IF YOU ASK: WHAT IS THE REWARD, ~~THE PROFIT~~ OF ALL THIS OB-
SERVANCE, THIS JUDAISM? I SAY: THE REWARD IS IN THE FACT THAT TODAY
WE HAVE SO MUCH MORE THAN WE HAD IN THE PAST: OUR FAMILIES, OUR FRIENDS, *tradition*
OUR LOVED ONES, OUR SYNAGOGUE, OUR CHILDREN AND THEIR CHILDREN, *our history, our language, our sense of people / the Rabbis* OUR LIFE!
WHO SHALL LIVE AND WHO SHALL DIE? I DO NOT KNOW BUT RIGHT NOW: I LIVE
AND I *used* PLAN TO SHARE MY LIFE, MY REWARD, ~~MY PROFIT~~ WITH OTHERS. ORTHO-
DOX LIGHT? ABSOLUTELY NOT! IT IS JUDAISM IN THE FULLEST AND MOST
WHOLESOME SENSE. THAT IS THE WAY I VIEW MY FAITH ON THIS EVE OF
YOM KIPPUR; THAT IS THE SENSE OF MY FAITH AND MY PLEDGE FOR KOL NIDRE.

AMEN.

EVENING SERVICE

CONFESSION OF SIN

ודוי

All rise

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, תְּבוֹא לִפְנֶיךָ תְּפִלָּתֵנוּ וְאֵל
תַּתְעַלֵּם מִתְחַנְתָּנוּ, שְׂאִין אֲנַחְנוּ עֲוֵי פָנִים וְקָשִׁי עֶרֶף
לוֹמַר לִפְנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, צְדִיקִים
אֲנַחְנוּ וְלֹא חָטָאנוּ, אֲבָל אֲנַחְנוּ חָטָאנוּ. חָטָאנוּ,
עֲוִינוּ, פָּשַׁעְנוּ.

Our God, God of our mothers and fathers, grant that our prayers may reach You. Do not be deaf to our pleas, for we are not so arrogant and stiff-necked as to say before You, Lord our God and God of all ages, we are perfect and have not sinned; rather do we confess: we have gone astray, we have sinned, we have transgressed.

All are seated

אֲשָׁמנוּ, בְּגִדְנוּ, גִּזְלָנוּ, דְּבָרְנוּ דְּפִי. הָעֲוִינוּ, וְהִרְשָׁעְנוּ,
וָדָנוּ, חֲמִסְנוּ, טַפְלָנוּ שָׁקֵר. יַעֲצָנוּ רָע, כּוֹזְבֵנוּ, לָצָנוּ,
מְרִידֵנוּ, נֶאֱצָנוּ. סָרְדָנוּ, עֲוִינוּ, פָּשַׁעְנוּ, צָרְדָנוּ, קִשְׁיָנוּ
עֶרֶף. רָשָׁעְנוּ, שִׁחַתְנוּ, תַּעֲבָנוּ, תַּעֲיָנוּ, תַּעֲתָעְנוּ.

We all have committed offenses; together we confess these human sins:

The sins of arrogance, bigotry, and cynicism; of deceit and egotism, flattery and greed, injustice and jealousy.

Some of us kept grudges, were lustful, malicious, or narrow-minded.

YOM KIPPUR

Others were obstinate or possessive, quarrelsome, rancorous, or selfish.

There was violence, weakness of will, xenophobia.

We yielded to temptation, and showed zeal for bad causes.

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִמִּשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא שָׁוָה לָנוּ.
וְאַתָּה צָדִיק עַל כָּל־הַבָּא עָלֵינוּ, כִּי אָמַת עָשִׂיתָ
וְאַנְחָנוּ הִרְשָׁעָנוּ.

We have turned aside from Your commandments and from Your precepts, and it has not availed us; You are just, whatever befalls us; You call us to righteousness, but we bring evil upon ourselves.

מִה־נֹּאמַר לְפָנֶיךָ יוֹשֵׁב מְרוֹם, וּמִה־נִּסְפָּר לְפָנֶיךָ
שׁוֹכֵן שְׁחָקִים? הֲלֹא כָל־הַנִּסְתָּרוֹת וְהַנִּגְלוֹת אֵתָּה
יֹדֵעַ? אֵתָּה יוֹדֵעַ רְזִי עוֹלָם וְתַעֲלוּמוֹת סִתְרֵי כָל־חַי.
אֵתָּה חוֹפֵשׁ כָּל־חֲדָרֵי־בֶטֶן וּבוֹחֵן כְּלִיּוֹת וְלֵב. אֵין
דָּבָר נֶעְלָם מִמֶּךָ וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

What can we say before You, who dwell on high? What shall we plead before You, enthroned beyond the stars? Are not all things known to You, both the mysteries of eternity and the dark secrets of all that live? You search the inmost chambers of the heart, and probe the deep recesses of the soul. Nothing is concealed from Your sight.

וּבִכֵּן יִהְיֶה רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּסַלַּח לָנוּ עַל כָּל־חַטָּאוֹתֵינוּ וְתִמְחַל לָנוּ עַל כָּל־
עֲוֹנוֹתֵינוּ וְתִכַּפֵּר־לָנוּ עַל כָּל־פְּשָׁעֵינוּ.

Let our prayer come before thee; hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned.

Congregation and Reader.

We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have counselled evil, we have spoken falsely, we have scoffed, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely, we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abominations, we have gone astray, and we have led astray.

We have turned aside from thy commandments and good judgments, and it hath profited us naught. But thou art righteous in all that is come upon us; for thou hast acted truthfully, but we have wrought unrighteousness.

We have acted wickedly, and have transgressed; we, therefore, have not been saved. O incline our hearts to forsake the path of wickedness, and hasten our salvation; as it is written by the hand of thy prophet: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will receive him with mercy; and unto our God, for he is abounding in forgiveness.

Our God and God of our fathers, forgive and pardon our iniquities [*Sabbath: on this day of rest*] on this Day of Atonement. O answer our prayers, erase and remove our transgressions from thy sight. Subdue our inclination to thy service, and bend our will to turn unto thee; refresh our mind to observe thy precepts, and change our hearts to love and revere thy Name, as it is written in thy law: And the Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live.

אָנָּה תָּבוֹא לְפָנֶיךָ תַּפְלִחוּנוֹ וְאַל-תִּתְעַלֵּם מִתַּחֲנוּנֵנוּ.
שְׂאִין אֲנִיחֵנו עֲוֵי פָנִים וְקָשִׁי-עֲרָף לֹאמַר לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְאַלֹהֵי אֲבוֹתֵינוּ צְדִיקִים אֲנִיחֵנו וְלֹא חָטְאוּנוּ. אָבִר
אֲנִיחֵנו חָטְאוּנוּ:

Rise
Congregation and Reader.

אֲשָׁמנוּ. בְּגָרנוּ. גְּזָלנוּ. דִּבְרָנוּ רַפִּי.
הִעֲוִינוּ. וְהִרְשָׁענוּ. וְרָנוּ. חֲמָסנוּ. טַפְלָנוּ שִׁקָּר:
יַעֲצָנוּ רָע. כּוֹבְנוּ. לֹצָנוּ. מַרְדָּנוּ. נֶאֱצָנוּ.
סָרְדָנוּ. עֲוִינוּ. פִּשְׁעָנוּ. צָרְדָנוּ. קָשִׁינוּ עֲרָף:
רִשָּׁעָנוּ. שִׁחַתָנוּ. תַּעֲבָנוּ. תַּעֲוִינוּ. תַּעֲהָעָנוּ:

סָרְנוּ מִמִּצְוֹתֶיךָ וּמִשְׁפָּטֶיךָ הַטּוֹבִים וְלֹא-שָׁוִח
לָנוּ: וְאַתָּה צְדִיק עַל כָּל-הַבָּא עָלֵינוּ בִּי-אַמֶּת עֲשִׂיתָ
וְאֲנִיחֵנו הִרְשָׁעָנוּ:

הִרְשָׁעָנוּ וּפִשְׁעָנוּ. לָכֵן לֹא נוֹשָׁעָנוּ. וְתָן בְּלִבְנוּ לַעֲזוּב
דֶּרֶךְ רָשָׁע. וְחַיֵּשׁ לָנוּ יֵשַׁע: בְּכַתוּב עַל-יַד נְבִיאָךְ. יַעֲזוּב
רָשָׁע דֶּרְכּוֹ וְאִישׁ אֶזְנוֹ מִחִשְׁבֹתָיו וְיָשֵׁב אֶל-יְיָ וִירַחֲמֵהוּ
וְאַל-אֱלֹהֵינוּ בִּי-יִרְכָּה לְסִלּוּחַ:

אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ. סִלַּח וּמַחַל לַעֲוִנוֹתֵינוּ
בַּיּוֹם (הַשְׁבִּיעַ הוּא וְכִּיּוֹם) הַכִּפּוּרִים הַזֶּה. וְהַעֲתֵר לָנוּ
בְּתַפְלִחוּנוּ. מַחֲה וְהַעֲבֵר פִּשְׁעֵינוּ מִגִּנּוּר עֵינֶיךָ. וְכַף אֶת-
יָצָרְנוּ לְהַשְׁתַּעֲבֵד-לָךְ. וְהַכְנַע עֲרָפְנוּ לְשׁוּב אֵלֶיךָ.
וְחַדֵּשׁ בְּלִיּוֹתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ. וּמַל אֶת-לִבְבְּנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת-שְׁמֶךָ. בְּכַתוּב בְּתוֹרָתְךָ. וּמַל יְיָ אֱלֹהֶיךָ
אֶת-לִבְבְּךָ וְאֶת-לֵבב וְרַעְךָ לְאַהֲבָה אֶת-יְיָ אֱלֹהֶיךָ בְּכָל-
לִבְבְּךָ וּבְכָל-נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

Reader.

And thus may the sanctification ascend unto thee, for thou art our God and King!

Congregation.

We will celebrate the mighty holiness of this day, which is one of awe and anxiety. On this day thy kingdom is exalted, thy throne is established in grace, and thou sittest on it in truth.

Verily, thou alone art the Judge, the prosecutor, the investigator and witness; the scribe, sealer, recorder and teller. Thou rememberest all forgotten things; thou openest the book of records and it telleth its own story; for it is signed by the hand of every man.

The great Shofar is sounded, and a low thin voice is heard; the fleeting angels are seized with anguish and are trembling, as they proclaim:

Behold, the day of judgment! when the hosts of heaven are to be arraigned in judgment, for even in thine eyes they are not pure in judgment. And those who enter this world pass before thee as a flock of sheep. Like the shepherd who mustereth his flock, causing them to pass beneath his crook, so dost thou cause to pass and record, to count and visit, every living soul, fixing a limit to every creature's life and decreeing their destiny.

On New Year's day their decree is inscribed and on the Day of Atonement it is sealed: how many shall pass away and how many shall be born, who shall live and who shall die, who did and who did not reach the measure of man's life; who shall perish by fire and who by water, who by the sword and who by the beast, who

Reader.

וּבְכֵן לָךְ תַּעֲלֶה קְדֻשָּׁה. כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ:

Congregation.

וְנִתְּנָה תִקְוָה קְדֻשַּׁת הַיּוֹם. כִּי הוּא נוֹרָא וְאִיּוֹם. וְבוֹ תִנְשָׂא מַלְבוּתְךָ. וַיְכּוֹן בְּחֶסֶד כְּסֵאֲךָ. וְתֵשֵׁב עָלָיו בְּאַמְתּוֹ. אַמְתּוֹ, כִּי אַתָּה הוּא דִין וּמוֹכִיחַ וַיִּוְדַע וְעַד. וְכוֹתֵב וְחוֹתֵם וּסוֹפֵר וּמוֹנֶה. וְתִזְכּוֹר כָּל הַנִּשְׁכָּחוֹת. וְתִפְתַּח אֶת סֵפֶר הַזְכָּרוֹנוֹת. וּמֵאֱלֹו יִקְרָא. וְחוֹתֵם יָד כָּל אָדָם בּוֹ. וּבְשׁוֹפָר גָּדוֹל יִתְקַע. וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע. וּמִלְאָכִים יִתְפַּזּוּן. וְחֵיל וְרַעְדָּה יֵאֱחָזוּן. וַיֹּאמְרוּ, הִנֵּה יוֹם הַדִּין. לִפְקוֹד עַל צְבָא מְרוֹם בְּדִין. כִּי לֹא יִזְכּוּ בְּעֵינֶיהָ בְּדִין. וְכָל בָּאֵי עוֹלָם תַּעֲבִיר (כִּי יַעֲבִיר) לִפְנֵיהָ בְּבִנֵי מְרוֹן. מִן בְּבִקְרַת רוֹעֵה עֶדְרוֹ. מִעֲבִיר צֹאנוֹ תַּחַת שִׁבְטוֹ. בֵּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה. וְתִפְקוֹד גִּפְשׁ כָּל חַי. וְתִתְּחוּךְ קִצְבָה לְכָל בְּרִיָּה. וְתִכְתּוֹב אֶת גִּזְרֵי דִינָם: בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן. וּבְיוֹם (צוּם) בְּפוֹר יִתְחַמּוּן. בְּמַה יַעֲבִירוּן. וּבְמַה יִּבְרָאוּן. מִי יִחְיֶה. וּמִי יָמוּת. מִי בְקִצּוֹ. וּמִי לֹא בְקִצּוֹ. מִי בְּאֵשׁ. וּמִי בַּמַּיִם. מִי בַּחֲרֵב. (וּמִי בַּחֲיָה). וּמִי בַּרְעֵב.

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by hunger and who by thirst, who by strangling and who by stoning; [who shall have rest and who shall wander, who shall be tranquil and who shall be disturbed, who shall be at ease and who shall be afflicted; who shall become poor and who shall become rich; who shall be cast down and who shall be exalted.

Reader and Congregation.

BUT PENITENCE, PRAYER AND CHARITY

AVERT THE EVIL DECREE.

Congregation.

together
For according to thy Name, so is thy praise, being slow to anger and ever ready to be reconciled. Thou desirest not the death of the sinner, but that he turn from his way and live, and until his dying day thou waitest; perchance he will repent and thou wilt straightway receive him.

Reader.

Verily, thou as Creator knowest their nature, for they are but flesh and blood. Man's origin is dust and his end is unto dust, and by the peril of his life obtaineth his bread. He is like a fragile potsherd; like grass that withereth and a flower that fadeth, like a shadow that is fleeting and a cloud that is passing; like the wind that bloweth and the dust flying, and like a dream that vanisheth.

Reader and Congregation.

BUT THOU ART EVER OUR LIVING GOD AND KING.

Reader.

R [Thy years are without limit and there is no end to the length of thy days. None can conceive thy glorious chariots and none can explain thine ineffable Name. Thy Name befits thee and thou art according to thy Name, and our name is linked with thine own.

O do it for the sake of thy Name, and let it be hallowed by those who sanctify thy Name; yea, for the sake of thy Name which is

(ומי בצמא) מי ברעש. ומי במגפה. (מי בחניקה ומי בסקילה.) מי ינוח. ומי ינוע. מי ישקט. ומי יטרח. מי ישל. ומי יתסר. מי ירום (מי ירם.) ומי ישפל. מי יעשר. ומי יעני:

Reader and Congregation.

ותשובה ותפלה וצדקה

מעבירין את רוע הגזירה:

Congregation.

כי בשמך בן תהלתך. קשה לבעים ונוח לרצות. כי לא תחפוץ במות המת. כי אם בשובו מדרך וחקו. ועד יום מותו תחכה לו. אם ישוב מיד תקבלו: [אמת, כי אתה הוא יוצרם. ויוצר יצרם. כי הם פשר ודם: אדם יסודו מעפר וסופו לעפר. בנפשו יבא לחמו. משל בחרם הנשבר. בחציר יבש. ובצין נובל. בצל עובר. וכענן פלה. וכרוח נאשבת. וכאבק פורה. וכחלום יעוף:

Reader and Congregation.

ואתה הוא מלך יחי וקיים:

R. אין קצבה לשנותיך. ואין קצה (מי קץ) לארץ ימך. ואין לשער מרכבות בבורך. ואין לפרש עילום שמך. שמך נאה לך ואתה נאה לשמך. ושמנו קראת בשמך: עשה למען שמך. וקדש את שמך על מקדשי שמך:

MORNING SERVICE II

וּבְשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה זָקָה יִשְׁמַע.
וּמִלְאָכִים יִחַפְּזוּן וְחֵיל וְרַעְדָּה יֵאֲחָזוּן וַיֹּאמְרוּ: הִנֵּה
יוֹם הַדִּין. לִפְקֹד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכּוּ
בְּעֵינֶיהָ בְּדִין. וְכָל-בָּאֵי עוֹלָם יַעֲבִרוּן לִפְנֵיהָ בְּבִנְיָ
מְרוֹן. כְּבִקְרַת רוּעָה עֲדָרוּ, מַעֲבִיר צֹאנוֹ תַּחַת
שִׁבְטוֹ, בֵּן תַּעֲבִיר וְתִסְפֹּר וְתִמְנֶה וְתִפְקֹד נַפֶּשׁ כָּל-
חַי, וְתַחֲתֶךָ קִצְבָּה לְכָל-בְּרִיָּה וְתַכְתֵּב אֶת-גִּזְרֵי דִינָם.

*The great Shofar is sounded,
the still, small voice is heard;
the angels,
gripped by fear and trembling,
declare in awe:
This is the Day of Judgment!
For even the hosts of heaven are judged,
as all who dwell on earth
stand arrayed before You.*

As the shepherd seeks out his flock,
and makes the sheep pass under his staff,
so do You muster and number and consider
every soul,
setting the bounds of every creature's life,
and decreeing its destiny.

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בְּרֹאשׁ הַשָּׁנָה יִכְתְּבוּן וּבְיוֹם צוֹם כְּפוּר יִחַתְמוּן.
כְּמָה יַעֲבִרוּן וּכְמָה יִבְרָאוּן, מִי יִחְיֶה וּמִי יָמוּת, מִי
בְּקִצּוֹ וּמִי לֹא בְּקִצּוֹ, מִי בָּאֵשׁ וּמִי בַּמַּיִם, מִי בַּחֲרִב
וּמִי בַּחַיָּה, מִי בְּרָעַב וּמִי בְּצָמָא, מִי בְּרַעַשׁ וּמִי
בְּמַגָּפָה, מִי בַּחֲנִיקָה וּמִי בַּסְּקִילָה. מִי יָנוּחַ וּמִי יָנוּעַ,
מִי יִשְׁקִיט וּמִי יִטָּרֵף, מִי יִשְׁלֹו וּמִי יִתְיַסֵּר, מִי יַעֲנִי
וּמִי יַעֲשִׂיר, מִי יִשְׁפֹּל וּמִי יָרוּם.

On Rosh Hashanah it is written,
on Yom Kippur it is sealed:

ROSH HASHANAH

How many shall pass on, how many shall come to be;
who shall live and who shall die;
who shall see ripe age and who shall not;
who shall perish by fire and who by water;
who by sword and who by beast;
who by hunger and who by thirst;
who by earthquake and who by plague;
who by strangling and who by stoning;
who shall be secure and who shall be driven;
who shall be tranquil and who shall be troubled;
who shall be poor and who shall be rich;
who shall be humbled and who exalted.

ותשובה ותפלה וצדקה
מעבירין את־רע הגזירה.

*But REPENTANCE, PRAYER, and CHARITY
temper judgment's severe decree.*

כי כשמהך בן תהלתך, קשה לבעס ונוח לרצות. כי
לא תחפץ במות המת כי אם בשובו מדרך וחייה.
ועד יום מותו תחכה־לו, אם ישוב מיד תקבלו.
אמת כי אתה הוא יוצרם ויוצר יצרם כי הם בשר
ודם.

This is Your glory: You are
slow to anger, ready to forgive.
Lord, it is not the death of sinners You seek,
but that they should turn from their ways
and live.
Until the last day You wait for them,
welcoming them
as soon as they turn to You.

*You have created us and know what we are;
we are but flesh and blood.*

KOL NIDRE:1992

FRIENDS, AS SOME OF YOU KNOW, OVER THE PAST LABOR DAY WEEKEND
MY FAMILY AND I TRAVELLED TO THE SOUTH WHERE I ^{I served as a scholar in residence &} GAVE A SERIES OF 4
LECTURES. ONE ^{hour devoted to} ~~OF THESE~~ WAS ~~ON~~ JEWISH THEOLOGY. ~~BUT AS~~ WE SPENT TIME
ON SUCH ISSUES AS COVENANT, SHOAH AND THE MEANING OF THE MINYAN, ~~the Shema~~
~~WHILE THE TIME ALLOTTED WAS ONE HOUR,~~ ^{but as} WE HAPPENED ON THE SUBJECT OF
MAN ARGUING WITH GOD, ~~AND~~ THE LESSON EXTENDED FAR BEYOND THE TIME
SPAN ALLOTTED ^T ORIGINALLY. OUT OF THIS EXPERIENCE COMES THE THEME
FOR OUR MESSAGE THIS MOST SACRED EVENING; AS PEOPLE ^I THERE, SO PEOPLE
HERE, I'M SURE, HAVE THE NEED TO ARGUE WITH GOD CONCERNING ALL OF
THE NEGATIVE ISSUES WHICH HAVE COME THEIR WAY OVER THE PAST YEAR
SPECIFICALLY, ^L AND ~~IN~~ THE COURSE OF THEIR LIFETIMES GENERALLY. IT
WAS AMAZING ^I TO ME TO SEE THE ANGER PEOPLE FELT IN THEIR HEARTS AND
HOW THEY RAILED AGAINST DEITY: SO MUCH TO SAY, SO MUCH TO COMPLAIN
ABOUT, SO MUCH TO OBJECT TO ~~AND~~ THE OUTPOURING WAS SO FIERCE BE-
CAUSE THIS WAS THE FIRST TIME, PERHAPS IN ALL THEIR LIVES, THAT
SOMEONE HAD ENCOURAGED THEM TO ^{verbalize the feeling} ~~SPEAK OUT~~, CERTAINLY THE FIRST RABBI
TO DO SO. I WAS QUITE SHAKEN BY THE EXPERIENCE ESPECIALLY SINCE ~~I~~
FROM ~~MY~~ ^{I trad.} POINT OF VIEW ^{are} THE ARGUMENTATION ~~OF~~ MAN WITH GOD ~~WAS~~ NOTHING
NEW: ABRAHAM ARGUING AT SODOM AND GEMORAH, MOSES IN CONFRONTATION ^{ON} SO
THAT NOT ALL THE PEOPLE ARE PUNISHED FOR THE SINS OF A FEW, JOB OB-
VIOUSLY AND, OF COURSE, LEVI OF BERDICHEV WHO HARANGUES GOD BECAUSE
OF ALL THE INJUSTICE WHICH HIS ^I PEOPLE MUST BEAR. ELI WIESEL IN ONE
OF HIS EARLY LECTURES STATED IT BEST: WHAT IS JEWISH HISTORY ^{he asked} IF NOT
AN ENDLESS QUARREL WITH GOD? ^{mind wander on} (2)
AND, IF YOU LET YOURSELF ~~GO~~ ^{are} THIS MOST SPECIAL NIGHT OF THE JEW-
ISH YEAR, ~~WHEN~~ SUBMISSION AND BELIEF ~~SHOULD BE~~ THE BASIC CHARACT-
ERISTIC AS WE ASK FORGIVENESS, ISN'T WIESEL CORRECT? (2) DONT WE WHO
SURVIVED THE SHOAH AGREE WITH HIM? DONT WE HAVE THE RIGHT TO PROTEST
WITH ALL OUR HEART, ALL OUR SOUL, ALL OUR MIGHT? BUT TO BE CHAU-
VENISTIC IN THIS CONTEXT SERVES NO PURPOSE. WHAT ABOUT SOMALIA:

103 MORNING SERVICE FOR THE NEW YEAR

Our God and God of our fathers, sound the great Shofar for our freedom, lift up the ensign to gather our exiles; bring our scattered ones among the nations near unto thee, and gather our dispersed from the ends of the earth. Lead us with exultation unto Zion thy city, and unto Jerusalem the place of thy sanctuary with everlasting joy; and there we will prepare before thee the offerings that are obligatory for us, as is commanded us in thy Law through the hand of Moses thy servant, from the mouth of thy glory, as it is said, And in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be to you for a memorial before your God: I am the Lord your God. For thou hearest the sound of the Shofar and givest heed to the trumpet-blast, and there is none like unto thee. Blessed art thou, O Lord, who in mercy hearest the sound of the trumpet-blast of thy people Israel.

The Shofar is sounded, except on Sabbath.

Congregation rises.

TEKIAH SHEBARIM TEKIAH

This day the world was called into being; to-day all the creatures of the universe will stand in judgment before him as children or as servants. If as children, O have pity upon us as a father pitieth his children; if as servants, we depend on thee, that thou mayest graciously declare our judgment as the light, O revered and holy God!

Congregation is seated.

May the utterance of our lips find favor before thee, most high and exalted God, who understandeth and observeth, who heareth and regardeth the voice of our trumpet-blasts. [On Sabbath—the voice of our remembrance of the trumpet-blasts.] O mayest thou accept in mercy and favor our recital concerning the Shofar.

Accept, O Lord our God, thy people Israel and their prayer; restore the service to the oracle of thy house; receive in love and favor both the fire-offerings of Israel and their prayer; and may the service of thy people Israel be ever acceptable unto thee.

MORNING SERVICE FOR

וְתִקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ
וְקָרַב פְּזוֹרְנוּ מִבֵּין הַגּוֹיִם
אֶרֶץ וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה
בְּשִׂמְחַת עוֹלָם וְשֵׁם נִעֲשֶׂה
רִיבֵנוּ בְּמִצְוָה (כ"ח בְּמִצְוָה) עָלֵינוּ
עֲבֹדָה מִפִּי כְבֹּדְךָ כְּאֶמֶד:
יְכֶם וּבְרָאשֵׁי חֲדָשֵׁיכֶם וְתִקְעֶתֶם
עַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם
נִי יי אֱלֹהֵיכֶם: כִּי אַתָּה שִׁמְעָה
וְאִין דְּוָמָה לָךְ. בְּרֹנָה אַתָּה יי
יִשְׂרָאֵל בְּרַחֲמִים:

Congregation

בָּרִים: תְּקִיעָה:

זִיּוֹם יַעֲמִיד בְּמִשְׁפָּט. כָּל יִצְוֵי
עֲבָדִים. אִם כְּבָנִים רַחֲמֵנוּ
עֲבָדִים עֲנִינוּ לָךְ תְּלוּיֹת.
וְ מִשְׁפָּטֵנוּ אִיּוֹם קָדוֹשׁ:

Congregation is

רַב לְפָנֶיךָ אֵל רַם וְנִשְׂאָ. מִבֵּין
לְקוֹל (Sabbath.) וְכִרּוֹן) תִּקְעֶתֶנוּ
סֵדֶר שׁוֹפְרוֹתֵנוּ:

יִשְׂרָאֵל וּבִתְפִלָּתָם. וְהַשֵּׁב
יְהִי וְאֵשִׁי יִשְׂרָאֵל וְתִפְלָתָם
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדָתָם

MORNING SERVICE I

הַיּוֹם הַרְתָּ עוֹלָם. הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל-יִצְוֵי
עוֹלָמִים אִם בְּבָנִים אִם בְּעֲבָדִים. אִם בְּבָנִים, רַחֲמָנוּ
בְּרַחֲם אָב עַל בָּנִים. וְאִם בְּעֲבָדִים, עֵינֵינוּ לָךְ תְּלוּיֹת
עַד שֶׁתִּחַנְּנוּ וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אֵים קָדוֹשׁ.

This is the day of the world's birth. This day all creatures stand before You, whether as children or as slaves. As we are Your children, show us a parent's compassion; as we are slaves, we look to You for mercy: shed the light of Your judgment upon us, O holy and awesome God.

..

אֲרֶשֶׁת שִׁפְתֵינוּ יַעֲרֹב לִפְנֶיךָ, אֵל רַם וְנָשָׂא, מִבֵּין
וּמֵאֲזִין מִבֵּית וּמִקְשִׁיב לְקוֹל תְּקִיעַתָּנוּ, וְתִקְבֵּל
בְּרַחֲמִים וּבְרָצוֹן סֵדֶר מַלְכוּתֵינוּ.

O God Supreme, accept the offering of our lips, the sound of the Shofar. In love and favor hear us, as we acclaim Your SOVEREIGNTY.

..

ZICHRONOT זכרונות

REMEMBRANCE

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם וּפּוֹקֵד כָּל-יִצְוֵי קָדָם.
לִפְנֶיךָ נִגְלוּ כָּל-תַּעֲלוּמוֹת וְהַמּוֹן נִסְתָּרוֹת
שֶׁמִּבְּרָאשִׁית. כִּי אֵין שִׁכְכָה לִפְנֵי כֶסֶף כְּבוֹדָךָ וְאֵין
נִסְתָּר מִנֶּגֶד עֵינֶיךָ. אַתָּה זוֹכֵר אֶת-כָּל-הַמַּפְעֵל וְגַם
כָּל-הַיִּצּוֹר לֹא נִכְחָד מִמֶּךָ. הַכֹּל גָּלוּי וְיָדוּעַ לִפְנֶיךָ, יְיָ
אֱלֹהֵינוּ, צוּפָה וּמִבֵּית עַד סוֹף כָּל-הַדּוֹרוֹת, כִּי תִבִּיא

Evening Service for Atonement

The Reader and two prominent members say the following:

R3 By sanction of the Court on high, and by sanction of the Court on earth, with the knowledge of the Almighty and the permission of this congregation, we declare it now lawful to offer prayer with those who have transgressed.

The Reader then says three times:

* All vows and self-prohibitions, oaths, vows of abstinence and promise, vows with self-imposed penalties and obligations, which we may vow, swear, promise, and bind ourselves from this day of Atonement, unto the next day of Atonement, may it come to us in happiness; we repent them all. May they be absolved, cancelled, and made null and void, without power or binding force. May such vows, self-prohibitions and oaths be considered as non-existent.

Reader and Congregation.

And the congregation of Israel shall be forgiven with the stranger that sojourneth among them, since all the people have transgressed in error.

Reader.

O pardon the iniquities of this people according to thy great mercy, as thou hast forgiven this people from Egypt until now. And there it is said:

Congregation.

And the Lord said, I have forgiven according to thy word.

Reader.

R7 Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

*The following is intended to nullify all those vows and promises hastily made in emergencies of sorrow or passion.

Evening Service for Atonement

The Reader and two prominent members say the following:

Rise R2
בישיבה של-מעלה ובישיבה של-מטה.
על-העצת המקום ועל-העצת הקהל.
אָנו מתירין להתפלל עם העברנים:

The Reader then says three times:

C4 כל-נדר וואסרי ושבועי וחרמי וקונמי
וקנסי וכנויי. די נדרנא. ודי אשחבא.
ודי אחרמא. ודי אסרנא על-נפשחנא. מיום
בפרים זה עד יום בפרים הבא עלינו לטובה.
בכלהון אחרטנא בהון. בלהון יהון שרין
שביקין שביתין בטלן ומבטלן. לא שרירין
ולא קימין: נדרנא לא נדר. ואסרנא לא
אסרי. ושבועתנא לא שבועות:

Reader and Congregation.

C5 ונסלח לכל-עדת בני ישראל ולגר הגר
בתוכם כי לכל-העם בשגגה:

R סלחנא לעון העם הזה כנגדל חסדך וכאשר נשאתח
לעם הזה ממצרים ועד-הנה: ושם נאמר.

Cong. ויאמר יי סלחתי כדברך:

R ברוך אתה יי אלהינו מלך העולם שהחנינו
וקימנו והגיענו לזמן הזה:

EVENING SERVICE

עֲבֹרוֹת שֶׁבִּין אָדָם לַמָּקוֹם, יוֹם הַכִּפּוּרִים מְכַפֵּר.
עֲבֹרוֹת שֶׁבִּין אָדָם לְחֶבְרוֹ, אֵין יוֹם הַכִּפּוּרִים מְכַפֵּר
עַד שִׁירְצָה אֶת-חֶבְרוֹ.

For transgressions against God, the Day of Atonement atones; but for transgressions of one human being against another, the Day of Atonement does not atone until they have made peace with one another.

♦ ♦

All rise

The Ark is opened

אֹר זָרַע לְצַדִּיק, וְלִישָׁרֵי-לֵב שְׂמֵחָה.

*Light is sown for the righteous,
and gladness for the upright in heart.*

♦ ♦

The Scrolls are taken from the Ark

בִּישׁוּבָהּ שֶׁל מַעֲלָה וּבִישׁוּבָהּ שֶׁל מִטָּה,
עַל הַעֵת הַמָּקוֹם וְעַל הַעֵת הַקֶּהֱלָה,
אָנוּ מִתְּוִיִּן לְהִתְפַּלֵּל עִם הָעַבְרָיִימִים.

p.21, 25

From the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our people and our heritage, we pray as one on this Night of Repentance.

Kol Nidrei: a whisper of wings, as promises are remembered. Saint and sinner alike communes with the lost High. We are at one.

Heart of all life, from this Day of Atonement to the next—

O forgive their perverseness and shield them in thy refuge of peace;

And overlook the sin of thy servants and conceal it in thy secret place.

O forgive lest they should be punished from thy heavenly abode; And forget the sin of thy flock, for that is thy praise and thy glory.

O forgive their misdeeds, and be kind to them from thy height; And bear with the iniquity of thy beloved ones, that they may not be ensnared in the trap of evil.

O forgive and remove the stain of abomination of thy beloved ones;

And pass by the iniquity of thy perfect ones in accordance with thy great mercy.

Our God and God of our Fathers

True it is, that the evil imagination predominates within us. We look to thee to justify us, O thou who aboundest in charity. O do thou answer us:

I have pardoned.

O abhor the informer and despise his information. Mayst thou, O beloved One, proclaim thy word:

I have pardoned.

O silence the accuser and receive my intercession in his place. Be thou his support, O Eternal, that through his pleading thou mayst declare:

I have pardoned.

O may the merit of him who came from the East (Abraham), bloom forth to the lily (Israel). Remove our sins and let thy mighty voice be heard from thy dwelling:

I have pardoned.

סֶלַח נָא סְלוּפִם וְגוֹגִים בְּסֶכֶת שְׁלוֹמֶךָ:
לַעֲוֹן עֲבָדֶיךָ עַלֵם וּכְבוֹשׁ בְּעֶלְוֶמֶךָ:

סֶלַח נָא פֶן יַעֲנִשׁוּ מִמְרוֹמֶךָ.

לַעֲוֹן צֹאנֶךָ שִׁכַּח וְהִיא תִהְלֶתֶךָ וְרוֹמֶמֶךָ:

סֶלַח נָא קְלוֹנִים וְחֲמוּל עֲלֵימֹי מִמְרוֹמֶךָ.
לַעֲוֹן רַחוּמֶיךָ תִּשָּׂא מִלְּצוּדִם בְּחֶרְמֶךָ:

סֶלַח נָא שְׂמִיךְ תַּעֲתוּעַ תַּעֲוִב רַחוּמֶךָ.
לַעֲוֹן תַּמִּימֶיךָ הַעֲבֵר בְּגִדְל רַחֲמֶיךָ:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

אֲמַנָם בֶּן יִצְחָר סוֹכֵן בְּנוֹ. בָּךְ לְהַצִּדִּיק
רַב חֶסֶד. וַעֲנֵנוּ. סֶלַחֲתִי:

נַעַל מְרַגֵּל וְגַם פֶּגֶל סִפְרוֹ. דוֹר שׁוֹאֵג
בְּקוֹל. יִתֵּן קוֹל דְּבָרוֹ. סֶלַחֲתִי:

הֵם קִטְגוֹר וְקַח סִנְגוֹר מִקוֹמוֹ. וִיהִי יי
לְמִשְׁעָן לוֹ. לְמַעַן נוֹאֲמוּ. סֶלַחֲתִי:

זְכוֹת אֲזוֹרָח גַּם יִפְרַח לְשׁוֹשָׁנָה. הֵטֵא
הַעֲבֵר וְקוֹל הַגִּבֹּר מִמְעוֹנָה. סֶלַחֲתִי:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:
 אֲמַנָּם בֵּן יֵצֶר סוֹכֵן בָּנוּ.
 בָּךְ לְהַצְדִּיק, רַב צֶדֶק, נַעֲנֶנּוּ: סִלְּחֵתִּי.
 גָּעַל מְרַגֵּל וְגַם פֶּגֶל סִפְרוּ.
 הוֹד שׂוֹאֵג בְּקוֹל יִתֵּן קוֹל דְּבָרוֹ: סִלְּחֵתִּי.
 הֵס קִטְגוֹר וְקַח סִנְגוֹר מְקוֹמוֹ.
 וִיְהִי יי לְמַשְׁעַן לוֹ לְמַעַן נֶאֱמָר: סִלְּחֵתִּי.
 זְכוּת אֲזָרַח גַּם יִפְרַח לְשׁוֹשְׁנָה.
 חֲטָא הֶעֱבֵר וְקוֹל הַגִּבֹּר מִמַּעֲוֹנָה: סִלְּחֵתִּי.
 טוֹב וְסִלַּח, מַחֵל וְסִלַּח אֲשָׁמִים.
 יְהִי הַקֶּשֶׁב וְגַם הַשֵּׁב מִמְרוּמִים: סִלְּחֵתִּי.
 כָּאֵב תַּחְבוּשׁ וּבִצּוֹל תַּכְבוּשׁ עֲוֹנִי.
 לָךְ תִּהְלֶה, אֲמֹר מֶלֶךְ לְמַעַנִּי: סִלְּחֵתִּי.
 מַחֲה פֶשַׁע וְגַם רָשָׁע בְּנִי בְרִית.
 נִהַג חֲסִדֶּךָ בֵּן הַדֹּדֶךָ לְשִׁאֲרֵית: סִלְּחֵתִּי.
 סְכוּת רַחֲשֵׁי וְגַם לַחֲשֵׁי תִרְצָה.
 עֲוֹן נוֹשָׂא, לְמַעַנְךָ עֲשֵׂה וְתִפְצָה: סִלְּחֵתִּי.
 פָּנֶה לְעֶלְבוֹן מְקוֹם עֲוֹן לְהַשִּׁים.
 צַחַן הָסֵר וְגַם תִּבְשֹׁר לְבָב חוֹסִים: סִלְּחֵתִּי.
 קוֹלִי שָׁמַע וְרָאָה דְּמַע עֵינִי.
 רִיב רִיבִי, שְׁעָה נִיבִי וְהַשִּׁיבֵנִי: סִלְּחֵתִּי.
 שָׁמֶץ טָהָר כָּעֵב מִהֵר כְּנֶאֱמַר.
 תִּמְחָה פֶשַׁע לְעַם נוֹשֵׁעַ וְתֹאמַר: סִלְּחֵתִּי.

Yes, it is true, an evil impulse sways us;
 You, abundant in grace, can clear us: O answer: I forgive.
 Cast scorn on traitors, reject their accusations;
 Beloved God, break out with Your mighty voice: I forgive.
 Silence all accusers, let defenders take their place;

ADDITIONAL PRAYERS

Lord, lend Your strength to our defense, and say: I forgive.
Let Abraham's merit spring up in our behalf;
Sweep sin away and loud proclaim: I forgive.
Forgiving God, cleanse and pardon all who transgress;
Give ear, Lord, and answer from the heights: I forgive.
Heal our wounds, cast away our iniquity;
Let it be Your glory to say: I forgive.
Blot out all evil from the midst of Your people;
Show us Your love and Your grandeur, and say: I forgive.
Take up our prayers, accept our plea;
Clear us of sin, act for Your sake, and declare: I forgive.
Look at our low estate, consider our sufferings;
Set sin aside, and to those who trust in You proclaim: I forgive.
Hear our voice, look upon our tears;
Plead our cause, approve our request and answer: I forgive.
Banish all wrong as the wind clears the sky of clouds;
Sweep away transgression, deliver our people, and say: I forgive.

♦ ♦

ON FORGIVENESS

From Psalm 103

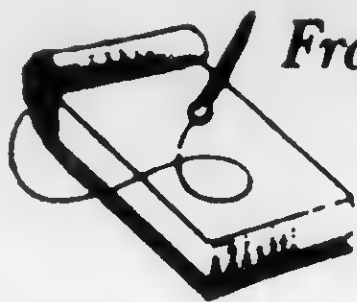
Praise the Lord, O my soul, and let all that is in me praise
God's holy name.

Praise the Lord, O my soul, and never forget God's blessings,

who forgives all your sins and heals all your wounds;
*who redeems your life from destruction, and surrounds you
with love and compassion;*

who fills your life with good, renewing your youth like an
eagle's.

The Lord is just, demanding justice for the oppressed.



From the desk of

R.L.L.

Judaism in Translation

10/6/95

Shema

Hineha

Kaddish / Kedeush - Burn down?

Yisroel

Then to Jerusalem!!

Tefilah

Knesset

Hebrew = Yiddish =
(1) So Xandana

Lehava

Shachot

La Shema / Kaddish

It's a '72

Yom Kippur / Shema

Bin / Had Hat Tzaron

P. H. H.

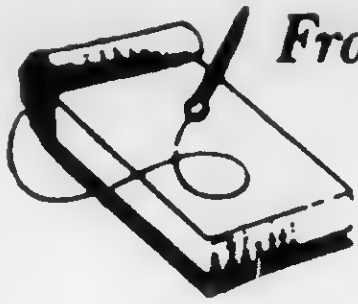
It's a '72

Eliahu

why don't we know
more?
we don't listen

Eliahu

He: yah



From the desk of

R.L.L.

Hobday pages

Intro: { many familiar
Edmull give 2nd thoughts
also: not relevant to our experience

Vuesave Sokef: p. 91 on R H

Ark open, all stand = awe

Let: sword, beast, lung, Thirst,

stomach, strangling

tranquil & disturbed = psych

sword = knife; beast = Natl Park
Zoo

stomach = bash in skull

strangle = TV daily

Rd p 311 - GOR

Clay - p. 22 a K N
idea of potter shaping our lives

concept of H H

lives capable of being changed

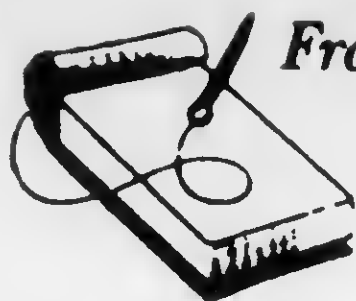
who is potter? God or we?

if indiv not desirous of change

not possible =

basic psych concept

Rd also GOR - p. 381



From the desk of

R.L.L.



כ"ח

GOR has no rep section
more re: poetic history - 421
Melodies u N/K כ' א' ז' א'
2 sin " "

אהבתי לך מ' אהבתי מ'

not there - $\text{mer} \rightarrow \text{ref} \rightarrow \text{ref}$

why not? Ref vs find

no HP for Is, no alter, no animal
sac

= not refined :- over

insight into just a few
 need with attention to detail
 major session of J. J. O) our lives

Arlo

Tab. Frid ex, ~~9/22~~ 10/13/95

On the Anti-Fascist Resistance of German Jews

BY ERIC S. L. AS

Considering the interest in and the relative wealth of written work on the Herbert Baum resistance group of Berlin,* it is surprising that the group's specific activities between 1933 and 1941 have hitherto received next to no attention. On the other hand research covering the years 1941 to 1942 is quite extensive owing to the existence of surviving trial records, interrogation reports and the written testimony of one surviving member of the group, Charlotte Holzer, as well as other documents available to us.¹ The partial destruction of the anti-Russian *Soviet Paradise* exhibit in the Berlin Lustgarten was indeed one of the more dramatic acts performed by a resistance group in Europe, and it was certainly the first example of resistance within Germany to be reported in the American press.² This courageous act deserves all the attention it has been given, but the time has also come for the Baum group's resistance work from 1933 to 1941 to be disinterred, substantiated and analysed. In addition to this, the brave young Jewish people who risked their lives in the resistance to Nazism must be treated and portrayed in individual terms. To some extent Margot Pikarski of the German Democratic Republic has dug beneath the surface to

*Of those who assisted me in my work I would like to thank here Dr. Tom Grunfeld, my professor at Empire State College, New York; Hermann Pichler, Associate Editor of the *Aufbau* who has helped me to contact people who were involved in anti-Nazi resistance. It was the late Yuri Suhl who first excited my interest by his essay in the book of studies on the resistance which he edited and translated and who supported my work. My thanks too to Dr. Arnold Paucker for his advice when preparing this essay for publication.

¹To give but the most important studies: Bernard Mark, 'Z dziejow walki antyfaszystowskiej mlodziezy Zydowskiej w Niemczech w latach 1937-1942', in *Biuletyn Zydowskiego Instytutu Historycznego*, No. 33, Warsaw (January/March 1960), pp. 3-45, and in Yiddish in *Bleter fun Geschichte*, No. 14, Warsaw (1961), pp. 27-63; Eliyahu Maoz, 'A Jewish Underground in Germany' (translated from Hebrew). This article was released by the Organisation Department of the World Zionist Organisation in March 1965 and included in a 'Lecturer's Kit' for the Anniversary of the Ghetto Revolts; Yuri Suhl (transl.), 'The Herbert Baum Group. Jewish Resistance in Germany in the Years 1937-1942' (English version of Bernard Mark's Yiddish essay), in Yuri Suhl (ed.), *They Fought Back. The Story of the Jewish Resistance in Nazi Europe*, New York 1967, ²1976, pp. 55-68; Helmut Eschwege, 'Resistance of German Jews against the Nazi Regime', in *LBI Year Book XV* (1970), pp. 143-180; Lucien Steinberg, 'The Herbert Baum Campaign', in *Not as a Lamb. The Jews Against Hitler*, London 1974 (in French, 1970), pp. 26-53; Wolfgang Wippermann, *Die Berliner Gruppe Baum und der jüdische Widerstand*, Berlin 1981; Esriel Hildesheimer, *The Central Organization of the German Jews in the Years 1933-1945* (in Hebrew, soon to appear in English), Jerusalem 1982, pp. 286-299; Konrad Kwiet and Helmut Eschwege, 'Die Herbert-Baum-Gruppe', in their book *Selbstbehauptung und Widerstand. Deutsche Juden im Kampf um Existenz und Menschenwürde 1933-1945*, Hamburg 1984, pp. 114-139; Wolfgang Scheffler, 'Der Brandanschlag im Berliner Lustgarten im Mai 1942 und seine Folgen', in *Jahrbuch des Landesarchivs Berlin*, Berlin 1984, pp. 91-118.

²George Axelsson, 'Opposition Seen Within Germany', *The New York Times*, 18th June 1942, p. 4; 'Der Amoklauf beginnt', *Aufbau*, 19th June 1942, p. 1.

present relevant facts concerning anti-fascism during the 1930s.³ Her work places Herbert Baum and his comrades in the midst of the different groups and individuals, Jews and non-Jews, who engaged in active resistance in Berlin, mostly under the direct supervision of the *Kommunistische Partei Deutschlands* (KPD). Margot Pikarski does not promote the Baum group as Jewish, but the persecution of Jews, membership in Jewish and Zionist youth groups, and aspects of Jewish descent and heritage are, however, covered in her work. There are many questions to be asked when researching German-Jewish resistance: When did a strong militant anti-fascist attitude develop in the minds of these young Jews? What was their social and economic background? Was their decision to become active anti-Nazis an individual, moral act, or was it politically or socially motivated? What was the extent of Jewish resistance activities as early as 1933, almost immediately after the *Machtübernahme*? There are many more questions and countless problems one encounters in this type of research. Konrad Kwiet, to whom, together with Helmut Eschwege, we owe one of two most recent detailed accounts of the Baum group,⁴ wrote in 1979:

"All resistance research faces the basic problem that, since resistance could only exist under conditions of illegality and in a conspiratorial way, any production and preservation of records of resistance activities which had been carried out was contrary to the interests of the safety of the resistance fighters."⁵

1932/3

The members of the Baum group did not keep diaries, or send letters to each other, nor, of course, did they keep samples of the leaflets and posters they produced in the underground. Thus the materials needed in order to document and analyse effectively the events of 1933 to 1941 simply do not exist. In this case does the historian ignore the years which lack this type of primary source? He does not, and the events, when reconstructed, are based on the existing documents, which are in this case the extant records of the trials of the resisters. But perusal of this material must be tempered with the knowledge of who the authors of these documents were – Nazi civil servants and German bureaucrats. There must be a way of balancing the decidedly slanted view of the instruments of the Nazi rulers against the more complete story of people who for the most part were killed in 1942 and 1943. To some extent this information exists in the testimony of Charlotte Holzer, but as she joined Herbert Baum only in 1939 she cannot provide data on the first six years of the group's development.⁶ However there is a way to get a more complete picture of the Baum group's actual situation and this is through the use of oral history and further written testimony.

Through the use of direct personal interviews and, if that is physically impossible, through written depositions, one can discover much previously unknown information on the Baum group and one can gain an insight into the

³Margot Pikarski, *Jugend im Berliner Widerstand. Herbert Baum und Kampfgefährten*, Berlin (East) 1978, 1984.

⁴Kwiet/Eschwege, *Selbstbehauptung und Widerstand*, op. cit., pp. 114–139.

⁵Konrad Kwiet, 'Problems of Jewish Resistance Historiography', in *LBI Year Book XXIV* (1979), p. 51.

⁶Charlotte Holzer deposited her testimony at Yad Vashem in 1963. Another version, written by her circa 1946, is in the author's possession.

past which would otherwise remain hidden. But who can still be contacted? As we have said, most of the group members were killed by the Nazis in 1942 or 1943, and the only documented survivors – Charlotte and Richard Holzer and Rita (née Meyer) – have died in the last ten years.⁷ The assumption that these were the only survivors has proved not to be true. There are former members of the Baum group and relatives, friends and co-workers of these people alive today who are willing to tell their story to those willing to listen. But how reliable are such “witnesses”? Konrad Kwiet observes that “the declarations of the anti-fascists themselves are only fragmentary” and then claims that further “information was collected with the aid of correspondence and ‘oral history’”. Yet he states: “These revealed hardly any concrete certifiable dates or facts.”⁸ Now I feel that here Kwiet writes off potential sources of valuable data that could help fill the gaps of the Baum group story. I differ from Kwiet’s evaluation of this “oral history”. To me the survivors of the Baum group are living, breathing “documents”, which the historian cannot ignore but must probe and question. An example of such a reliable source is Alfred Eisenstadter (formerly Eisenstädter), whose name appears in Charlotte Holzer’s testimony.⁹ His name also figures misspelled as “Eisenblätter” in a trial document dated 21st May 1943.¹⁰ It is extremely likely that the name was misspelled on purpose during interrogation in an attempt to protect Eisenstadter’s father, who was resettled to the East during the latter part of 1941.¹¹ Eisenstadter has been cooperating fully in my search for further information. Charlotte Holzer stated in her testimony that in 1936–1937 the KPD had resorted to the strategy of removing Jews from its general underground movement and had them operate in the legal Jewish youth movements¹² (which had been officially recognised by the Nazi authorities).^{*} Eisenstadter corroborates Charlotte Holzer’s testimony by describing his own activities. In the summer of 1936 he was planning a vacation in Prague; Herbert Baum asked him to get in touch with someone there to see “what direction to take”.¹³ Alfred met his contact, as arranged in a spot where they could be unobserved, who told him:

“Baum must not do anything that is illegal. We have suffered too many losses. Many anti-fascists have been killed or put in concentration camps in the last three years. It has been

⁷Richard Holzer died in 1975 and Charlotte Holzer in 1980; see: Pikarski, *Jugend*, *op. cit.*, pp. 157, 159. Rita Zocher died in 1983; information obtained in signed letter (L.S.) from P. Kirchner, E. Berlin, dated 11th January 1985.

⁸Kwiet, ‘Problems’, *loc. cit.*, p. 51.

⁹Even though Alfred Eisenstadter’s name appears in Charlotte Holzer’s Yad Vashem testimony and Maoz’s ‘A Jewish Underground in Germany’, *loc. cit.*, p. 12, he has been mentioned only once since then as a Baum group member in Kwiet/Eschwege, *Selbstbehauptung und Widerstand*, *op. cit.*, p. 117.

¹⁰Document No. 10 J 328/43 g (21st May 1943), p. 5, Berlin Document Center.

¹¹Alfred Eisenstadter and his mother received their American visas in early 1941.

¹²Arnold Paucker and Lucien Steinberg, ‘Some Notes on Resistance’, in *LBI Year Book XVI* (1971), p. 240.

^{*}On the Jewish youth organisations in general under Nazi rule see the essay by Chaim Schatzker ‘The Jewish Youth Movement in Germany in the Holocaust Period (I). Youth in Confrontation with a New Reality’, in this volume of the Year Book – (Ed.).

¹³All dialogue set in quotes has been remembered and reconstructed by Baum group survivors, not by the author.

decided that Communists are to work through legal German organisations. All the Jews in Baum's circle must get into legitimate Jewish groups."

He also told Alfred that no overt act of any kind was to be performed and absolutely nothing was to be published. This directive seems to have come from the exiled KPD, which was based in Prague. Eisenstadter was never told by Baum that he was meeting representatives of the KPD, but he never asked Herbert about what actual actions he had with the Communists: it was however generally assumed by his adherents that Baum was a high ranking figure in the *Kommunistischer Jugendverband Deutschlands* (KJVD).¹⁴ Baum followed every point of the directive, which suggests that his group was indeed under the umbrella of the exiled KPD. The statements made to Alfred in Prague imply that Baum was, indeed, extremely active in overt anti-fascist resistance, which would contradict the theory "... that this Jewish Communist group ... did not take up the anti-fascist resistance struggle until after the attack on the Soviet Union ..."¹⁵

A specific resistance act for instance in which Herbert Baum participated took place on the 11th of July 1934. Explosives with detonators were contrived by the anti-fascist underground and placed in eight cans. A metal plate covered the explosive material and on top of the plate leaflets were stuffed. These cans were placed on rooftops. An hour later they blew up and scattered the leaflets onto the streets; their slogan read: 'Today the Red Army marches in Red Square - Tomorrow the workers' battalions will march in Socialist Berlin!'¹⁶ I would vouch for my source; this action can definitely be considered as proof that Herbert Baum was engaged in clandestine anti-fascist propaganda a good seven years before the German invasion of Russia.

Another action can further attest to the Baum group's activities well before the outbreak of the Second World War. Alfred Eisenstadter, in reaction to the Nazi rape of Czechoslovakia in March 1939, was concerned with disseminating information in Berlin about this criminal act on the part of the Germans. He wrote a rough draft of a leaflet on the invasion and brought it to a group meeting. He told Baum and the others that "waiting for directives was useless - the time to act is now". Herbert agreed, possibly because he realised that since Prague was under German occupation, the exiled KPD was no longer operational. Baum, Eisenstadter, Felix Heymann and a few others rewrote the original draft and the leaflet was prepared for printing. They managed to manufacture between 500-1,000 copies on a primitive machine which Herbert kept hidden in the basement of his block of flats. About ten people went on this action; among the pairs involved were Alfred and Felix, and Herbert and Marianne Baum. They constructed small catapults which worked on the flat. At one end there was a punctured tin can filled with water; the water would drip out slowly. The leaflets were to be placed on the other end. When the water level became lower, the weight of the paper would exert sufficient pressure on

¹⁴Information obtained in interviews with Alfred Eisenstadter, New York, on 28th January, 7th June, and 5th October 1985.

¹⁵Kwiet, 'Problems', *loc. cit.*, p. 53.

¹⁶Information obtained in L.S. from anonymous source dated 23rd November 1985.

the catapults to propel the leaflets and scatter them on the street. These devices were to be secured on window sills. Alfred, Felix and the others spent a long time searching for suitable buildings with staircase windows facing the street and found quite a few of them on the Alexanderplatz. Alfred mounted the catapults while Felix acted as the lookout. The action went smoothly – no one was caught – and hundreds of these leaflets littered the streets of Berlin giving a socialist (i.e. the truthful) version of the Nazi occupation of Czechoslovakia.¹⁷

Without the use of such participant observers the details of how Herbert Baum received directives from the Prague-based KPD, which confirm and expand upon Charlotte Holzer's testimony, could not possibly be established. The factual details of resistance would never come to light without employing either this type of oral history or knowledge gained from written testimony. The new material obtained sheds further light on the Baum group's motives, dedication and political bent. German-Jewish resistance historiography should accept that oral history is a useful tool in the collection of new information and the confirmation of existing data. (And after all, Jewish historiography has fully accepted these methods when retracing the camouflaged anti-Nazi propaganda battle waged by the *Centralverein deutscher Staatsbürger jüdischen Glaubens* for several years in the last phase of the Weimar Republic.)¹⁸

Yet a further example of using oral history to dig beneath the surface of material in existing documentation may be noted here. In a document of the year 1943 there is mention that in September of 1939 Felix Heymann had attempted to cross the border into Denmark illegally.¹⁹ He was caught and placed in "protective custody" until the end of the year. But why did Heymann wait until late in 1939 to try to escape from Nazi Germany? The reason is not given in the existing documents. Alfred Eisenstadter, who was arrested with Felix Heymann, provides the answer. There was an unwritten agreement among the older group members that no one was to leave the country. They honestly felt that it was their duty as anti-fascists to remain in Germany and that by continuing resistance they could help in putting an end to National Socialism.²⁰ But that was before the 1938 *Kristallnacht*. At the very next group meeting within days of the November pogrom, about the middle of the month, Herbert Baum reversed his decision about staying in Germany. "As Jews we are too exposed and limited in what we can do", he said, "you should all try to

¹⁷Information obtained in interviews with Alfred Eisenstadter on 28th January, 7th June, and 5th October 1985.

¹⁸See Arnold Paucker, 'Kampf gegen den Nationalsozialismus', in his book *Der jüdische Abwehrkampf gegen Antisemitismus und Nationalsozialismus in den letzten Jahren der Weimarer Republik*, Hamburg 1968, 1969, pp. 110–128.

¹⁹Document No. 10 J 328/43 g (no date), p. 7; No. 10 J 328/43 g (second set of documents in series dated 21st May 1943), p. 3. Berlin Document Center; No. 10 J 328/4 g (21st May 1943), p. 3, Yad Vashem.

²⁰The fact that Herbert Baum's parents emigrated to South America (L.S. from E. Deutsch-Verlardo, London, dated 15th April 1986) and group member Heinz Birnbaum's mother and sister emigrated to London c. 1938 (information in statements to the author by Alfred Eisenstadter and in an interview with E. Lewinsky-Arndt, Rochester, N.Y., on 18th April 1985) should add credibility to this statement.

emigrate." As the situation became worse for the Jews, Alfred and Felix devised a plan. They decided to board a train taking them to a spot a few miles from the Danish border and try walking across to freedom. They hiked through a forest and mistakenly assumed they were in Denmark, but were arrested and placed in "protective custody" in Flossenbürg. In the spring of 1940 Alfred received an official communication which read: "You are hereby ordered to be transported to Buchenwald concentration camp." But a week or so later Alfred and Felix were released from prison. Herbert Baum had used some of his Zionist connections to help them on condition that they would board a ship in Romania bound for Palestine.²¹ This event in the history of the Baum group would have remained unknown without Alfred Eisenstadter's testimony. It shows that Baum and the others were confident of an eventual victory over Nazism until the November pogroms. From then they shared the general view of the Jewish community that the time to leave had come. Baum is shown to have had compassion for his friends' plight and that he had apparently sufficient pull with certain Zionist functionaries to manage to get them out of prison, provided that their immediate emigration was assured; in Alfred's case he saved him from almost certain death in Buchenwald.

Another surviving Baum group member is Ellen Compart. Born in the Prenzlauer Berg district of Berlin in 1920, she joined the *Bund deutsch-jüdischer Jugend* (B.d.j.J. or *Ring*) in 1933 and remained a member of this youth movement until it was outlawed with the remaining Jewish youth organisations in 1938. Ellen Compart was involved in resistance work from 1933 until 1942, when she went underground shortly after her close friend, and another member of the group, Hella Hirsch, was arrested at the I. G. Farben plant where they were both slave labourers. Ellen's life was saved by Willi May, a non-Jewish resistance fighter who worked with an anti-fascist group which was connected with the Baum group. Ellen Compart lived with May and his family under the guise of being May's sister-in-law until shortly before Berlin was liberated by the Red Army.²²

Alfred Eisenstadter maintains that the Baum group was a two-tiered organisation; the older group (the Baums, the Kochmanns, Eisenstadter, Heymann and others) met privately, and the younger group were members of the B.d.j.J. whose main contact was Walter Sack.²³ Ellen Compart was in the younger group.²⁴ She was fully aware of the clandestine work from early on in the Hitler regime, but had no knowledge of Baum's, Sack's and other people's Communist Party connections.

The first people in charge of these members of the *Bund deutsch-jüdischer Jugend* were Hans Cassel, Rudi Barta and Walter Fuchs. Meetings were held in

²¹Information obtained in interviews with Alfred Eisenstadter on 28th January, 7th June, and 5th October 1985.

²²Information obtained in statements made to the author by Ellen Compart, Boca Raton, Florida.

²³Information obtained in an interview with Alfred Eisenstadter on 28th January 1985.

²⁴It should be noted that there was a wide gap in the group members' ages in 1933. At that time Herbert Baum was twenty-one and Ellen Compart only thirteen. The two-tiered system broke down after the *Kristallnacht*, when the *Ring* was banned. Also, as the younger members of the B.d.j.J. grew up, they assumed leadership roles in the resistance.

buildings owned by the Jewish community on Choriner Strasse, Oranienburger Strasse and Rykestrasse. A typical discussion at a group meeting led by Rudi Barta followed these lines:

"If we want a better world we must never cease to search, never cease to learn, never be moderate – and must be prepared to do so over and over again. We must learn to understand ourselves and others in order to reach the common goal – the end of Hitler's *Reich*."

Ellen Compart and the others were made aware of the fact that there were many such small groups of anti-fascists in Berlin and throughout Germany. It was suggested that people should visit another group if invited, but they were told never to reveal any names or details about other groups. Anyone who said "no" to the regime was a potential friend. It did not matter much if their political philosophy differed, for only in unity could there be strength. Contact between groups was through a few individuals who used code names; this was for everyone's protection to lessen the risk of revealing information under pressure or torture.²⁵

On the topic of oral history and written testimony, Konrad Kwiet found: "What the few survivors were still able to give in the way of evidence after three decades were memories and experiences of their own battle for survival, descriptions of their state of mind at that time and the motivation of their own anti-fascism."²⁶ In response to this observation I would offer what amounts to a reconstruction of a group meeting of the *Bund deutsch-jüdischer Jugend* from about 1936 led by Walter Sack²⁷ and Ari Steinbach based on testimony by Ellen Compart. This meeting shows how young anti-fascist Germans were reacting to and dealing with Nazism, how they could lose their grip on the reality of the situation – and it also displays much muddled thinking. One must furthermore keep in mind that such discussions and soul-searching were by no means uncommon in the Jewish youth movement in Germany.

Ellen Compart remembers that Sack was the practical organiser and that Steinbach was the creative, inspirational force. The theme of the meeting was how to convince, relate to, influence and prepare younger members for the years ahead. Initially they talked about the authoritarian educational system that prevailed in Germany at the time.

"Ari told the group about an English boarding school where there were no grades and the students developed their own study programmes. Some spoke of the schools they were attending or had attended. A young woman named Thea Lindemann, who had been to the *Karl-Marx-Schule* until it was closed down by the Nazis in 1933, proposed the following: 'It is important to teach more than the basic academic subjects. We have to teach about living and about society, the social contract we all have with one another. But most of all we have to be taught how to create alternatives.' Harry Oschinski, a young man with a burning desire to study medicine, spoke next, 'We have all ingested a lot of rubbish and have to unlearn it – we must be de-schooled.' 'Give me specifics', demanded Walter Sack, 'what do we have to free ourselves from? If I put this waste paper basket in the centre here, what

²⁵Information obtained in a testimony by Ellen Compart, dated 28th June 1985.

²⁶Kwiet, 'Problems', *loc. cit.*, p. 51.

²⁷Walter Sack was considered as important as Herbert Baum to the resistance movement in Berlin. Information obtained in statements made to the author by Alfred Eisenstadter.

"rubbish" would you want to throw into it?" The answers came, fast and furious, from around the room. 'Competitiveness', 'Tradition', 'Convention', 'Nationalism', 'Hypocrisy'. 'They are all holding us back – off with the straight jacket!', declared Harry. 'Very good', said Ari Steinbach, 'but do we have new values to replace them with so that the web will hold together? Do we have a premise to build on – is the foundation firm in our minds?' 'Why don't we empty the basket and see what we would throw in for a new way of looking at things', Walter suggested. Harry was the first to respond. 'Birth control for everyone who wants and needs it.' Ismar Zöllner²⁸ said: 'Equality regardless of achievement. Equal opportunity will raise the quality of life for everyone, which will even out the difference in the contributions one is able to make.' Eva Rumjanek, a young singer-guitarist, said: 'For happiness and fulfilment, stress the development of creativity in everyone.' A young artist named Thomas Landau added: 'Teach classes in creativity from kindergarten onwards so that students can improvise and solve problems on their own. They must not be afraid of the unknown and must make great strides instead of moving one little step at a time.' 'Yes', Ismar responded, 'we have to take risks in our thinking and in relationships with other people and also learn to trust and be trustworthy.' Etta, who worked with children, volunteered: 'From early on teach responsibility for actions and behaviour, and how to accept and deal with any consequences. Do not punish – give incentives for doing what is good for everyone. Reinforce this and no punishment will be necessary. In time we may no longer need prisons. Cooperation over competition, a winner to winner instead of winner over loser situation. We could be free and soar together, grow together.' Walter stopped everything right then and there: 'Utopian fantasies – the opium of the oppressed . . . !' He let this sink in before he began to speak again. 'We must learn and teach defiance. In spirit. In thought. In action. Today – not tomorrow. The time is now. If you have ideas for the future, implement them now wherever you can.' Ari had been quiet for a while and found this to be the right moment to make his point: 'But what about the other opium? The "opium of the masses", as Karl Marx called it. We forget about religion. But who can stand up without looking over his shoulder and proclaim: "I have no religion. I am a complete atheist. God has no meaning for me?"' The room grew silent as he spoke and no one ventured a response. Ari the philosopher said nothing else. He sat down at the piano and played with sadness and joy simultaneously, which fitted both his mood and personality."²⁹

Through the use of such recollections, one can sense what it was like to be a young member of the Baum group in 1936. No group members wrote down what was said during these discussion groups. But we can recreate what these oppressed teenagers were thinking and how important their ideals and ideas were to them. In the Baum group their idealism was an integral aspect of their need and desire to be active in the resistance. We now know how people like Walter Sack and Ari Steinbach motivated their resistance activities and gave direction to their lives, as well as showing these young people that others actually did care about them. Sack and Steinbach helped them to have a life filled with culture. "Illegal" books retained from the Weimar Republic were read and discussed, abstract concepts were analysed, music was played, banned Socialist songs were sung. Many of these young Jews had been expelled from school by the National Socialists, but Sack and the others were giving them much more than they could get out of any Berlin classroom. The memories of the survivors help to show us the members of the Baum group as ordinary human beings, not just as mere names inscribed on a monument honouring the

²⁸Ismar Zöllner and Walter Sack worked as apprentice blacksmiths in Sack's father's business, which was attached to his apartment on Skalitzer Strasse. It was there that Eisenstadter met them both c. 1935. Zöllner later led a group in the Ring. He emigrated to Chile in 1939. Information obtained in statements made to the author by Alfred Eisenstadter.

²⁹The group meeting has been reconstructed in a testimony provided by Ellen Compart, dated 28th June 1985.

resistance or as figures in Nazi trial records. It can also give us some clues as to why they were willing to risk their lives in the hope that Germany would be freed from Hitler's stranglehold.

In addition to their weekly meetings, or *Heimabende*, which carry so many features that are common to all Jewish youth movements, there were numerous resistance actions organized by the group which distinguished them. Let us single out here one example of their anti-Nazi propaganda: one- and two-sentence leaflets devised by the group, probably in 1936. Walter Sack, Ari Steinbach, Thomas Landau, Ellen Compart and others produced such leaflets in Walter's father's workshop late at night. Sack had procured the originals from a friend unknown to the others. The group duplicated the handbills on a type multiplier with a wax plate or on an old printing press. Sometimes Ari brought along political cartoons from pre-Hitler days to reproduce and distribute. Walter Sack saw to it that the leaflets were never stored – they were always dispersed immediately. Each action was thoroughly planned with precautionary briefings repeated many times. Various escape routes were prepared well in advance. People usually worked in pairs – one placed the leaflet while the other would be on the lookout. Everyone took turns at distributing the material; it was carefully placed in telephone booths, post boxes and underground stations. The handbills were also left on park benches and under church doors and windshield wipers. Here are some slogans of such 1936 leaflets:

Read and Pass On

- 1) Say NO every way you can. Say NO to the ruin of Germany.
- 2) Adolf,
Germany's gravedigger.
- 3) Be a good citizen –
Think for yourself.
- 4) Love your country,
think for yourself.
A good German
is not afraid
to say No.

In order to show Herbert Baum's dedicated anti-fascism also from before 1933, during the last years of the Weimar Republic, we propose to pay some attention to the part he played in the *Deutsch-Jüdische Jugend-Gemeinschaft*

³⁰Information obtained from Ellen Compart in the above testimony. The German slogans of 'Lesen und weitergeben' leaflets are rough translations into English. Dr. Arnold Paucker remembers vividly one such leaflet 'Hitler, Deutschlands Totengräber' from his last weeks in Germany, September/October 1936, (to the author, 8th September 1986).

(DJJG), which he joined in 1927. This youth movement was comprised of assimilated German-Jewish boys and girls, which like other youth groups engaged in hikes in the forest, Jewish cultural events and weekly discussions led by an assigned group leader. In 1929 Herbert was made a group leader of about 15–20 eleven year-old boys. Norbert Wollheim (functionary in the *Reichsvereinigung der Juden in Deutschland*) remembers that Baum analysed information differently from other group leaders by using Communist theory when addressing himself to the social, political and religious issues of the day.³¹ But Baum had to be subtle about this because, after all, he was acting within a Jewish youth movement.

In 1931 Herbert Baum made his ideological, but not cultural, break with Judaism and joined the Communist youth organisation, the KJVD. Yet he continued to adhere to the DJJG for a time after joining the Communists. He led the weekly meetings in different buildings owned by the Berlin Jewish community until 1931, when the organisation was disbanded. However, after the dissolution of the DJJG he kept his own Jewish group together and continued the meetings in his apartment on Köpenikerstrasse. Herbert Ballhorn, one of Baum's young *Pimpfe* (scouts) at the time, writes: "My memory of Herbert Baum is that of a wonderfully warm and fair-minded teacher-leader who encouraged and nurtured young kids to become adults . . . he was a born leader." Baum's girlfriend and later wife, Marianne Cohn, together with him led the meetings and hiking trips. Once the group was freed from the somewhat restraining influences of the DJJG, Herbert accelerated the Communist education and indoctrination of those in his charge.

On Sunday afternoons Baum arranged for his group to meet members of the Communist youth organisation *Rote Falken*. In the beginning these gatherings were rather strained; the Jewish boys came from middle-class or lower middle-class families while the young Communists belonged to the Berlin proletariat. Ballhorn remembers that the Jews dressed better and employed a somewhat more polished and educated German than their left-wing comrades, which tended to magnify the differences between them. On the other hand, the rampant antisemitism of the time made these young Jews wary of this or any other Gentile group. There were many barriers which Baum needed to break down if he wanted to make these two groups cohesive. He achieved the first step by eliminating the Jewish aspects of his group, which put them on an equal ideological footing with the Communists. Ballhorn recalls: "It seemed to me that our handful of Jewish boys were better equipped and versed in Socialist theory than the *Rote Falken* themselves. Herbert had done a good job on us."

The initial problems faded away after a few meetings as individual friendships between Jews and Communists were formed and they found a

³¹Information obtained in statements made to the author by Norbert Wollheim. Wollheim is quoted in Leonard Baker, *Days of Sorrow and Pain. Leo Baeck and the Berlin Jews*, New York-London 1978, from an interview of 1975. Here Wollheim reflects the *Reichsvereinigung* leadership's concern about the repercussions of the Lustgarten action on the remnants of the Jewish community in Berlin. Wollheim had been asked to use his former contacts to dissuade the Baum group from resistance actions.

"common language"; their talks stressed the concepts of Solidarity, Brotherhood and Class Struggle. On a small scale Herbert Baum felt he had here reached his goal of ending antisemitism and antagonisms and brought about total equality by applying Socialism.

War games were a pastime of the young in Weimar Germany and of course *de rigueur* in the Nazi and Communist movements. Baum used them to speed up interaction between the two groups. One game took place in late 1932 in the Grunewald forest outside Berlin; after a picnic and political talk the boys were divided into "Red" and "Brown" groups. Ballhorn recalls: "Darkness was falling and I was crawling towards the 'enemy' alone, undetected and from an unexpected angle. By doing that I earned some extra points. At the end of the game Herbert praised me for it. I felt very proud . . ."

At the next meeting after Hitler had become Chancellor, Baum selected a few boys, including Ballhorn, to either distribute or sell the Communist Party newspaper, *Die Rote Fahne*, which had immediately been banned by the Nazis.³²

Herbert Baum's strong anti-fascist stance in the late 1920s has been demonstrated here clearly. He worked as hard as possible – and as a convinced Communist of course – to warn people of the dangers of German fascism and Nazism well before Hitler took power in 1933. Baum's preparation for resistance was developed over a number of years and his actual – and soon to become clandestine – anti-Nazi work began only a few days after the inception of the Third Reich.

There have been many attempts to categorise Baum and his comrades; historians have called them either a Jewish, Communist, or Jewish-Communist group. When I asked Alfred Eisenstadter to describe what kind of group it was, he said it was an anti-fascist group comprised of Communists and fellow-travellers.³³ Ellen Compart stated that the group felt equal solidarity with Jews and other persecuted Germans.³⁴

The activities and political bent of the group against the background of the antisemitic laws of the Nazi regime help to give us a clear picture of the group's changing focus over the years. Herbert Baum was a dedicated Communist who, however, never lost sight of his own Jewish heritage or the plight of German Jewry, and used his radical politics to try to educate all Jews and non-Jews with whom he came into contact. His basic policy was an adherence to the concept of Jewish assimilation joined to a united resistance front composed of left-wing Jews and non-Jews. His leadership ability is confirmed by the fact that he was a district leader in the KJVD from about 1932 to 1936 and a group leader in the DJJG and later in the B.d.j.J. (*Ring*). Since Baum had joined the Communist youth movement in 1931, it is only natural that the anti-fascist group which he had formed earlier on, in the late 1920s, and which included Marianne Cohn, Martin Kochmann, Sala Rosenbaum (later Kochmann) and Rita Resnik (later

³²Information obtained in L.S. from Herbert Ballhorn, Moranga, Calif., dated 23rd November and 11th December 1984, 22nd January, 5th February, April and 22nd June 1985.

³³Information obtained in statements made to the author by Alfred Eisenstadter.

³⁴Information obtained in statements made to the author by Ellen Compart.

Meyer),³⁵ was Jewish. They all followed Baum's political example and joined the KJVD. Baum regularly distributed the *Rote Fahne* and the KJVD's *Junge Garde* organ after the KPD was banned in 1933. The two-tiered organisational structure of the Baum group of about 1935 as described by Alfred Eisenstadter would appear to us as a Communist Party in embryo with a "central committee" consisting of the Baums, Kochmanns, Eisenstadter, Heymann and others, with Walter Sack as liaison between the above group and the unwitting "party members" in the *Ring*. The act of resistance Baum organised in July 1934, which is mentioned earlier in this essay, was performed with both Jewish and non-Jewish KJVD members. The fact that Herbert Baum followed the directives of the Prague-based KPD in exile to the letter also displays his total commitment to Communism. Thus it can be claimed that the Baum group was a Communist body with strong ties to the KPD-inspired and -led resistance movement throughout Germany. However, since Baum and the others were Jewish, their activities take on a different hue. The view can be put forward that the group's activities do not fall under the category of "Jewish" resistance. Their work was not based on Jewish religious or national grounds, but on the political and moral basis of Communism and anti-fascism. The Baum group's activities in the early 1930s could be called, if we like, the Communist resistance of Germans of Jewish heritage. But since in its later years the group consisted of a mixture of Communists, Socialists, Zionists,³⁶ and some practising Jews as well, their overall activities can certainly be defined as the anti-fascist resistance of German Jews.

It is difficult to document the group's work after the outbreak of the Second World War. Dedicated Communist that he was, Herbert Baum was set adrift after losing his official contacts in Prague in 1939. The Nazi-Soviet non-aggression pact was also a blow to Baum and the others. Alfred Eisenstadter recalls that most of the older group members condemned the signing of the pact; Herbert Baum was the only one to justify it, and wholeheartedly at that. Eisenstadter, a Socialist and Communist sympathiser up until that time, made his ideological break from Communism there and then. Eisenstadter did not spend much time in Berlin after 1939. He was in prison with Felix Heymann for half a year, and worked on farms, in labour camps and as a slave labourer at Siemens for a short time before leaving for the United States in January of 1941.

³⁵Rita Resnik-Meyer's testimony is deposited at Yad Vashem under the name Rita Zocher.

³⁶They had, of course, belonged to the dissolved Zionist-Socialist youth movements such as the *Hashomer Hazair*,* which, during the period of legality, generally held the belief that, while one sympathised with the anti-fascist struggle of the German working class, the task of young Jews was not to participate in it but to go to Palestine and build Socialism in the Jewish homeland. Yet there were individual exceptions when some members did involve themselves in occasional resistance activities – and these young people were most unlikely to have been covert Communists. Dr. Paucker, formerly of the *Werkleute*, recollects sporadic distribution of anti-Nazi leaflets and even a case of sabotage in the aircraft industry at the outset of the Spanish Civil War with which some Jewish youth were linked (to the author, 8th September 1986). With the outbreak of the war, deportations and mass extermination, Jewish attitudes to resistance were, of course, changing.

* On the *Hashomer Hazair* and its attitude to resistance see the essay by Jehuda Reinharz, 'Hashomer Hazair in Germany (II); Under the Shadow of the Swastika, 1933–1938', in this volume of the Year Book, especially pp. 216–221 – (Ed.).

At a farewell gathering for Alfred at Sala Kochmann's home, Herbert Baum told him: "Good for you – you are getting out!" Sala asked Alfred to contact a relative of hers in America, but Herbert said: "Do not do anything for me." Eisenstadter remembers feeling that Baum would have remained in Berlin even if he had been offered an *Aussiedler* visa.³⁷

Ellen Compart, as we saw, remained in Berlin – underground from 1942 until 1945 – and is therefore in a position to provide some information about resistance shortly before the *Soviet Paradise* action, which is not presented in detail in this essay as it has been described more than once elsewhere. Based on her information it seems that the overall group fragmented into smaller groups after the *Kristallnacht*, and into even smaller cells once the remaining Berlin Jews were sent into forced labour for the munitions industry. The period from 1941 until the arrest and execution of the group has been well documented by Helmut Eschwege, Konrad Kwiet, Margot Pikarski, Wolfgang Scheffler, Ber Mark and others. However, it is the objective of the present author to add to this more data on actual resistance acts and the structure of the various groups operating in liaison with Herbert Baum.

One such action of which we have evidence and which took place in April 1942 should be mentioned here. The organisers of the act were "Edc" and "Unku",³⁸ young Jews who led a splinter group consisting of Baum group members. Helmut Neumann, Ellen Compart, Ursula Ehrlich, Lothar Salinger, Hella Hirsch, Felix Heymann, Siegbert Rotholz, Lotte Jastrow, Edc, and his girl friend met at Unku's apartment. The object was to cover all of Berlin with the slogan, "No to Hitler's Suicidal Politics! No! No! No!" Unku mentioned a part of town which he then pointed out on a map. He told the group: "If there is enough time to spell out the sentence, do so. If not, then write, 'No! No! No!' Paint on everything in reach. Use whatever paint, chalk, wax crayon you can get hold of. Anything that will make a line or form a letter. We want Berlin covered in one night!"

Ways to avoid capture were discussed. The group was told to wear dark clothing and to work in pairs – one to write or paint the slogans while the other was to act as lookout. The black-out in Berlin would help to cover the action. Helmut Neumann, always ready to laugh or joke in even the most dangerous situations, declared: "We *must* appear harmless. Go as a couple and if anyone walks by, take cover – or disappear into the nearest building – or just leave. Put your paint can under the girl's coat, then hug and kiss."

Altogether there were at least ten people involved – none of whom was caught. The next day the slogans were to be seen everywhere; householders, shopkeepers and street sweepers were busy cleaning up the mess. People either shook their heads or smiled when they saw the slogan. The group – young Jews in the Berlin of 1942! – was in an elated mood when they met Willi May, the non-Jewish resistance fighter who belonged to both a cell in a Siemens plant and the Edc and Unku group, who asked, "How much good did it do?" The

³⁷Information obtained in statements made to the author by Alfred Eisenstadter.

³⁸These names are nicknames.

young people spoke for a while and agreed that sowing discontent and protest was bound, eventually, to have an effect. "Its impact and value cannot be measured, but every show of defiance brings us a step closer", said Ellen Compart.³⁹

The present essay represents only a small percentage of the data this author has been able to gather through the use of oral history and the collection of written testimony. Since the material these people have provided dates back to the 1930s and 1940s, the value of it will be realised when the survivors are no longer with us. Thus an important duty of resistance historians is to meet all the remaining Baum group members, their families and comrades, and record all their personal and resistance experiences for future generations of scholars and students. Using the methodology employed in this essay – and extending it to other Jewish resistance groups which existed –⁴⁰ documents which have been preserved can be analysed in greater depth and the complete story of Herbert Baum and his comrades, who deserve a place in German resistance history alongside the *Weisse Rose*, will one day be told in full – together with that of Jewish anti-Nazi activity in general, which has been greatly underestimated.⁴¹

Once these oral histories are stored in the archives of the Federal Republic of Germany, the German Democratic Republic, Israel, England and the United States, supplementary data will be available to stimulate much further research into the anti-fascist resistance of German Jews.

³⁹Information obtained in a testimony by Ellen Compart, dated 28th June 1985.

⁴⁰To give one example, our knowledge of a small Jewish non-Communist resistance group led by Eva Mamlok stems entirely from the testimony of the sole survivor, Inge Berner (Inge Gerson), New York. Cf. Paucker/Steinberg, 'Some Notes on Resistance', *loc. cit.*, pp. 241–242.

⁴¹Cf. Arnold Paucker, 'Jewish Self-Defence', in *Die Juden im Nationalsozialistischen Deutschland/The Jews in Nazi Germany 1933–1943*, herausgegeben von Arnold Paucker mit Sylvia Gilchrist und Barbara Suchy, Tübingen 1986 (Schriftenreihe wissenschaftlicher Abhandlungen des Leo Baeck Instituts 45), p. 62.

SUCCOT: 1995

INTXRODUCT

A GENERAL

- 1 THE DAYS OF AWE ARE OVER; ALL IS DIFF FR SUCCOT; IT
- 2 IS AN OCCAS OF CELEBRATION RATHR THAN COMMEMORATION
- 3 WE RECALL THE SHELTER, THE SUCCAH, IN WHICH OUR AN-
- 4 CESTORS TRAVLD TO PLAND, THROUGH DESERT
- 5 AND WE MARVEL, HOW THAT FRAIL STRUCTURE, SUCCAH, HAS
- 6 MANAGED TO SURVIVE & WE HONOR ITS IDEA STILL TODAY
- 7 THE MORE ORTHO COMMUNITY STILL LVS, EATS, SLPS IN
- 8 IT; THAT STRUCTURE OPEN TO SKY = A SHELTER FR PEOPLE

B SPECIFIC

- 1 OF C, EXCEPT IN DRY COUNTRIES EVER MORE DIFFICULT
- 2 TO LIVE IN IT BEC OF FEAR OF THE ELEMENTS
- 3 IN NYC IT IS ALMOST IMPOSSIBLE TO SEE THE SPLENDOR
- 4 OF THE SKY BEC OF THE MANY HIGH-RISE BLDGS; A FACT
- 5 UNKNOWN OR BEYOND IMAGINATION IN ANC TIMES
- 6 BT MORE THAN THAT, AND THIS BRINGS ME TO THE LESSON
- 7 OF THS DAY: SUCCAH IS MORE THAN THE STRUCTURE, IT
- 8 IS WHAT IT SIGNIFIES: A PLACE OF SHELTER FOR PEOPLE
- 9 AND THE SHELTER IS SUCH, WHETHR SMALL, LARGE, SIMPL
- 0 OR OSTENTATIOUS, THAT IT CAN CONTAIN MULTITUDE OF
- 1 PEOPLE AND CERTAINLY A DIVERSE VARIETY OF JEWS
- 2 THAT IS MESSAGE FR THIS AM; WANT TO TELL U OF A GRP
- 3 PEOPLE WHO STARTED OUT QUITE DIFF FRM US BUT NOW
- 4 WANT TO BE A PART OF OUR HSTORY; A GRP YOU HAVE NEV
- 5 ER HEARD ABOUT BUT WHICH ARE REAL, LIVING IN 20CENT

x Succah!

BODY

A LUCY & HISTORY

- 1 AM REFERRING TO A GRP WHICH LIVES IN UGANDA, KNOWN
- 2 AS ABAYUDAYA, WHICH MEANS "JEWISH" IN LUGANDA LANG
- 3 THESE ARE, OF C, NATIVE AFRICANS & INTERESTED IN J
- 4 AS FAR BACK AS 1919, & THAT IS THE STORY
- 5 MY INFO: DR. STEINITZ, ACTIVE HERE YRS AGO AS YTH
- 6 ADVISOR; F WAS LATE EDIT OF AUFBAU; M OFTEN HERE
- 7 LUCY TODAY IS EXEC DIRECTR OF FAM SERV OF CENTRAL
- 8 MD WTH OFFICES IN BLATO
- 9 BEC OF HIST TELL U SHORTLY, SHE & DELEG^{dis-incl rabbi} WENT THERE
- 0 FOR SEV DAYS LAST JUNE AT HER OWN EXPENSE & TIME &
- 1 REPORTD ON EX¹PERIENCE IN BLATO J. TIMES IN AUG '95
- 2 TK THEM 3 DAYS TO GET FRM ENTEBBE AIRPORT TO MBALE
- 3 TOWN IN EC UG & APPROX 500 INDIV LIVE THERE WHO
- 4 FOLLOW A RITUAL WHICH IS LARGELY BASED ON JUDAISM
- 5 DELEG FOUND LIVING CONDITIONS AWFUL: POOR & ISOLATE
- 6 DIRE HEALTH: TYPHOID, MALARIA, YELLOW F, MALARIA;
- 7 NO ELECT, PHONES, RUNNING WATER, SHOES
- 8 MUD/BRICK HOMES OF 1-2 RMS, OUTSIDE COOK & LATRINES

*people sleep on floor mats
food: washed bananas, porridge, rice*

6 UGANDA HIST REF WITHIN JUD ALSO RE ZIONISM BEC^y THE
THE PLACE WHERE HERZL WANTED TO SEND JEWS IN 19THC
BT WE KNOW UG/ENTEBBE IN OUR TIME BEC OF ISRAELI RA
WHICH FREED PLANE AND ITS HOSTAGES SOME YRS AGO:76
7 TODAY, 500 IN COMMUNITY BT ONE TIME =3000; DIFF DUE
TO EFFORTS OF IDI AMIN WHO FROM '72-'79 DID ALL HE
CLD TO ERADICATE THIS DIFFERENT GRP OF PEOPLE

B DEVELOPMENT

- 1 ALL BEGAN IN 1919 WITH THE APPTMENT BY BRITAIN OF A
low COLONIAL GVNOR WHO KNEW HOW TO RD & DECIDED TO FOLLOW
DICATES OF THE BIBLE; INTORUCD BIRIT & BLT A HUT
AS A SYN WHICH HE CALLD "HS OF MOSES"
- 2 IN 1926 A TRADER CAME & STAYED 6 MO; TAUGHT:SHABBAT
SOME ELEMENTARY HEBREW, ACTED AS A SHOCHET
- 3 LATER ITINERANT TRADERS TAUGHT & TOLD RE PURIM,CHAN
UKAH AND LATER EVENTS IN ETHIOPIA = ISRAEL
- 4 IN 1961, OF C BEFORE IDI AMIN, ISR EMBASSY'S 1ST
SEC, ARYE ODED, MET THESE PEOPLE AND WROTE THEIR
1ST HISTORY & BEC HE FROM EMB, GAVE THEM STATUS
- 5 IN 1984 1ST CONTACT WTH NAIROBI J COMMUNITY, TRAVEL
54/5 12 DAYS TO GET THERE BY LOCAL TRANSPORTATION, MET
OTHR JEWS BT NOT HAPPY MEETING AS URBAN VS POOR/RUR
- 6 LATER, MAN IN NAIROBI BEGAN LINK, GOT \$1TH FRM BROW
U. HILLEL, SCROLL FRM HIS P SYN IN WILMINGTON & SEN
20 CONS PBKS:HEB/ENGL
- 7 SH OBSERV:NO COOKING, EAT COLD; LEARNED KASHRUT FRM
BKS AND VISITORS; MAIN SYN MORE ~~T~~TRAD BT OTHER OUT
LYING SYN MORE PRIMITIVE WHERE SONGS ACCOMPANIED BY
AFRICAN DRUM BEAT
- 8 MAKE DO: CNADLES VERY EX[?]THUS ONLY IN SYN NT HOMES;
BANANA BEER VS WINE OR GRAPE JUICE BEC NT AVAILABLE
AND "CHAPATI" = FLT INDIAN STYLE FRIED BREAD LIKE
MATZOH CAN BE MADE IN LESS THAN 18 MINUTES
- 9 LEARN EVER MORE: SLIVER SP MD COMPARED EAST AF SWAH
ILI PROVERBS WTH PIRKE AVOT; CERTAINLY UNIQUE!

C QUESTIONS

- 1 AT 1 PT WANTD ONLY THE WOMEN BEC MALE ORIENTED SOCT
AND HAD NO IDEA WHO OR HOW MANY WLD COME; ALL EXCPT
THE ELDERLY OR VERY SICK
- 2 QUEST: DTH OF STILL BORN CHILD, MIKVAH, POLYGAMY
- 3 *run
54/5* OTHERS: WHY TAKE OFF SHOES IN UGANDA BT KEE¹P THEM
ON IN SYN OF NAIROBI? HOW IS ELEMENT OF TITHES TO
BE DECIDED AND DISTRIBUTED? HOW DO IT IN BIG CITY?
IN SHORT, AN INTERESTED AND ALER COMMUNITY WHO
WERE READY & WILLING TO TAKE JUDAISM SERIOUSLY
- 4 OF C, NOT REALIZING THAT THEIR & OUR JUD DIFFERNT

CONCLUSION

A GENERAL

- 1 IN ALL THIS WANT WE MUST REMEMBER IS THAT THESE UGANDANS, THESE ABAYUDAYANS, HAVE NO CLAIM TO JUD FRM GENETIC PT OF VIEW; THIS AS VS FALASHAS WHO BELIEVE THEY ARE BOUND TO US GENETICALLY BEC THEY PART OF THE 10 LOST TRIBES
- 2 THESE PEOPLE IN OUR TIME, IN U, COME TO US OF THEIR OWN FREE WILL & ALSO WANT TO GO TO ISRAEL, WANT TO BE PRACTICING JEWS AND LIVE AMONG JEWRY
- 3 THEY WANT TO BE CONVERTED, OFFICIALLY AND BECOME A PART OF WORLD JEWRY

B SPECIFIC

- 1 WE ARE VERY MUCH INDEBTED TO DR. STEINITZ FOR BRINGING US A PROFILE OF THESE INTERESTING AND CHALLENGING PEOPLE; THEY NT ONLY GRP "IN HIDING"
- 2 FR EX, GRP IN MAJORCA PART OF THE MARRANOS AND FEEL THEY ARE J ALSO BT MAKE NO DEMANDS ON INTERNATL J
- 3 YET, WHEN WE SPK OF A SUCCAH, A SHELTER, KNOW THAT THERE ARE MANY MORE OUTSIDE THAT SHELTER WHO WANT TO BE BROUGHT IN, WHO OUGHT TO BE BROUGHT IN, WHO MUST BE BROUGHT IN BEC JUD IS ALL EMBRACING FR THOSE WHO SEEK OUR HAND AND OUR FAITH
- 4 AS PROPHET SAID: MY HHOUSE A HOUSE OF PRAYER FOR ALL PEOPLE~SO IS THE SUCCAH A HOME FOR ONE & ALL. WE ARE ALL WANDERERS, FROM OUR ANC ANCESTORS TILL NOW. THAT TOO IS A LESSON TO BE LEARNED AT SUCCOT

AMEN

HEB TAB., MONDAY, 9, 1995; 1ST DAY SUCCOT

Steini &
Blum
Bern h.w.

Personal Note
Kese per T

ATLANTA
Marriott
MARQUIS

Project on Lay Involvement
in Liturgical Change &
Renewal
Dr. Robt ROTENBERG



(move on for this project to recommend success
to CCR
to GOR: ① Women's experience with project
(theol) in addit to gender physiology.
② electronic public via computer = possible
by all: unified or decentralized Ref PB
③ language, feelings, or how to express them
④ How are worship decisions made in cong?
⑤ translation & transliteration projects
Thus, worship self-evaluation

846 cong in VAHC - 97 tried to participate
→ 47 final reports

got 500" worship Diaries
7 site visits (no further money)



LA FUENTE
Mexican Restaurant



POMPAÑO'S
Steak and Seafood Grill

Champions
THE AMERICAN SPORTS BAR



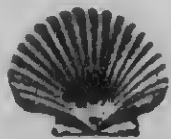


Kerna Kerna Ouf
 Textual Issues: Book, Hdr lang nec?
 Universality, emotional qualities, gender!
 but: inability to rd: diminish authenticity?
 Are you an outsider then?
 How valid is yr jud, are you ass-j?
 Transliteration: Where to place them?

Don't want to flip pages to get to
 them b/c people see it... stigmatized
 Heb = diffic but Engl engages us b/c we
 understand

Resp not always OK b/c people look
 ahead to where they will read & read it
 correctly! ... don't listen to "reader"

- People not aware of themes of service
- All this plus: Space, movement, music = most
 prominent aspect of personal involvement



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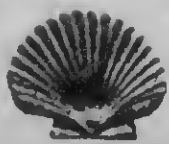
- ✓ Syn are places we make holy
- Space: reduce distance betw Bimah & pass -
how "high", how accessible
- How physical should prayer be? how, walk, dance
Daven, Likhedens
- How support movement if all stand?

Kavanah: what thoughts evoked in us re prayer
10 diff: Covenant, Contemplative, tied, seeking,
familial, renewable, community,
ethical links & orientation gap.

Many found it hard to find words as to
were person hands = Can't define... if
this basic to this small sample.

many more

One = 1) joy comes with strength of per-
ticipation &
2) feeling of community - inside
outside!



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re Sunday: how much dissent can we tolerate?

How teach prayer to ch (aside from B/07)

Need confirmation to meet @ other

will all become a 300p 1758, already in draft

✓ 1) Prayer service should not seem to belong exclusively to the clergy! Music unifies

✓ 2) why emphasis on F as vs Sat

Some conf did do 2 group studies
see trend toward Sat ADT by others

only 1 did study on Sat ADT only due to change of work sched

✓ 3) have 65 ^{diff} prayer books originated by conf; others: "alternative" or 1st/2nd

✓ 4) POP did not bring people back to Syn



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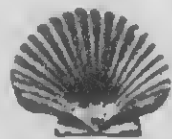


5

(x) early XPE 2020 as per Plant } #2
easier to do Trade study } prep page
∴ journey with late Frid ex service

(4) (David) Clary
Cory wants someone who also maps +
not just leads re words - mechanism
" wants to be brought into process."

Cy Partic: 2 Cobers, Crystal, Joan, Sh, E. Glass
~~David~~ Amy, Ella, Richard Gilbert
+ 2



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4100 people in a hand; 195 sep groupings
Marriott's.

Larry Hof



fewer than 30% of Am J belong
" " 10% attend!

mega-religion in USA & we not a part
of it - don't know how

① This post-ethnic age
G, EE, sex, etc.

values is value

② Ind can't be for children (only)
TV better for this age

③ Corporate structure efficiency
does not apply today
R ≠ CEO; Board not overseas only

∴ Spiritually alive, adult, in depth

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2er stages

(1) Allen

(2) EB

(3) post war - union

(4) suburban = child jud
vs Fed / JCC

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= 5 pronged

Syn 2000

- ① ritual reformed
- ② serious "learning" center for
people grow all their lives → Syn too
- ③ Syn should be a "healing" place
where you could give voice to
- ④ Tikkun Olam - ritual for its
own sake not suffice
reach out & porous walls to
hear cries from outside
- ⑤ Syn → spiritual! Each person has
a spiritual journey.

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Kusbel



Syn: needs to be "awesome" link between
man & God; we need to have a
transforming experience, & did just
re-batter!

We told our ethnicity but most of
us lived here of Israel!

Mayer shapes attitude
communal worship (even Bud Reeling
saying 2:30) states that God is present

we so busy, no time for inner self
need to move from social to the
4 tests: attitude, how we treat
each other
Gen 1 - 17 20 30

② Goal: Lev 19 (2nd in YK)
ATLANTA 17 27 27 27

Marriott "holiness" -
MARQUIS goal

Marriott's.

CONCIERGE -LEVEL-

③ program: 3 goals: study, worship, dead of love
not old (new business) but 7

④ methodology = rooted in text
e.g. 2050 → 2050

we believe would created by speech:
vocabulary = significant

Let there be → There is...
who are the leaders? wired words

does: "pay for pay" but title + P 23
are different!

why can't people (in Bd) find a spirit-
ual experience?

change language of governance!

hes → Mrs

Bd → 201

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"I knew it not" = we don't either!

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Hoffman



Spirituality \rightarrow personal God
won't begin with God but yourself
perhaps God comes at end!
can't deal with God unless you
have learned how to deal with yourself

Problem of Syn service not use
re PB but also music, setting
etc. in oneself. Does Syn/Ringman
trans from the cell? = K Nobel

Neighlon: only revolt of God then be
asked God to attend Syn 2x mo!

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~~Hofman~~



Ruslin in DC

after Bosnia will they make
a museum like this for us?
child asks of father!

Sist order "A Ch Haggadah"
from CCAR
12.95 - 402

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Abner
Dikuch

- ① Harold Kushner = 4 steps
re that is Yiddishkeit!
(R U: OK but is this rel?)
in his book: To Life.
- ② Fred: take care of yr own
soul + another man's body
as is: not another man's
soul + yr own body
- ③ my contact wth Am-US Conf.

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has d who
is Ref R

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Chair

① Ed in a successful communication, is not only for children!

② Socy is not about politics but about being Jewish

Ref Ind = choice through knowledge!

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MARQUIS

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Aridal



fanaticism is an alarm clock
Kabin: people chosen as to
give them life
interrelation betw religion &
nationalism
blind faith vs Law
support of yth & th years & Goggles

Peres: who is a hero? he who can
control himself as vs others!
= eth code, moral code

Building open frontier from Red
Sea to Red Sea, yth and
shops, jobs - hope

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MARQUIS

Lay Involvement in Liturgical Change and Renewal
A Project of the Central Conference of American Rabbis
The Lilly Endowment
The Cummings Foundation

October 26, 1995

Dear Project Participant,

We were delighted that your congregation completed the worship self-appraisal segment of our project on **Lay Involvement in Liturgy and Liturgical Change**.

This is a reminder that we are holding a special closed session for such congregations on Sunday, December 1 from 1:30-3:00 p.m. at the UAHC Biennial. (The room assignment has not been given to us, but will be available in Atlanta.) We hope that representatives of your congregation will be able to be present to hear Dr. Robert Rotenberg, an anthropologist and our researcher, share his overall impressions and conclusions. This will also give you an opportunity to share with us your reactions, new insights, and any follow-up activities you have undertaken.

We look forward to greeting you at the session.

Yours truly,



Rabbi Peter S. Knobel
C.C.A.R.



Daniel Schechter
U.A.H.C

earlier sermons: V. Tokef, Po Hei / Can't, H. Pines & Rusik
Congregation and Reader.

We have trespassed, we have been faithless, we have robbed,
we have spoken basely, we have committed iniquity, we have
wrought unrighteousness, we have been presumptuous, we have
done violence, we have forged lies, we have counselled evil, we have
spoken falsely, we have scoffed, we have revolted, we have blas-
phemed, we have been rebellious, we have acted perversely, we
have transgressed, we have persecuted, we have been stiff-necked,
we have done wickedly, we have corrupted ourselves, we have
committed abominations, we have gone astray, and we have led
astray.

Congregation and Reader.

אֲשָׁמנוּ. בְּגֵרנוּ. גּוֹלְנוּ. דְּבָרנוּ רָפִי.
הַעֲוִינוּ. וְהִרְשָׁענוּ. וְדָנוּ. חֲמָסָנוּ. טָפְלנוּ שָׁקָר:
יַעֲצָנוּ רָע. כּוֹזְבֵנוּ. לָצָנוּ. מַרְדָּנוּ. נֶאֱצָנוּ.
סָרְדָנוּ. עֲוִינוּ. פְּשָׁעָנוּ. צָרְדָנוּ. קִשְׁיָנוּ עֲרָף:
רִשָּׁעָנוּ. שִׁחָתָנוּ. הִעָבְנוּ. הִעֲרָנוּ. הִעֲהָעָנוּ:

(same boredom re 'כָּס כָּס = only the melody!)

We all have committed offenses; together we confess
these human sins:

*The sins of arrogance, bigotry, and cynicism; of deceit and
egotism, flattery and greed, injustice and jealousy.*

Some of us kept grudges, were lustful, malicious, or
narrow-minded.

*Others were obstinate or possessive, quarrelsome, ran-
corous, or selfish.*

There was violence, weakness of will, xenophobia.

We yielded to temptation, and showed zeal for bad causes.

time to think this through! Not School kids re 10 plagues
10 25

The following *Ashamnu - An Alphabet of Wrongdoing* (from the Yom Kippur Ritual of Wings of Awe) speaks to all of us:
Of these things we have been guilty:

we have
Acted out of malice; we have
Back-bitten; we have been
Contemptuous of others; we have
Double-crossed; we have given
Evil advice; we have
Falsified the truth; we have
Gloated over our achievements; we have
Hated wrong-doers; we have been
Incolent; we have
Jeered convictions not our own; we have
Knifed friends in the back; we have
Lost our self-control; we have
Manipulated; we have
Nullified the humanity of others; we have

V. L. P. Synagogue
re: 10 25
Oppressed our brothers and sisters; we have told
Petty lies; we have
Quietly acquiesced in wrong; we have
Refused to back down from positions we could see were
incorrect; we have
Sneered at serious matters; we have
Trifled with other humans; we have
Usurped others' positions; we have practiced
Violence, we have supported
War by our lack of long-term commitments; we have
committed
X-number of sins of which we were not aware; we have said
Yes when we should have cried out no; we have lacked the
Zeil to struggle for our convictions through unrewarding
months and years.

BALFOUR DECLARATION ANNIVERSARY

INTRODUCT

A GENERAL

- 1 ..IT IS NOT THAT THIS A SPEC YR RE BALFR DECL, SUBJECT FR THS EVE BT JUST THAT NOV 2 IS THE DATE & WITH ALL HAPPENING IN ISRAEL GD TO TAKE ANOTHER LOOK
- 2 WHO WAS BALFOUR, WHY THIS DECLARATION, HOW FAR WERE THEY OFF THE MARK OR HOW CLOSE TO IT? AND WHO ELSE WAS INVOLVD IN CREATING THS 1 SHORT STATEMENT WHICH SOME FEEL WAS THE BEGINNING OF ZIONIST REALITY?
- 3 IT WAS, OF C, NO SIMPLE "DECORATIVE" STATEMENT ALTHO ITS REALIZATION DID NOT COME TRUE FOR ANOTHER 30 YRS BT NO ONE CLD FORESEE THOSE EVENTS WHEN, ON NOV 2, 1917 THE FOLLOWING LETTR WAS SENT BY LORD BALFOUR, NT A JEW, TO LORD ROTHSCHILD ONE OF MOST PROMINENT

B SPECIFIC

- 1 BALF DECL REALLY BEGINS AT LEAST 20 YRS EARLIER AT 1ST Z CONCIL HELD IN BASEL IN 1897; NO ONE HAD THEN EVER HRD OF BALF, MAJR NAME WAS HERZL WHO, BORN IN 1860 WAS THE FOUNDER OF A MODERN POL Z
- 2 B WHO /S/ DECL AS FOR. SECT, WAS PM IN 1902 WHEN HZL SPOKE TO ALL HEADS OF STATE IN ORDER TO ATTAIN NATL HOME FR JEWS; THEN KNOWN AS "J QUESTION"!
- 3 PALEST WHICH J WANTED WAS THEN UNDER CONTROL OF TURK AND BEC OF INTERNATL TURMOIL, BALF TRIED TO PAWN OF 2 NEIGHBRING AREAS AS SUITABLE FR J SETTLEMENT: THE SINAI AND/OR UGANDA. SUGGESTIONS WERE REJECTD

BODY

A WEITZMAN

- 1 WITH NAMES ALREADY MENTIONED: B & H, OMITTED PERHAPS MOST INFLUENTIAL: WEITZMAN, LATER 1ST PRES OF STATE
- 2 BT IN YRS WE DEAL WTH, HE A SIMPLE CHEMIST, ASSOC WITH U OF MANCHESTER BUT IN TOUCH WTH EASTERN JEWISH LEADERSHIP WHOSE FOCUS WAS ONLY ON PALESTINE
- 3 BALFR & W MET IN 1906 BT NOT MUCH HAPPEND RE J CAUS BEC BALF ENGAGED IN POL BATTLES, HIS PM ONLY 3 YRS, AND W ENGAGED IN CHEM INVENTION
- 4 WHICH CAME INTO CONVERGENCE DUR WWI WHEN W DISCOVERED A POTENT EXPLOSIVE WHICH VIA BALFR WEIZMAN BROUGHT TO ATTENTION OF WAR DEPT; FEELT THAT HIS DISCOVERY CLD HELP BRIT WAR EFFORT & SPEED END OF WAR & VICT!
- 5 IT IS OUT OF THIS GD DEED THAT BALFR DECL EMERGED BEC IN WILLINGNESS OF BRIT GVT TO SHOW ITS GRATITUD TO WEIZ, HE ASKD FR HELP IN FNDING OF J STATE.
- 6 IN STRICT SENSE, W DID NOT ASK BT GAVE THAT TASK TO LORD ROTHSCHILD WHO, AFTR D OF H IN 1904 WAS LKED UPON AS ONE OF THE GRT CONTEMP J LEADERS; IT WAS A

*good not more bec decl, in Gvt name, by Lord Balf
was addressed to Rothschild as rep of Brit Jews*

B BALFOUR

- 1 OF C, WE DONT KNOW WHAT BASIC MOTIVATION WAS ALMOST 80 YRS AGO; RECORDS, EVEN IN DIARIES, CONTRADICTORY
- 2 SEEMS LIKELY THAT DECL FR A "J HOMELAND" ~~HAD~~ NOTH TO DO WTH ANTI-SEM; RATHER, APOL MOVE TO SAFEGUARD BRIT INTERESTS IN MIDDLE EAST.
- 3 WE KNOW, HOEVER, THAT BALFR FAVORABLY DISPOSED TO J AND AT TIME OF HEB U DEDIC IN 1925, WHERE HE ATTEND HE MADE THE STATEMENT "THE TREATMENT OF THE RACE HAS BEEN A DISGRACE TO XSTENDOM"; NOTE "RACE"
- 4 HIS FAM CONT IN THS BENEVOLENT TRAD: THE 3RD EARL O BALFOUR, HIS NEPHEW, OPENED HIS ESTATE/HOME FOR REF CH AS A TRAINING SITE, ESPEC BOYS/GIRLS FRM GERMANY AND THIS IN 1939
- 5 HIS NIECE WHORKD IN POL DEPT OF J AGENCY IN LONDON.
- 6 SO WE SEE THAT IN DAYS OF WWI, 14-18, WHEN BALFOUR WAS FORE SECT, DECL IN 1917 WAS MORE CENTERED ON WAR AIMS THAN SIMPLE HUMANITARIAN CONCERNS; WE WER IN SHORT, A PAWN OF POL EXPEDIENCY BT THIS TIME, WORKED TO OUR ADVANTAGRE.
- 7 AT THAT TIME, WEIZ = MINISTRY OF MUNITIONS AND A MAJR FACTOR IN CONTRIB TO ADMIRALTY WHERE ANOTHER FUTURE MAJOR FIGURE WAS ACTIVE: ~~CHURCHILL~~ CHURCHILL AND IN THS MANNE⁵R ALL FORCES CAME TOGETHER TO SET GOAL

C PROBLEMS

- 1 "NATL HOME" AS VS SOVEREIGN STATE WHICH WAS USED TO DOWNGRADE PURPOSE OVER YEARS TO COME; STATE, AS U K NOW, DID NOT COME INTO EXIST TILL 1947 = 30 YRS, AND DUE TO ENTIRELY DIFFERENT CIRCUMSTANCES
- 2 "NOTH SHALL BE DONE TO PREJUDICE CIVIL & REL RIGHTS OF EXISTING NON-J COMMUNITIES IN PAL" = ARABS, A MINORITY WHICH ESCAPED ATTENTION OF ALL STATESMEN MOST VITAL OF HERZL WHO TREATED THEM AS NON-EXISTAN
- 3 "RIGHTS AND POL STATUS ENJOYED BY JEWS IN ANY OTHR COUNTRY" = THE SUGGESTION THAT FREE CITIZENSHIP OF JEWS IN OTHER COUNTRIES BE PREJUDICED BY EXISTENCE OF A J STATE = ANTECEDENT OF A) DOUBLE LOYALTY, AND B) JEWS SHOLUD EMIGRATE TO PAL AND MAKE OTHER STATES JUDENREIN
- 4 THESE WERE ISSUES NOW INTRODUCED NT WTH MALICE AFOR THOUGHT BT BEC A DECL MADE BY A COMMITTEE AS VS 1 OR 2 KNOWLEDGABLE CIVIL SERVANTS WTH J INT AT HRT
- 5 NOT~~E~~ THAT EXCEPT FR RUSS POGROMS LORD ROTH ACKNOWL EDGE~~M~~ENT OF DECL DOES NT RESPOND TO OR ADDRESS ANY OF THESE LIMITATIONS WHICH JUST NOW CALLED TO YR ATTENTION.
- 6 WITH THESE BUILT-IN PROBL & DIFFIC BALF DECL BECAME

part of Hist. This week, just 88 yrs ago

CONCLUSION

A GENERAL

- 1 AS MATTR OF FACT, NT JUST A BRIT ISSUE BT AN AMERIC AS WELL; QUEST WAS WHETHR OR WHAT "J NATL HOME" MEA RE J STATE OR PART OF COMMONWEALTH UNDER BRIT PROTECTION
- 2 Q ASKED OF PRES WILSON BT HE NON-COMMITTAL AT BEST, ALSO HAVING NO TIME FOR THESE "EXTRANEIOUS" ISSUES SINCE US JUST ENTERED WAR, THS 1917!
- 3 BT FINALLY, WTH NO RESOLUTION OF DIFFIC OR QUESTION THE MATTER WAS "RESOLVED" AS ARE SO MANY OTHERS: THE ISSUE ITSELF WAS IGNORED AND ONLY PERIPHERAL MATTRS BROUGHT INTO FOCUS
- 4 IN 1922 THE MANDATE AGREEMENT WAS ACCEPTED BY L OF NATIONS AND IT RESTED FROM THAT MOMENT ON, AS A HISTORICAL PC OF PAPER, UNTIL 1947

B SPECIFIC

- 1 TODAY, MANY OF THESE SAME PROBLEMS STILL EXIST ALTHOUGH WE HAVE TODAY A MAJR STATE, A BEAUTIFUL CAP OF JERUSALEM AND A HISTORY OF SUCCESS DESPITE THE ENMITY OF WORLD LEADERSHIP
- 2 GRT BIRT NOT MUCH MORE FAVORABLY INCLINED TO ISRAL TODAY THAN IT WAS 80 YRS AGO; THE WEITZMANS AND HERBERT SAMUELS, NT SO SPK OF BALF OR HERZLS, SORELY MISSED/ AND THE ROTHSCHILDS NO LONGER INT IN J CAU
- 3 BT RECALL BALFR DECL BEC IT WAS ONE OF 1ST MAJR STEPS ON ROAD TO STATEHOOD & FOR THAT WE WILL ALWA BE GRATEFUL AND APPREC OF HIS PRIMARY MOTIVATION: THAT "THE TREATMENT OF THIS RACE HAS BEEN A DISGRACE TO XSDOM" SO THAT OUT OF PERSEC SOME GD HAS EVOLVD

AMEN

HEB TAB., FRID EVE., NOV 3, 19995

BALFOUR DECLARATION REVISITED

Jeremy - Xif 4/95

2 GRT LEADRS: M & ABE; WHY NT N A LEADER?
AFTR ALL, HE CHARGD WTH SAV WORLD POPYULATION.
BEC WHILE ABE & M CHALLENGD GDS ACTYIONS,
DISAGRD, CONFRONTD HIM, N SIMPLY DID AS HE WAS
TOLD NO MATTR WHAT THE CONSEQUENCES

WHY THS STORY, THS COMPARISON NOW, HERE, AT YR BM?
BEC REMINDS ME OF YR GR-F MAX WHO WAS TO ME AN
EXAMPLE OF CONSCIENCE RE VN BT IN MATTERS OF
INJUSTICE EVERYWHERE. ALWAYS WILL REMEBR HIM ^{we a} ~~le-le~~

HS VOICE, NOW SO LONG ABSENT BT ALWEAYS HERE AS A
PAST PRES OF THS CONG, SHOULD BE HEARD ALSO BY U
AS U, A 4TH GEN IN THS SYN, TAKE YR PLACE AS AN
ADULT; THINK ALSO OF YR GR-F MORRIS WHOM I MET &
WHO WAS RESPECTD FR HIS DEV TO & LEARN IN JUDAISM

NOW, YR F = VP & ^{earned his} ~~VERY MUCH~~ RESPCTD BY ALL & DPLY
INVOLVD IN WORK OF OUR SYN FAMILY
YR M = 1 OF MOST BELOVD MEMBERS OF OUR FAMILY, A
LADY WHO HAS GIVEN OF HER ENERGY USELFISHLY TO
HELP OUR MEMBERSHIP RE HER POSIT IN HOSPITAL

AND, OF C, YR 2 GR-MS: CELIA, A TRUE FR WHO HAS ~~NOI~~
ED US SO OFTEN WTH ALL HER HRT
YR GR-M TRAUTE, PAST PRES OF S & PA WTH WHOM WE
SHARD JOYS & TTRIALS AS HER FAM SHED TRS & SENT
FORTH LAUGHTR

^{spark}
RECALL, YR DADS BM & KNOW U SAW THE PICTYURES OF IT
AND HOPE U WILL RECALL THIS OCCAS IN YRS TO COME
WTH AS MUCH SINCERE SENTIMENTALITY AS DAD DOES
WHEN CANTOR E WAS HIS TEACHR, PAR EXCELLANCE!

ALL THS AS A BACKGRND THAT WE KNOW WHO U ARE AND
WHERE U COME FROM; NOW, UP TO U WHERE U GOING =
[LECH L'CHO] GO FORTH TO SPEAK, DO, THINK; IT IS YR
HWERITAGE, OBLIGATION, TRUST BEFR MAN & GD

USE THE LESSON OF JUD, THE IDEA OF A LEADER, TO
RESOLVE THAT YRS A COMITMNT TO DEC, HONOR, LEARN

ALL OF US HIGH HOPES & EXPECTATIONS; ASK A GRT DL
OF U BT DONT LET IT WEIGH YOU DOWN

RATHJER: BE NORML, HAVE GD TIME, BT ALWSAYS KNOW

that leadership from within: - ^{want to give 1 to son} ~~not~~ Jere & N, but Jere & Abe not.

...The Balfour Declaration, now in the British Museum, London.

Balfour's name has been associated with the Declaration, as he warmly advocated it; but the final decision rested with the war cabinet, which gave its approval as a considered act of policy.

Alone of the Great Powers, Great Britain had before World War I shown in a practical form a sympathetic interest in the Zionist movement. This was evidenced by the consideration given in 1902 to Herzl's request for facilities for Jewish colonization in the Sinai Peninsula (*El Arish), and by the offer, in 1903, of a tract of land for an autonomous Jewish settlement, under Zionist auspices, in British East Africa (*Uganda Scheme). Though nothing came of these projects, British contacts with the Zionist Organization before the war form part of the background to the Balfour Declaration. At the outbreak of war in 1914, one of the members of Asquith's cabinet was Herbert *Samuel. Though he had never made it known, he was in sympathy with the Zionist movement. When Turkey entered the war on the side of the Central Powers, Samuel

...Sykes' education in Zionism was his contacts with Moses *Gaster and, later, Aaron *Aaronsohn. He believed that for Great Britain to establish a firm foot and that an understanding with the Zion strengthen Great Britain's position as Anglo-French condominium in Palestine. *Sykes-Picot Agreement of May 1916. From the government had been advised that an sentiment might be an effective means sympathy of American Jews, who, mainly antipathy for Czarist Russia, were inclined look coldly on the Allied cause. In the spring had gone so far as to suggest to the French governments, but without success, that they jointly issue a declaration pledging them aspirations in Palestine into account settlement.

By the end of 1916 the combined effort and Samuel, energetically seconded by C. in the emergence in the inner circle of political influential body of opinion among the

Foreign Office,

November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country".

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Y. L.
Arthur James Balfour

January 1915 Samuel arranged for his meeting with Lord George. Weizmann was further encouraged by the assurance of sympathy with the Zionist cause from ex-prime minister Balfour, on whom he had made a deep impression in an interview in 1906. Weizmann's gifts enabled him to render important services to the Admiralty and the Ministry of Munitions, which brought him to the notice of Lloyd George, who appointed him to the post of first lord of the Admiralty in the spring of 1915. They were in close contact with Balfour who, about the same time, was in the Asquith cabinet as first lord of the Admiralty. Weizmann interested leading public figures, and in 1914 Lord Robert Cecil, in Zionist association with them he laid the foundation of opinion in favour of the Zionist cause when it was later brought into practical politics. At the end of 1914 Weizmann's influence had been strengthened by the arrival in London of Dr. *Sokolow who, unlike Weizmann, had the official authority of a member of the Zionist Executive. Sokolow played a prominent part in the preparation of the Balfour Declaration, exercising during the year an important influence in contacts with the government and undertaking missions to Paris and London. His diplomatic talents were used to the maximum in the Zionist cause.

The Zionists gained an important success in 1916, when Samuel attracted the interest of the government by one of the government's most influential advisers, Dr. *Sokolow, who was in London in 1916.

AD

10

Trine Park.
King.

4 Nov. 1917

Dear Mr. Balfour,

I write to thank you most sincerely for your letter & also for the great interest you have shown in the wishes of the large mass of the Jewish people & also for the efforts & trouble you have

taken on our behalf. I can assure you that the gratitude of ten millions of people will be yours for the British Government has opened up, by their message, a prospect of safety & comfort to large masses of people who are much in need of it. I dare say you have been informed

that already in many parts of Russia renewed persecution has broken out.

With renewed thanks to you & His Majesty's Government

I remain
Yours sincerely
Rothschild

papers

Figure 3. Lord Rothschild's reply to Balfour, November 4, 1917, following his receipt of the Balfour Declaration. It reads: "Dear Mr. Balfour, I write to thank you most sincerely for your letter and also for the great interest you have shown in the wishes of the large mass of the Jewish people and also for the efforts and trouble you have taken on our behalf. I can assure you that the gratitude of ten millions of people will be yours, for the British Government has opened up, by their message, a prospect of safety and comfort to large masses of people who are in need of it. I dare say you have been informed that already in many parts of Russia renewed persecution has broken out. With renewed thanks to you and His Majesty's Government, I remain, Yours sincerely, Rothschild."

pronouncement might have a good effect in the United States, where a large section of the Jewish population was reported to be apathetic about the war. Last, there were rumors that the Germans were courting the Zionists and might come out first.



BALFOURIYYAH (Heb. בִּלְפֹּרִיָּה), moshav in the Jezreel Valley, Israel. The settlement was founded on Nov. 2, 1922.

KRISTALLNACHT: 1995

INTRODUCT

A GENERAL

1 IN 1978, TO COMMEM 40TH ANNIV OF KN, THS CONG PUBL
A BK: REFLECT ON HOLOC; 10 YRS LATER, IN 1988, WE
DEDIC THESE STND GLASS MEM WINDOWS
2 HARD TO IMAGINE THAT 7 YRS SINCE THEN, THAT IN 3 YR
THE 60TH ANNIV OF THAT INFAMOUS NIGHT WILL OCCUR
3 HOW MUCH HAS HAPPND TO US ALL IN COURSE OF THESE
MANY YRS; IT REPRESENTS A LIFETIME, IT IS A LFTIME!
4 & NT ONLY FR US HERE BT FR JEWRY ALL OVER WORLD, +
CERT OUR THOUGHTS TURN TO ISRAEL AND ITS LOSS THS
LAST MOTZI SHABBAT

5 ONE WLD THINK THAT AFTR ALL THS TIME MEMORY^{kd} WOULD
FADE OR EVENT RECEDE IN MEMORY BT NT SO! NZ INFLUEN
ON US AND THE WORLD WILL NT GO AWAY; IT REARS ITS
UGLY HEAD TIME & AGAIN IN MOST UNLIKELY MANNER^{as you}

B SPECIFIC

ex: drawing the symbols in R.

1 AM THINKING OF THE WRITER HANNAH AHRENDT WHO COINED
THE PHRASE "THE BANALITY OF EVIL" BY WHICH SHE PNT-
ED THE FIG^{er} AT EICHMAN

2 BT IT WAS SHE, ALSO, WHO CAUSED US SO MUCH HURT ^{when}
SHE MAINTAINED THAT IT WAS NT ONLY THE NZ WHO KILLD
THE JEW BT THAT THE JEW LENT HIMSELF TO THE SLAUGHT
AND THAT, MORE OFTEN THAN NOT, HE WENT SILENTLY &
WORST OF ALL, SUBMISSIVELY

3 NOW WE FIND OUT, AS HER CORRESPONDENCE COMES TO FOR
THAT THS WOMAN WHO SOUGHT TO BE OUR CONSCIENCE WAS
IN REALITY, LITERALLY, SLEEPING WTH THE ENEMY: KARL
HEIDEGGER, ONE OF THE PRIME NZ PHILOSOPHERS & IDEA-
LOGUES WHOSE ANTI-SEM, OF WHICH SHE KNEW, DOCUMENTD

4 IT IS FR THIS & OTHR REASONS, AFFIRMD BY THE ~~MARTYR~~
DTH OF YIZCHAK RABIN, ~~XXXXXXX~~ WHO WAS A SOLDIER, THAT
WANT TO SPK THS 57TH ANNIV OF KN ON J RESIST IN G,
A COURSE OF ACTION DANGEROUS, SUICIDAL, IMPOSSIBLE

BODY

had no motivation or submission

A RESISTANCE IN GENERAL TERMS

1 RESISTANCE CAN BE UNDERSTD ON MANY LEVELS; AMONG
JEWS ARMD RESISTANCE ALMOST UNKNOWN BEC VS G MENTAL
ALTHOUGH THERE WERE UPRISINGS IN BUCH, SACHS, DACH

2 TODAY, SOME OF OUR YOUNGSTERS BELONG TO NRA, WHICH
TO SOME OF US IS A CONTRADICT IN TERMS BT ACTUAL
ARMD RESISTANCE, WTH GUN IN HAND, A RARITY

3 SOME WLD SAY THAT IN EARLY NZ HISTORY IN G THERE
WAS NO OPPORTUNITY TO RESIST & WHERE WLD G-J GET A
GUN? IT WAS NT LIKE PARTISANS IN E EUROPE WHO HAD
& MADE THR OPPORTUNITY BEC OF WHAT FILTRD OUT OF G

Dayan, Sachs, Weizman

4 FURTHER, WHAT APPLICABLE TO G/J ALSO TO G/X AS
RESISTANCE FRM THAT QUARTER WAS CERT MORE SPIRIT-
UAL THAN ARMED!

5 THE "WHITE ROSE" MOVEMENT WAS OF STUDENTS IN MUNICH
AND ALL OF THEM WERE X; BOENHOFFER AND FAULHABER
WERE X CLERGY WHO SPOKE VS REGIME & SUFFRD THE CON-
SEQUENCES BT J RESISTANCE, BY DEF, HAD TO BE DIFF
B JEWISH PRIORITIES

1 IN FIRST SENSE, THE G/J HELD ON TO & WANTED TO BE-
LIEVE IN HIS CULTURE AS A BASIC TO LIFE: EVEN AT A
TIME WHEN COURTS, UNIV, ADMINISTRATIVE SYSTEM AL-
READY IN HANDS OF NEW REGIME, WTH DIRE RESULTS FR J

2 THE SECOND LEVEL OF RESISTANCE WAS TO GET OUT, TO
SOME, AS BKS NOW TELL US, IT WAS THE 1ST LINE OF DE-
FENSE: SAVE YRSELF, YR FAMILY, YR STAND OF LIVING

3 AND PERHAPS EVEN MORE HURTFUL: TO SEND OUT THE CH
TO WHICHEVER COUNTRY WLD TAKE THEM WITH NO ASSURANCE
THAT PAR/CH WLD EVER AGAIN SEE EACH OTHER IN LIFE

4 THE CHILDREN'S TRANSPORT BECAME ONE OF THE TRAUMAS
OF OUR TIME & AFFECTD A WHOLE GENERATION OF CHILDREN
C BAECK *see p. 3-48*

1 BT ON ANOTHER LEVEL THERE WAS THE SPIRITUAL RESIST-
ANT THROUGH THE FORMAL REL INSTITUTION BT THRU LEARN-
AND HERE WE COME INTO CONTACT WTH LEO BAECK: TEACH/R

2 HE INSTRUMENTAL IN FD OWN SCHOOLS, PREPARE FR EMIGR,
WEARING YELLOW BADGE WTH HONOR, TAUGHT AT TERECIN
AND PARTIC THS LAST ASPECT OF RESISTANCE, GAVE A

3 SENSE OF CULTURE, INTEGRITY, WORTH TO THE SUFFERING
THE JEW WAS NT, & CLD NT SEE HIMSELF AS A SLAVE LA-
BORER AND SURVIVE; HE NEEDED STRENGTH OF MIND AND

4 THAT IS WHY BAECK'S CLASSES IN THE BARRACKS WERE
CONDUCTED TO "STANDING ROOM ONLY"

4 SOME GO FURTHER & SAY THAT BEC OF HIS TEACH HE PREVE-
ED MANY A SUICIDE AMONG THOSE WHO CLD NT GO ON BT
THEN GAINED THE SELF-CONFIDENCE AGAIN VIA THR J HER-
ITAGE AND WERE SUSTAINED, EVEN ENNOBLED *amid worst*

D BAUM RESISTANCE GRP *a particular poignant answer to KVL! of life/d*
1 FINALLY, WANT TO TELL U OF HERBERT BAUM WHO WAS A
RESISTANCE LEADER IN BERLIN IN A LARGELY J GRP OF

2 BAUM WAS ACTIVE BY 1933 & HS GRP LASTED FR ALM 10 YR
HIS GRP SWORE THAT THR AGE LEVEL OF YNG M/W WLD NT
LV G ALTHO BAUM'S PAR & FAM MEMB OF OTHERS DID EMIG

A DUAL STANDARD PERHAPS BT BAUM KNEW THAT IF HE WERE
CAUGHT, DTH FR GRP & EXTENDED FAMILY

3 BAUMS GRP MORE THAN LEAFLETS: "SAY NO EVERY WAY U CAN
Say No to the ruin of G" - "Adolf - G's grave digger" -
"Be a gd citizen - Think for yrself" - "Love ur country"

Think for myself. A good German is not afraid to say No."

Think for myself. A good German is not afraid to say No."

(X) no concern re KN

III

- & AS LATE AS 42 A SPLINTR GRP TO MARK "NO TO H SUI-CIDAL POLITICS. NO3X" 10 PEOPLE INVOLVD NONE CAUGHT
BT ALSO MORE VIOLENT: ON JULY 11, 34 EXPLOSIVES WTH DETONATORS FASHIONED IN 8 CANS & NT ONLY WTH PRIMITIVE WEAPONS BT, AGAIN, WTH CHALLENGING LEAFLETS
5 EVIDENCE THAT THERE WERE SEV SUCH GRPS ALL OVER G BT BAUMS MOST IMP BEC IN BERLN SO THEN WHY NT KNOWN AND WHY NT AS MARTYRS AS WHITE ROSE? BEC BAUMS GRP WAS AFFIL WTH COMMUNIST CELLS & WERE SEEN AS SUCH
6 THEY DID NT ACT VS NZ BEC IT WAS JEW VS HIS OPPRESOR BT BEC BEFORE NZ-RUSS PACT, COMM VS NZISM AND IT IS FR THS REASON, AS COMMUNISTS, THAT BAUMS GRP HOUNDED
7 INDEED, LBI JOURNALS SPKS OF NORBERT WOLLHEIM CHARGED WTH APPROACHING BAUM GRP TO DISSUADE THR ACTIVIT BEC WAS THOUGHT TO ADD FUEL TO FIRE & JEWS SUFFER
8 ALL OF WHICH, PLACD THEM VS HASHOMER HATZAIR, ZION YTH GRP WHO TLD EVERYONE TO GET OUT OF COUNTRY, GO TO PALESTINE AND BUILD A SOCIALIST HOME THERE
9 THERE WAS EVEN A CASE OF SABOTAGE IN THE AIRCRAFT INDUSTRY AT OUTSET OF SP CIVIL WAR TO WHICH SOME J YTH WERE LINKD BT LITTLE CONCRETE EVID & WITNS ARE D

CONCLUSION

A GENERAL

- 1 SEE THEN SEV TYPES OF RESISTANCE AND SOME EFFECTIVE ESPECIALLY WHEN SEEN IN LIGHT OF FORCES VS THEM. IT WAS NOT AN ANSWER BT IT WAS A RESPONSE & HAS TO BE HONORED AS SUCH
- 2 AS WE KNOW, EV MOVE OFF CENTER, ^{contrary to} OFF PARTY LINE, REP A THREAT TO LIFE; GERMANY'S PEOPLE SUPPORTED IT ALL
- 3 MAKE MENTION OF THS IN CLOSING BEC G UNDERGOING A REVISIONIST INTERP OF HIST IN OUR TIME, AS WE SPEAK
- 4 THAT WHATEVER RESISTANCE DID EXIST, IN ANY FORM AND FRM WHATEVER SOURCE, SHOWS "GDNESS" OF 1930S GERMANS AND THAT THEY AS WELL ! WERE VICTIMS; THUS: TODAY A "NEW" GERMANY

B CONCLUSION

- 1 HISTORICALLY, THS IS NONSENSE. THAT ^{Aberration} ~~ABBERATIONS~~ DID EXIST IS UNDENIABLE AND THAT INDIV NON-J HELPED HAS BEEN ESTABLISHED & ACKNOWLEDGED, ALSO HERE BY U
- 2 BT, EXCEPT FR THE GENERALS IN 1944, NZ IN CONTROL TO THE VERY END AND THEIR APPROACH TO JEWS & FINAL SOLUTION DID NOT VARY AT ALL

- 3 THE RESISTANCE, SUCH AS IT WAS, CAME FRM ^{within} JEWISH LF, FRM SMALL GRPS OF HEROES, FRM TEACHERS, FRM EMIGRAT AND, LATER, FRM ACTS PERFORMED HERE TO GET OTHTS OUT. The Resist in its many forms gave us hope for life!

Amen. so find expression not in a passing but in words. IDF.

Nov. 10, 1995 - Hch Tal - KN Observance

November 10, 1995

FRIDAY, NOV , SERVICE # 2

57th COMMEMORATIVE SERVICE OF
"KRISTALLNACHT"

GOP

Page#

Cue

145 Opening Hymn: Hineh Ma Tov

142 Candleblessing

Let there be Shabbat!

146 Hatzi Kaddish

that makes us human

147 Bar'chu

segue

148 Sh'ma

heart to heart:

149 Emet

Adonai Elohechem Emet

150 Mi Chamocha/V'neemar

shores of the Sea:

151 V'sham'ru

truth and of peace

152 Avot (read)

from His labors

154 Yism'chu

is His glory!

155 R'tze\Modim

for all the world

407 Special reading

announced

Song: Ani Maamin

after meditation

719 Kiddush

segue

Sermon:

157 Yhiyu L'ratzon

segue

617 Aleinu #2

announced

617 On that Day

ever and ever.

Memorial service: Reading names

next to the wall

El Mole Rachamim

segue

629

Kaddish + Amen

segue

Song: The Lord is My Shepherd (Dvorak) return to seats

Announcements-Expression of Sympathy

729 Closing Hymn: Adon Olam *Sing of PC*

Cantor/Chorale
announced

Benediction + Amen

Rabbi & Choir

A NEW PARTNERSHIP?

INTRODUCT

A GENERAL

- 1 IT WOULD BE NICE TO BELIEVE THAT JUD SIMPLY A MATTER OF SPIRITUALITY BT THS NT THE CASE; ALSO A MATTER OF ECONOMICS
- 2 THS MEANS THAT IN THE AFFLUENT 1980S ALL ASPECTS OF J LIFE WAS FAIR GAME, U CLD TRY ANY/EVERYTHING BEC THERE WAS ENOUGH MONEY TO PAY FR OUR EXPERIMENTATION
- 3 UNFORT, AS U KNOW FRMYR OWN FINANCES, THE 80S ARE NT THE 90S; MONEY IS TIGHT, J CAUSES & PROGRAMS MUST OF NECESSITY SUFFER BEC NT SUFF FUNDS

B SPECIFIC

- 1 ALL THIS RELATES SPECIFICALLY TO A CONFLICT PART OF J LIFE IN AM TODAY: FEDERATION VS SYNAGOGUE & ALL THESE 2 APPROACHES TO J LIFE REPRESENT
- 2 THERE IS NO QUEST, EVEN FRM MY PROFF PT OF VIEW THAT BOTH HAVE SOMETHING TO OFFER BUT IT IS ALSO EVIDENT THAT THE AV J PERSON WITH CH & A HOUSE IN SUBURBS CANT AFFORD THEM BOTH
- 3 IT IS NT ONLY SYN & FED; ALSO HADD, ADL, AJC, AJC, ZIIONIXTS OF DIFF PHILOS, PLUS SCHOOLS, PLUS LOCAL AND NATL, NT TO SPK OF INERNATL, ORGANIZATIONS
- 4 IT IS EASY TO SAY: LET PERSON SUPPORT ONE OR THE OTHER BT WE HAVE FOUND THAT ACTIVISM IN 1 AREA LEADS TO ACTIVISM IN ANOTHER
- 5 AND, MORE VITAL, THAT CERT DISTINCTIONS MUST BE MADE: 15 MIN OF MAKING MOTZI, WINE & CANDLES TOGETHER AS A FAM IN HOME ON SHABBAT EVE, IS NOT THE SAME AS FAM SITTING TOGETHER AFTR A UNDISTINGUISHABLE SUPER WATCHING TV OR CZALLING SCATTRD FAM MEMBERS ON THE P¹/₂HONE
- 6 THE ONE IS SEC AND THE OTHER REL, BTH FAMILY BT NT= BODY

A FEDERATION

- 1 NO QUEST THAT FED FULFILLS A FUNCTION ALTHOUGH IT IS THE IMPORTANCE OF THAT FUNCTION WHICH IS A QUEST
- 2 FIRST, FED SPKS TO DIFF KINDS OF FAMILIES BEC IN OUR OPEN SOCIETY DEF OF "FAM" IS CHANGED: SINGLE, S WTH CH, DIV, SEP, SR, JR, YNG M, ETC ONE ANALYSIS LISTED ALMOST A DOZEN DIFF TYPES OF FAM IN OUR TIME
- 3 AND EACH OF THESE HAVE DIFF NEEDS; FED WITH ITS OFTEN SUPERIOR FACILITIES CAN CATER TO EACH NEED &, WTH A SWIM POOL TO BACK IT UP, DRAWS THE AD & CH
- 4 BEC, WHEN ALL IS SAID & DONE, CAN REL SCHOOL COMPETE WITH POOL & A BASKETBALL COURT? NT LIKELY!
- 5 BT THERE IS MORE, OF C: EMPHASIS IS DIFF AS ILLU-

II

STRATIGN CITED EARLIER INDICATES: TALK ON PHONE WTH FAM, EVEN IF IT IS SHABBAT EVE NT THE SAME AS MOTZI & OTHR RITUALS WHICH PART OF OUR HERITAGE & HAVE NT EVEN MENTIONED SYN ATTENDANCE YET!

6 A MAJR DIFF DEVOLVES ON FINANCES ONCE AGAIN; WEALTH REMAINS PRIMARY QUAL FR LOCAL BRD MEMBERSHIP RE Fed 65% EARN 100TH+ AND 32 200TH A YR WHEREAS 63% ATTND SYN LESS THAN 1X A MONTH

7 AS VS X WHERE 95% OF LEADERS ATTND REG, WEEKLY! A MAJR DIFF & WORTH SEV HOURS OF COMMENTARY

B SYN

1 WHAT WE REL PROFF TRYING TO ESTABLISH IS THAT JUD IS NT = TO A NOSTALGIC PAST BT IS A "PRESENT" FORCE

2 STRATISTICS INDICATE THAT AM JWS FEEL CLOSER TO THR CONGTAN ANY OTHR INSTITUTION IN J LIFE BY HUGE %

3 BT THEY DONT ATTEND NECESSARILY & THEREIN A PROBLEM BEC OURS NT A "SEC" REL: ISR, HOLOC, SOC JUSTICE;

OURS NT "SALV BY PHILANTHROPY" &, SPECIFICALLY, THS ALL CHANGING BEC EVEN ISR & HOLOC NO LONGER A PER-

4 IN OUR VENUE, HH ARE BASIC AS VS FED WHERE HONOREE TAKES CENTRAL SPOT, NT THE SAME! EVEN IN LEADERSHP

AS OVER 28% HAVE NT RD A J BK OVER LAST YR

5 WHAT ABT BELIEF IN GD, WHAT RE AWE, WHAT RE SANCTI- TY OF COMMITTMENT & IF NT IN THIS GEN WHAT ABT NXT?

AND THS, OF C, ALL THE MORE VITAL RE M-M BEC WE KNOW STATISTICS & THEY ARE FRIGHTENING

6 ONLY 22% OF THOSE WHO IDENTIFY THEMSELVES AS J TODA WLD OPPOSE THR CH RE M-M, ONLY 6% OF M-M DID THE

NON=J PARTNER CHOOSE TO CONVERT, THS IN 89

7 IT ALL INDICATES THAT THE PASSIION FOR BEING J NOT A PRIMARY ISSUE FR YOUNG PEOPLE OF OUR TIME, NR FOR THEIR PARENTS & EVEN IF FR PARENTS, NT MUCH SUCCESS

8 EQUATION IS SEC VS REL OR, SPECIFICALLY, ISR, HOLOC SURVIVAL IN US VS GD, MISSION & TORAH, WRITING A

CHECK VS SYN ATTENDANCE, 8 YRS OF REL STUDY VS GAME

9 TO MAKE IT SHORT: WE NT DOING AS WELL AS WE OUGHT

CONCLUSION

A GENERAL:

1 MY PT IS NT TO STATE THAT 1 IS BETTER THAN THE OTHR BT TO HIGHLIGHT THE DIFF IN APPROACHES AND ABOVE ALL TO BE REALISTIC RE NEEDS OF OUR TIME

2 THE MONEY TO SUPPORT ALL OF THESE MAJR INSTITUTIONS IS SIMPLY NT sufficient SO THAT CHOICES MUST BE

MADE; DONT WE ALL GET REQUESTS IN MAIL FOR SUPPORT OF NT 1 OR EVEN 2 OR 3 BT 5 OR 6 INSTIT & CAUSES

3 *and we throw upon hands in despair bec can't be done
can't help them all*

SPECIFIC

1 SOLUTIONS: SHARE BUILDINGS
 2 SERVICE IN US, ON BASIS OF PC CORPS, ISRAELIS GIVE
 3 YRS IN ARMY/ETC START A MITZVAH CORPS TO INDOC-
 3 TRINATE YOUNGSTERS, FURTHER EDUCATION, KNOW JUDAISM
 3 J EDUC SHOULD BE COMMUNAL AND FREE, FR CH & ADULTS
 4 SO THAT NT AN ISSUE OF FUNDS FR FAMILY BT OF ED!
 4 BEC OF M-M AND OTHER PROBLEMS, SHOULD NT CONCENTTRA
 ON "OUTREACH" BT ON "INNER REACH" WHERE SYN ASSUMES
 GREATER SCOPE RE IN-HOUSE SERVICE: CUSTOMS OF MOUR
 WEDDING = INSTRUCT RE RELIGIOSITY WTH SAME INTENSI-
 TY AS ~~CONG~~ LISTEN TO THE PHOTOGRAPHER
 5 PERHAPS RETURN TO THE "AUTHENTIC RHYTHM" OF J LIFE:
 FRID EVE AT HOME WTHIN CIRCLE OF FAM AND SAT AM TO
 BE IN SYN & THEREBY TO INSTILL CONCEPT THAT ALIYAH
 IN SY, BEING CALLED TO T, NT SAME AS AN "HONOREE"
 WHO GETS A MEDAL IN BLACK-TIE DINNER AT HOTEL FR
 BEING OF HELP TO J CAUSE, WHATEVER IT MAY BE
 6 FINALLY, TO MAKE ONE & ALL UNDERSTAND THAT BEING
 J IS NOT BEING SECULAR; BEING J IMPLIES T, GD, MITZ
 VAH BT ALWAYS MOTIVATED BY LESSONS OF OUR TRADITION
 7 SOME HAVE SAID, "BELONGING PRECEDES BELIEF" BT I
 DOUBT IT; JUST THE REVERSE: BELIEF PRECEDES BELONG-
 ING BT IN OUR TIME, BELIEF LACKING & THAT TRAGEDY
 OF J PEOPLE IN OUR TIME. IT MUST BE CHANGED, IT
 OUR PRIMARY CONCERN FOR 21ST CENT, IT IS OUR TASK
 AMEN.

HEB TAB., FRID, NOV. 24, 1995

"A NEW PARTNERSHIP" SYN & FED?"

PAT ROBERTSON'S RAMBLINGS

INTRODUCT

A GENERAL

- 1 THINGS HAVE CHANGD FOR US AM JEWS ON AM SCENE, SO MUCH SO THAT "ESTABLMENT" BELIEVES ANTI-SEM PASSE
- 2 INDEED, HAVE SITUATIONS OF HATE AS IN OVERTURNED TOMBSTONES, GRAFFITI WRITTEN ON SYN WALLS, ETC BT "REAL" ANTI-S AS IT USED TO EXIST NO LONGER IN EVID
- 3 IT HAS COME TO A PT WHERE CERT INDIVID MAINTAIN, IN A VERY SERIOUS VEIN, THAT ADL NO LONGER NEC AND THAT AS BELIEVERS IN INSTITUTIONS WE CAN SAVE MILLIONS OF DOLLARS BY ELIM ADL ALTOGETHR, EVEN BB

B SPECIFIC

- 1 OF C, WHILE THAT IS THE WISHFUL OPINION OF SOME PE IT IS NOT NEC EMBRACED BY ALL OF US, CERT NT BY ME
- 2 AS MATTR OF FACT, IN OUR TIME ANTI-SEM FAR MORE SUBTLE & THEREFORE FAR MORE DANGEROUS & WHILE ADL MAY NT BE THE ANSWER ANYMORE DUE TO CHANGING CONDI- TIONS, CERT FEEL WE NEED SOMEONE, SOME AGENCY, TO COUNTER ANTI-Z, ANTI-J, ANTI-SEM EXPRESSIONS IN VOG
- 3 THE LEADER OF THS NEW ANTI-S IS ONE OF THE MOST BE- NIGN AND CHARMING LOOKING MEN IN US TODAY, HIGHLY PHOTOGENIC ON TV, WITH AN AUDIENCE OF MILLIONS & THE FUNDS TO MATCH THAT NUMBER: PAT ROBERTSON
- 4 WHEN I SPK OF "MILL", MEAN IT; NT TOO LONG AGO HE WAS ABLE TO ASSEMBLE 4TH ACTIVISTS IN DC BALLROOM AN EVENT ATTENDED BY REPS OF CONGR & OTHR INSTITUT

BODY

A BOOKS

- 1 WHAT MAKES PAT ROBERTSON SO DANGEROUS IS THAT HE "LOVS" JEWS! WHICH IS TO SAY, THAT HE EMBRACES SOME OF US AT THE VERY MOMENT THAT HE WRITES & PUBLISHES ACCUSATIONS AND CHARGES WHICH CANT BE PROVEN BT WHICH CARRY WEIGHT AS DO ALL "BIG LIES"
- 2 THERE IS, FR EX, HIS NEW BK: "THE NEW WORLD ORDER" WHICH HIGHLIGHTS J BANKING "CONSPIRACIES" AT THE VERY MOMENT WHEN HIS DISCIPLES ARE DISTRIB H&K AND-BOOKS AND INSTRUCTIONAL PAMPHLETS TELLING THE MISSIONAR TO BE SURE TO AVOID SUCH CHARACT. BEC J "SENSITIVE"
- 3 ROBERTSON IS A MISSIONARY, NT THE SORT YOU RECALL WHO WENT TO AFRICA TO CONVERT THE HEATHEN CANNIBLS BT THE INDIV WHO COME IN BUSINESS SUITS AND ~~RIGHT~~ RING YR DOORBELL
- 4 THEY APPROACH THE MOST VULNERABLE: THE NEW IMMIGR, THE COLLEGE FRESHMEN AWAY FRM HOME FR 1ST TIME, THE ELDERLY WHO ARE FRAIL, AND ABOVE ALL, LONELY FOR SOMEONE TO TALK TO; THE MISSION TLKS & CONVERTS

- 5 AND THEY MAKE CONTACT BEC THEY CONVINCED RE ISRAEL WHICH, OF C, A FERTILE MEETING GRND BETWEEN J & X. UNFORT, NT IN SENSE OF J WHO SEES ISRAEL AS PART OF HIS HISTORY/BT AS THE MISS WHO SEES ISRAEL AS PLACE FOR THE 2ND COMING = NT AT ALL THE SAME THING
- B CONVERSION
- 1 PAT ROBERTSON HAS "X BRADCASTING NETWRK" = TV/AND WHAT HE IS BRINGING TO THE PUBLIC IS A NEW VISION OF WHAT HE CALLS "MESSIANIC JUDAISM" OR EVEN BETTR "HEBREW XIANITY"
- 2 EITHR TERMS HAS ITS USES BT ALSO DRAWBACKS; IN AN AGE OF POLLS AND OPINION SAMPLING MISS FND OUT THAT THEY HAVE SERIOUS MARKETING PROBLEM: X TO THE JEW MEANS OPPRESSION, FEAR, PERSEC AS VS REDEMPTION
- 3 THEYXSK TO OVERCOME THS PROBLEM BY CALLING THR MEETING PLACES "SYN", NO CROSSES, KP J HOLIDAYS BT THESE WHILE CELEBRATED OBJECT OF WORSHIP IS JESUS
- 4 IT HAS BEEN SAID ~~THAT~~ AN ANTI-MISS EXPERT THAT THZ INDIV ARE ATTEMPTING A "SPIRITUAL" GENOCIDE, NT TH KILLING IN GASCHAMBRs BT KILL OF HRT & MIND & SOUL OF THE WISDOM OF THE JEWS' HERITAGE
- 5 AND THEY CALKL THE PROCESS "COMPLETED JEWS" WHO GO FR THS PROCESS, WHO ACCEPT J, AS THR PERSONAL SAVIOR; ~~AND~~ ONE OF THOSE PROMINENT SUCCESSES IS ~~ONE~~ ~~WHOSE NAME IS ORV TO MOST OF U: KATHIE LEE GIFFORD~~ WHOSE NAME USED TO BE EPSTEIN. SHE A "COMPLTD JEW"
- C APOSTATES
- 1 MENTND KATHIE LEE BT THERE ARE QUITE A FEW OTHERS WHO ARE NT FAMOUS BT JUST AS EFFECTIVE BEC OF THR SKILLS AND THR CONVERSIONIST FERVOR
- 2 WE HAVE HAD OUR SHARE OF DAMAGE DONE BY APOSTATES OVER THE CENTURIES BT IN OUR TIME, WTH INTERNET, COMPUTRS, ON-LINE SERVICES ETC FAR MORE DANGEROUS
- 3 NY MAG CITED SID ROTH WHO ASKD VIEWERS TO S;PREAD MESSAGE OF JES TO THR "J STOCKBROKERS & J ATTORNEYS" HE IS VERY ACTIVE WTH HIS SPEC GRP "MESSIANIC VISIONS" WTH BRIGHTN BCH IMMIG WHO TARGTS THS GRP
- 4 WHICH HAS LITTLE BACKGRND OF REL DUE TO THR LIVES FR SEV GENERATIONS IN RUSSIA THAT "TRAD JUD IS BANKRUPT" & WTH HIS CONSTANT REF TO MONEY TO THOSE WHO JUST OFF BOND & WANT TO SUCCD MATERIALLY, = VALID APPROACH BY SOMEONE WHO APPEARS TO "KNOW"
- 5 ANOTHR INDIV SENT MISS TO A. AT PESACH TIME TO SPK TO TEEN AGERS ATTENDING HOLOC MEMORIAL SERVICES & BASD HIS APPEAL ON PREMISE THAT J HIST = TRAGIC/BT ACCEPTANCE OF JES = REDEPTIVE & THEREFORE = GD

in brief: double-edged sword!

III

6 ARTICLE ALSO PTS OUT THAT COLLECTING MONEY TO DO
THESE MISS ACTIV NEVER A PROBLEM, ONLY GETTING ENOUGH
JEWS TO LISTEN & DETERMINING WHO BEST TARGETS
7 IN SHORT, IT IS A MAJOR ACTIVITY OF REL GRPS TO GET
FUNDS BT THR SUCCESS IS LIMITED

CON CLUSIOIN

A GENERAL

1 WHAT NDS TO BE STRESSD HERE IS ONE ASPECT OF CONVER
SIONIST TACTICS WHICH IS NT OBVIOUS BT SHOULD BE
KNOWN: BILLI GRAHAM WHO DEVOTD ENTIRE LIFE TO CONVR
NEVER APPROACHED JEWS EXCLUSIVELY, AS A GRP TO BE
2 AND THEREIN LIES DIFF BETWEEN HONORABLE X MISS & PAT
ROBERTSON. THE ONE WILL APPROACH OPENLY WHEREAS THE
OTHER IS DECEPTIVE AND THAT IS WHY HIS ANTI-S THREAT
3 THE VERY TERMS "COMPLETED JEWS" IS AN INSULT TO US
BEC WE THINK THAT WE QUITE COMPLETED ALREADY, THANK
YOU! AND WE DONT ND THE LIKES OF ROBERTSON TO COMPT

B SPECIFIC

1 RABBI JNAMES RUDIN OF THE AM J COMM, LEVELS A DEVAS
TING ACCUS VS ROBERTON, THE TELEVANGELIST: THAT HE
IS. USING HIS QUITE CONSIDERABLE MEDIA EMPIRE TO
FOSTER A PROCESS THAT AIMS FOR THE SPIRITUAL EXTINCT
ION OF JUDAISM
2 THAT "HE IS NO FRIEND OF THE JEWISH PEOPLE" AND WE
NOW KNOW WHY. THIS IS THE REASON WHY ANTI-SEM TAKES
SUCH DIFF FORMS IN OUR SOCIETY BEC THREAT IS HIDDEN
3 YES, BETTR THAN NZ TECHNIQUES OF KILLINGS/BT STILL
NT TO BE TREATED LIGHTLY; IN FORMER WE KNOW WHO HELD
GUNS AND POINTD THEM AT US, HERE OUR MOST VULNERABLE
CANT EVEN RECOGNIZE THE DANGER & MAY THEREFORE BE
MORE EASILY LOST
4 IT IS A TIME OF VIGILANCE AND THE TASK, TO BE KNOWLDE
AND AWARE, IS INCUMENT UPON US ALL; ROBERTSON IS A
WARNING BEC HE IS SO GENIAL & CHARMING BT THERE ARE
OTHRs WHO NT BENIGN AT ALL & WHO, IF WE NT CAREFUL
CLD TRULY COME CLOSE TO DESTROYING OUR REL LIVES
5 SHEMA YISROEL, HEAR! O ISR = WATCHWORD ALSO FR OUR
TIME AND PLACE, APPLICABLE TO U & YRS, HEED & TAKE
CARE

AMEN

HEB TAB., FRID EVE, NOV. 17, 1995

PAT ROBERTSON'S RAMBLINGS

Are You a Completed Jew?

Pat Robertson's anti-Semitic ramblings are just the beginning. The Christian Coalition leader is backing an improbable plan to render Judaism obsolete.

IN A WASHINGTON BALLROOM JAMMED tight with 4,000 Christian Coalition activists, Pat Robertson's Jew du jour, an Orthodox rabbi named Daniel Lapin, takes the stage to proclaim his tel-evangelical patron innocent of anti-Semitism:

"When I recently had the pleasure of speaking at [Robertson's] Regent University . . . I found that Pat Robertson's staff had prepared arrangements for me to observe the Jewish Sabbath on Friday night." Pause. "Some anti-Semite." Laughter. Lapin, founder of a conservative group that espouses "Judeo-Christian" ethics and sometime rabbi to, among others, conservative movie critic Michael Medved, then thanks the Evangelical audience for acting as his *Shabbos goyim*.

"I not only can't use the elevator [on the Sabbath]; I cannot insert my electronic key into the door. And I know what's going to happen. I stand outside my room door after sundown holding my key helplessly, and one of you walks by . . . opens the door for me, and I in advance thank you for your anti-Semitism." The Evangelicals, thus absolved, cheer the rabbi. "What a friend we have in Daniel Lapin," says Ralph Reed, the coalition's executive director, as Lapin leaves the stage.

Some of Pat Robertson's best friends are Jewish, and praise the Lord for that, because his Jewish apologists deflect just enough flak for him to maintain the illusion that his books aren't riddled with old-time anti-Semitism. Some of Robertson's Jewish defenders, like Lapin, avoid discussing the main charge against Robertson—that his 1991 book, *The New World Order*, traffics in Jewish banking conspiracies. Other Jewish apologists, including the neoconservative icons Norman Podhoretz and Irving Kristol, concede that Robertson's theories are anti-Semitic, but insist that Robertson is a great friend of Israel and might not even write his own books anyway.

"One member of his staff was a John Bircher," Kristol told me, "and Robertson was shocked to discover he was involved in a book that had these anti-Semitic echoes."

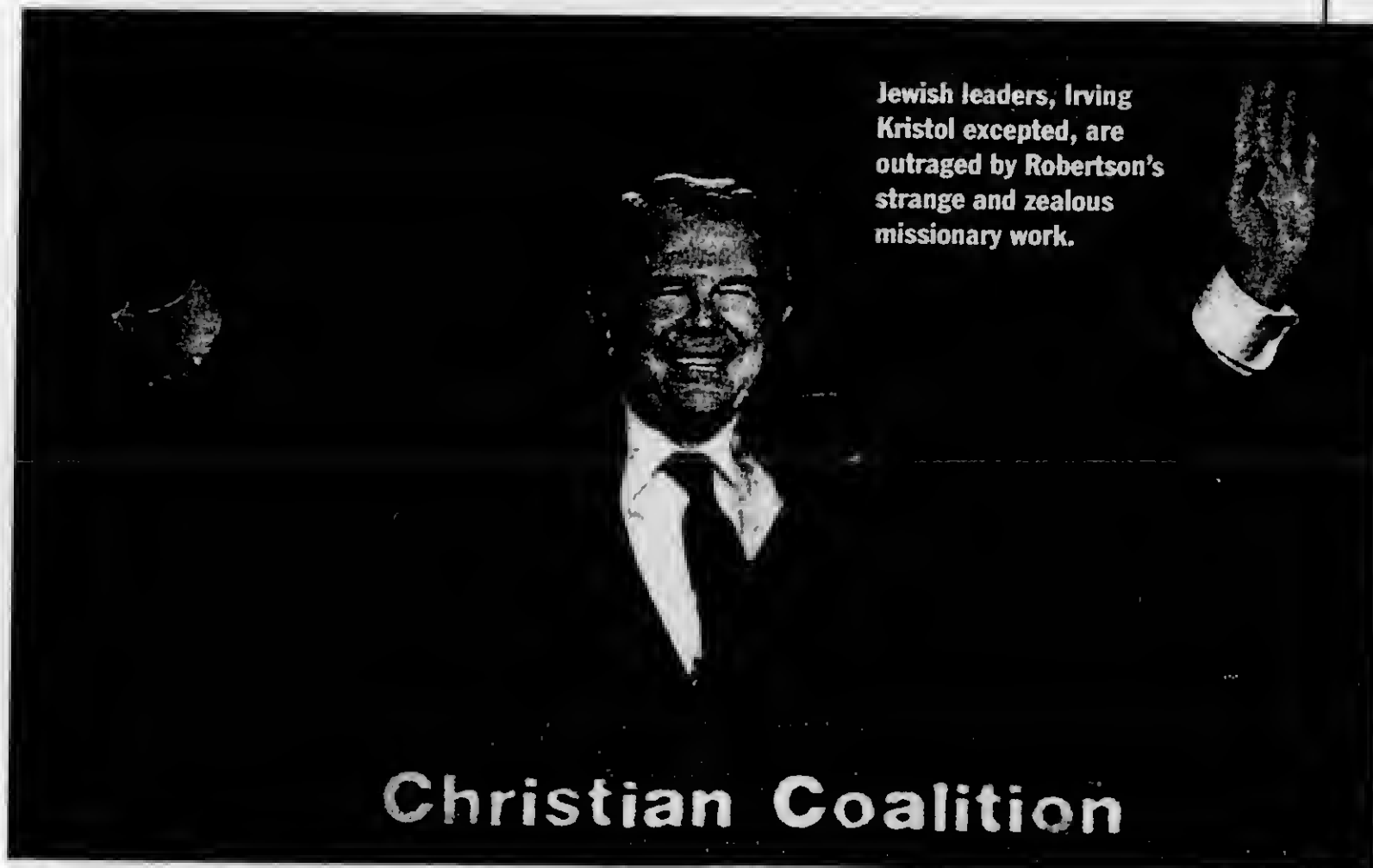
The controversy has surely damaged Robertson's already-fragile reputation

among many Jews, but, in truth, Robertson is fortunate that the debate so far has centered on his anti-Semitic historical and theoretical writings, because he has become a key supporter of a far more pernicious form of anti-Semitism—one that wants to see the world rid of Jews.

It turns out that Robertson and his Christian Broadcasting Network aid and abet a movement that uses deception and distortion to convert Jews to Christianity. This somewhat improbable worldwide Protestant movement has come to be known as Hebrew Christianity or Messianic Judaism. It comprises several hundred "synagogues" and thousands of followers in the United States alone, according to the Jewish anti-missionary group Jews for Judaism. These missionaries, motivated by a belief that the conversion of Jews is necessary to bring about the Second Coming of Christ, concen-

stream Christian denominations, mindful of a historic tendency to persecute and even murder Jews who reject Jesus, have long banned the targeting of Jews for conversion. The Catholic Church no longer singles out Jews, and many Evangelical Protestants have stopped the practice, too. "Just as Judaism frowns on proselytizing that is coercive . . . so do I," Billy Graham said more than twenty years ago. "In my evangelistic efforts, I have never felt called to single out the Jews as Jews."

There is also a distinction between open proselytizing and the deceptive kind practiced by the Hebrew Christians and promoted by Robertson's Christian Broadcasting Network and its flagship TV show, *The 700 Club*. "I have much greater respect for straight-out missionary groups that say, 'We're Christian and here's our message,'" says Rabbi James Rudin of the American Jewish Commit-



trate their efforts on the most spiritually and doctrinally vulnerable segments of the Jewish community—Russian immigrants, college freshmen, the elderly. "They clearly target the people they think are the most vulnerable," says Jews for Judaism's director, Mark Powers.

Why should anyone care? Christians are, after all, commanded by their Bible to spread the Good News. But most main-

tee. "It's the deception and the targeting that I'm furious about."

Hebrew Christianity holds that Jews can accept Jesus as Messiah and still remain Jewish. It is an invention of missionaries who had to overcome a serious marketing problem in their proselytizing: Jews, they found, tend to associate Christianity with oppression, not redemption. The genius of Hebrew Christianity is that

Jewish leaders, Irving Kristol excepted, are outraged by Robertson's strange and zealous missionary work.

Christian Coalition

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on first inspection, it looks, smells, and tastes like traditional Judaism. Churches are called synagogues, crosses are not in evidence, and Jewish holidays are "celebrated," but with one difference—Jesus is the object of worship. To believing Jews, this is an abominable affront.

"Accepting Jesus [as Messiah] moves you out of the house of Israel, out of the Jewish people," says Rabbi Rudin. "This is an argument that was settled almost 2,000 years ago. At a certain point, the Nazarenes, who were the early Jewish followers of Jesus, left Judaism and formed their own religion, which is what we know as Christianity. You can't change 2,000 years of history."

The success of Robertson's campaign is secondary to the principle of it. To Jewish leaders across the ideological spectrum, Hebrew Christianity is little more than modern-day Christian imperialism. "What they are attempting is spiritual genocide," says Philip Abramowitz, an anti-missionary expert with the Jewish Community Relations Council of New York. "They want to see Judaism destroyed as an entity."

These misgivings don't seem to bother Pat Robertson and his CBN colleagues. CBN's Virginia Beach hotel has hosted a convention of Messianic Jews, and the advocacy arm of Robertson's empire, the American Center for Law and Justice, has sued Abramowitz's group on behalf of the most well known of the Christian missionary groups, Jews for Jesus. On *The 700 Club*, Jews who accept Christ are referred to not as Christians, as other converts are, but as "completed Jews" (which is, by the way, what Kathie Lee Gifford, née Epstein, calls herself).

The term completed Jew sends Jews into spasms of rage. "It's the most insulting form of anti-Semitism there is," Powers says. "It means that we are less than they are. It's exactly that mind-set that led to the dehumanization of the Jews throughout history."

On an edition of *The 700 Club* last year, the show's co-host Terry Meeuwsen introduced a segment on Messianic Judaism this way: "The woman in our last story became a Messianic Jew and so did the couple that you're about to meet. They are pioneers in the Messianic Jewish movement in Israel, and the Good News they bring us is that in the past year, they've seen more completed Jews in Israel than in all the last 27 years." Meeuwsen's "messianic pioneers," Ari and Shira Sorko-Ram, are Christian missionaries based in Tel Aviv. Ari Sorko-Ram told Meeuwsen that people in Israel are "desirous to find out what does it mean to be Jewish, and people are not satisfied with Orthodox Judaism anymore."

Converting Jews in Israel is an obvious priority for Robertson. Middle East Television, a subsidiary of CBN, beams missionary programming into Israel from its headquarters in South Lebanon. "With the only Christian programming available to Israelis, MET reaches increasing numbers of people who are desperate for the hope, healing, and encouragement they receive from shows like *The 700 Club* with Pat Robertson," a Middle East Television fund-raising letter reads. "MET's desire is to make God's love real among the people who were the first to hear His message."

In Robertson's 1990 book, *The New Millennium*, the televangelist even brags of his own missionary work in Israel, where he visits regularly: "So many of the Israelis I have met with have been quite willing to talk about Jesus, to listen to the Gospel, and to receive Christ as Messiah."

A CBN spokeswoman, Patty Richardson, said that it is not Robertson's policy, or CBN's, to single out Jews for conversion. "Jews are one of many we want to bring our message to," she said. "We don't have a plan to say we're going to get this group first and then that group."

The 700 Club does seem inordinately interested in drawing Jews to Jesus, though. One guest on the show this past March, a Protestant missionary and apostate Jew named Sid Roth, asked viewers to spread the message of Jesus to their "Jewish stockbrokers" and "Jewish attorneys."

Roth, who runs an Evangelical group called Messianic Visions, which targets Russian Jewish immigrants in Brighton Beach, also talked about his own conversion to Messianic Judaism. When he was a Jew, Roth told Robertson's co-host Ben Kinchlow, "my Gospel was, 'Make a million dollars, be happy.'"

"I was raised in a traditional Jewish background," Roth said. "I saw what traditional Judaism had, and from my perspective it was bankrupt." Kinchlow nodded sympathetically through the interview, prayed with Roth, and told the viewers they could buy Roth's book, *There Must Be Something More*, by calling the 700 Club prayer line.

Denigrating Judaism as "bankrupt," "incomplete," and "hopeless" is common practice among these missionaries. The Protestant Evangelical Elwood McQuaid, whose group, the Friends of Israel Gospel Ministry, sent missionaries to Auschwitz this Passover to proselytize among Jewish teenagers attending Holocaust-memorial

services, wrote in a fund-raising letter to Evangelicals that "you and I look ahead with joy and certain hope because we know the Messiah lives. But for the Jewish people who can only assemble to remember tragedy, a future without Him promises only despair and hopelessness."

McQuaid's group is only one of at least 100 American groups targeting Jews for conversion to Christianity. These groups, Powers says, spend tens of millions of dollars each year to reach Jews, with only limited success. Hard numbers are nearly impossible to come by, but even the missionaries admit that they have a far easier time finding missionaries and the money to support them than finding Jews willing to hear the message. In a

1993 letter to me, Moishe Rosen, an ordained Baptist minister who leads Jews for Jesus, wrote that "raising money has never been the great problem that getting Jews to listen to the Gospel has been."

It is precisely this difficulty that led to the formation of Hebrew Christianity—a popular training book designed to help Christians bring Jews to Jesus says as much. The book, which was prepared by an organization calling itself

"I have much greater respect for straight-out missionary groups," says Rabbi James Rudin. "It's the deception and the targeting that I'm furious about."

the Messianic Jewish Movement International, outlines ways Christians can convert Jews without scaring them off. A section entitled "How Can You Avoid That Which Will Keep Your Jewish Friend Away From the Messiah?" is especially revealing:

"Avoid displaying pictures of Jesus or statues (which Jewish people consider as idolatry)," the guide reads. "Avoid displaying crosses (which Jewish people consider as symbols of persecution—the Crusades, the Spanish Inquisition, the Holocaust, etc.)."

The guide continues: "Avoid jokes about the Jewish people (their money, etc.). Some Jewish people are very sensitive about this. . . . Avoid using the name of Jewish missionary organizations. The word 'missionary' is interpreted by the Jewish people as 'We're out to get you heathen Jews!'"

Kristol described the Robertson missionary work as no big deal—"this is what they do"—but the AJC's Rudin disagrees. "If Robertson is using his empire to foster something that aims for the spiritual extinction of Judaism," the rabbi says, "then he's no friend of the Jewish people."

12/5/95

BOOKS OF THE TIMES

Remembering as a Duty Of Those Who Survived

By MICHIKO KAKUTANI

"Memory is a passion no less powerful or pervasive than love," writes Elie Wiesel in "All Rivers Run to the Sea," his affecting new volume of memoirs. "What does it mean to remember? It is to live in more than one world, to prevent the past from fading and to call upon the future to illuminate it. It is to revive fragments of existence, to rescue lost beings, to cast harsh light on faces and events, to drive back the sands that cover the surface of things, to combat oblivion and to reject death."

In a sense, of course, memory and the uses to which it may — or rather must — be put have been the subject of all of Mr. Wiesel's 30-odd books. For Mr. Wiesel, a survivor of two Nazi concentration camps, memory is a tool for insuring that the Holocaust will never be forgotten, a means of stopping "the dead from dying" and speaking "to those who were gone." Writing, in turn, is a way of turning memory into words and connecting the present to the past; it is also a way to make a protest to God, to ask how He could have remained silent in the face of so much suffering.

Because the Holocaust defies both reason and imagination, because Mr. Wiesel believes that it is impossible to communicate the experience to those who did not survive it themselves, there is a dialectical conflict in his work between the need to testify and the futility of all explanation, a tension not unlike that expressed by his friend Samuel Beckett, who ended one of his novels with the words: "You must go on, I can't go on, I'll go on."

In Mr. Wiesel's own novels, this tension, combined with his didactic impulse to make philosophical points, can result in highly schematic and somewhat heavy-handed storytelling. In nonfiction like "All Rivers," however, it results in forceful and impassioned narratives that possess the subterranean power of a parable, narratives that open out into a commentary on the world, even as they relate the particulars of Mr. Wiesel's own life.

Certainly portions of "All Rivers" — the first of a projected two-volume autobiography — will be familiar to readers of Mr. Wiesel's earlier

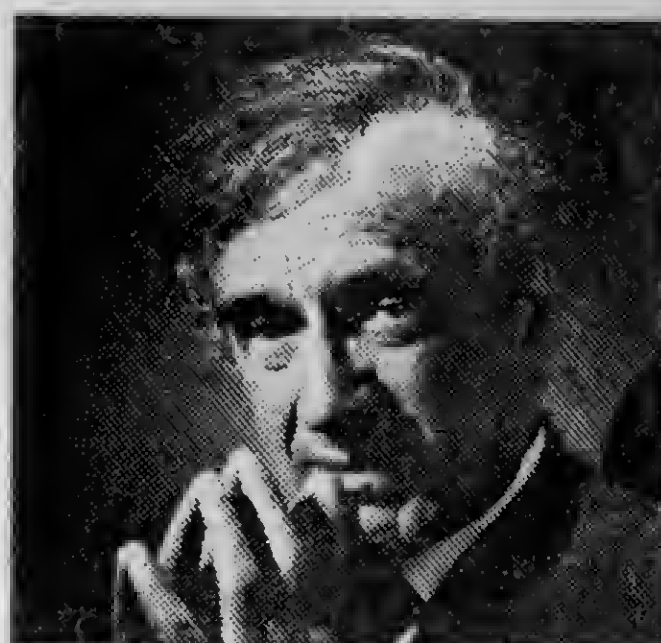
books, most notably "Night" (1960), his devastating account of his experiences in Auschwitz and Buchenwald. Once again, we are told the harrowing story of how Mr. Wiesel's family was placed on a cattle car, how he was separated from his mother and sisters, and how he watched his father fall ill and die shortly before Buchenwald's liberation.

But while "Night" confined itself narrowly to these horrible events, "All Rivers" situates them in a broader context. Mr. Wiesel gives us a portrait of his family's life in the small Romanian village of Sighet in the Carpathians before the arrival of the Nazis, delineating this community's daily rituals and routines in all their vanished ordinariness; and he shows us as well his surreal postwar journey from the horrors of Buchenwald to the glittering streets of liberated Paris, where he would meet writers like Beckett and listen to lectures by Sartre and Buber.

Because Mr. Wiesel has employed such a wide-angle lens in these pages, we finish "All Rivers" with a profound sense of how an entire community was brutally erased by the Nazis without warning, how abruptly the mundane business of work and study and play gave way to unimaginable horror. At the same time, we are left to wonder at the strange trajectory of Mr. Wiesel's own life, which took a painfully shy boy from an isolated village, sent him to hell and back as a witness, and eventually thrust him on a world stage, the winner of the Nobel Peace Prize.

Writing with a new richness of emotional detail, Mr. Wiesel creates a touching portrait in these pages of his relationship with his father, a saintly but preoccupied man whom Mr. Wiesel rarely saw or talked to before they were thrown together in Auschwitz and came to depend upon each another for emotional and physical survival. He also conjures up the hermetic world of his childhood and adolescence in Sighet, an existence dominated by prayer and study.

The young Mr. Wiesel, we learn, was so religious that he and his friend Itzu Goldblatt tried "to outdo each other" in piety, devotion and modesty: "Where he took an hour to absorb a passage of Etz Chaim (the Tree of Life), I took three. If I immersed myself in the ritual bath 26 times before the morning service, he



Eddie Adams/Alfred A. Knopf

ALL RIVERS RUN TO THE SEA Memoirs

By Elie Wiesel
432 pages. Alfred A. Knopf. \$30.

was satisfied only with 47." So deep was his faith as a boy, Mr. Wiesel writes, that he "really believed that a few prayers and cabalistic formulas could halt the hangman and save his victims."

Those prayers, of course, did not stop the Nazis' destruction of six million Jews, and in later years, Mr. Wiesel would come to question God's role in history. "The barbed-wire kingdom will forever remain an immense question mark on the scale of both humanity and its Creator," he writes. "Faced with unprecedented suffering and agony, He should have intervened, or at least expressed Himself. Which side was He on? Isn't He the Father of us all?"

While grappling with such questions, Mr. Wiesel continued with his Talmudic and scholarly studies in liberated France and embarked on a career as a journalist that would eventually take him to New York City. He also tried to readjust to ordinary life: he went on dates, saw movies like "The Great Dictator" and "Les Enfants du Paradis," read the existential philosophers and began to think about writing a book.

As he points out in this volume, Mr. Wiesel realized he had a duty to testify to what he had seen in the camps and to speak for the survivors. Survivors, he writes, "have been subjected to countless analyses, dissected, exhibited, and made 'presentable' for theological, scientific, political and commercial purposes. Treated like objects, they have been insulted, belittled, and betrayed. To resist this tide survivors — and they are becoming ever fewer — have only words, poor, ineffectual words, with which to defend the dead. So some of us weave these words into tales, stories and pleas for memory and decency. It is all we can do, for the living, and for the dead."

Dispute Leads Bosnian to Quit Films

By ALAN RIDING

PARIS, Dec. 4 — The young Bosnian director Emir Kusturica, deeply embittered by the dispute surrounding his recent award-winning movie about the collapse of Yugoslavia, announced today that he was abandoning film making. The movie, "Underground," won the top prize at this year's Cannes International Film Festival.

In a brief statement issued to the Paris daily *Libération*, Mr. Kusturica did not spell out the reasons for his decision, but he is known to have been shaken by charges from Bosnian Muslims and some French intellectuals that "Underground," his fifth feature film, contained pro-Serb propaganda.

"I wish to inform my friends and my enemies that in my 41st year I have stopped making films," he said. "I do not know to what point this will relieve my enemies, but I know that my friends will understand to what point my life will become easier."

Mr. Kusturica (pronounced KOOS-tah-reet-sah), who now lives in France and is seeking French nationality, could not be reached, but his spokeswoman confirmed his decision to give up his movie career. Jean-François Fonlupt, president of Ciby 2000, the French production company that backed "Underground," said that "every day is a new day," suggesting that Mr. Kusturica's move might be reversible.

The Sarajevo-born director is widely regarded in Europe as one of the most innovative film makers of his generation. His first movie, "Do You Remember Dolly Bell?" won a



Reuters

Emir Kusturica, the film director.

Golden Lion at the Venice Film Festival in 1981; "When Father Was Away on Business" won a Palme d'Or at Cannes in 1985, and he won the best director prize at Cannes for "Time of the Gypsies" in 1989. His 1992 English-language film, "Arizona Dream," starring Johnny Depp, Faye Dunaway and Jerry Lewis, won a Silver Bear at the Berlin Film Festival but failed to find an American distributor. "Underground" (whose original title translates as "Once Upon a Time There Was a Country") has also not yet been sold for release in the United States.

Mr. Kusturica's political problems began in the early 1990's when, friends said, he refused to be drawn into the Muslim nationalist party led by Bosnia's President, Alija Izetbe-

govic. As the war in Bosnia expanded, the independent stance of a man who at the time was Bosnia's best known Muslim artist led to charges at home that he was a traitor, and prompted him to leave Sarajevo.

But an even more intense dispute arose after "Underground" won the Palme d'Or at Cannes in May. An epic and at times surreal story covering 50 years, from the Nazi bombing of Belgrade in 1941 to the start of the Bosnian war in 1992, the film captures the madness of the Yugoslav experience by following two cronies, one of whom is tricked into spending years in a cellar hideout.

Almost immediately after the festival, a prominent French philosopher and writer, Alain Finkielkraut, denounced the festival's jury for rewarding a film that, he said, echoed the early Serbian line of promoting the preservation of Yugoslavia. *Le Monde* also reported that the film was partly shot in Belgrade, in apparent violation of United Nations sanctions against Yugoslavia, and that it obtained some Serbian financing through the prepurchase of broadcast rights by Bosnian Serb television.

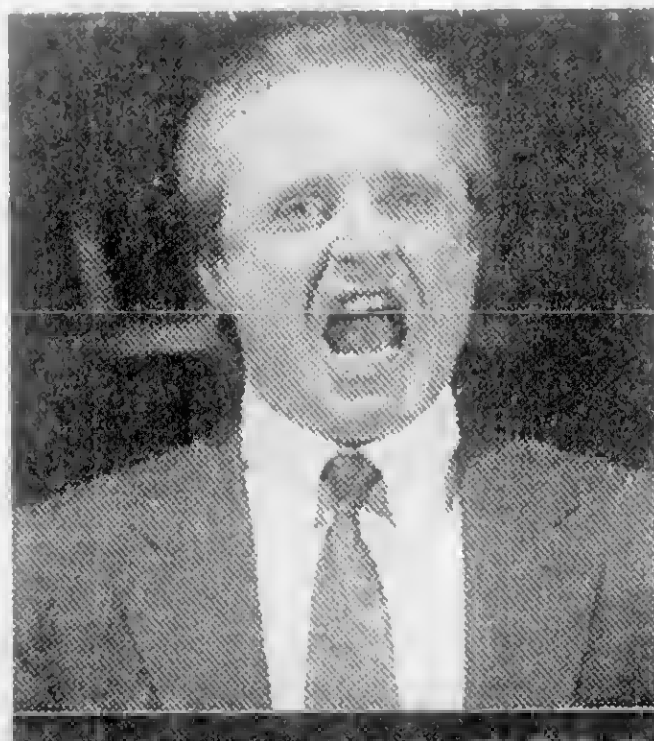
When "Underground" was released in France in October, Mr. Kusturica responded to his critics, complaining in an article in *Le Monde* that the newspaper had published Mr. Finkielkraut's attack on him even though Mr. Finkielkraut had not seen the film. Resorting to the black humor that has often characterized his films, Mr. Kusturica then offered three film scenarios that, he said, would have more successfully shown him to be a loyal agent of, as he put it, Serbia's "respected and much loved comrade," President Slobodan Milosovic.

MUSIC REVIEW

Revival Gains Without the Trimmings

By ALLAN KOZINN

There was something appealingly quixotic about Robert Wilson's plan to stage a 12-hour, multinational work at the Olympics in 1984. Inspired by Matthew Brady's Civil War photography but intent on taking a grander historical view, Mr. Wilson sketched out "The Civil Wars: A Tree Is Best Measured When It Is Down" and found collaborators in several countries. Each was to complete an act and take it to Los Angeles, where the parts would be presented as a monu-



before and since, "The Rome Section" has stretches of the repeating arpeggiations, block chording and rhythmic hammering that have become familiar Glassian boilerplate.

But there are also some wonderful touches in the orchestral and vocal writing. An amusing Cecil B. DeMille grandiosity opens the work, and the sudden shift to a quiet, melodic section in this quasi-overture seemed a nod to 19th-century operatic convention. There are other retrospective references: a fleeting touch of the Beethoven Ninth in the string writing during the first of the work's three scenes, and Brahmsian

UAHC BIENNIAL: 1995

INTRODUCT

A GENERAL

- 1 ALL OF OUR REFORM CONG BELONG TO A PARENT ORGANIZATION THE UAHC; AN ORGANIZATION FND IN 1889 WITH JUST A FEW CONG BEING LINKD BUT TODAY = SEV HUNDRED
- 2 THERE ARE OVER 1 MILL MEMBRS IN THESE UAHC CONGREGAT AND OVER 3500 CAME RECENTLY TO ATLANTA TO DELIBERATE THE TRENDS IN OUR MOVEMENT & TO DRAW STRENGTH
- 3 THIS ASSEMBLY OF DELEGATES LASTED 5 DAYS; I HAVE BEEN ATTENDING ON A BIENNIAL BASIS FOR CLOSE TO 30 YRS BT THIS TIME THERE WAS MORE EMOTION THAN EVER BEFRE
- 4 THS DUE TO FACT THAT RABIN WAS TO SPK AND, ALSO, BECAUSE SCH ~~HAD~~ RESIGND, NEW SUCCESSOR CHOSEN, AND NEW MAN TO TAKE OVER AT END OF JUNE 96
- 5 TOGETHER WTH THS CHANGE, AS WELL AS RESIGNATION OF GOTTSCHLAK FRM HUC & ITS NEW PRES, AND LAST YRS UNTIMELY DTH OF EXEC VP OF CCAR, GLASER, MOVEMENT INTO AN ENTIRELY NEW, DIFF MODE

B SPECIFIC

- 1 IT IS IN THS CONTEXT THAT HAD ALMOST 4TH INDIV ATTEMPT WITH A FULL PROGRAM OF CLASS, DISCUSSIONS, ~~X~~SHARING FRM THE MOST ESOTERIC PHILO TO MOST PRACTICAL RE BUSINESS END OF CONG LIFE
- 2 THE DEDICATION OF THE PEOPLE WAS UNIQUE, THIS NO MERE SOCIAL OCCASION. PEOPLE, IF THEY SO WANTED, CLD LITERALLY BE BUSY FROM 6AM TO PAST 10PM AND WTH MEALS OFTEN INCLUDED IN THE VARIOUS GROUPINGS IN ORDER TO SAVE TIME & ENERGY, CLD HAVE SPENT THE ENTIRE 5 DAYS INSIDE THE HOTEL
- 3 SOME ASPECTS OF PROGRAM WERE DPLY FELT, SOME INSPIRING, SOME PLAIN FOOLISH BT PEOPLE PARTICIPATED WTH GRT DEAL OF DEDICATION

BODY

A SPEAKERS

- 1 ONE MAJR COMPONENT WAS GUEST SPKRS AND THESE ALL ON HIGH LEVEL ALTHO COMING FRM VASTLY DIFF PERSPECTV
- 2 BEGAN ON A HIGH NOTE WTH VP GORE: VERY PLEASANT INDIVIDUAL WHOM IVE HRD MANY TIMES BEFORE; SPOKE OF RECENT EVENTS IN ISRAEL AS WELL AS CONGRESS. HS PT REFLECTS THAT OF C & MADE IT PERTINENT TO US
- 3 OUR PARTICIP IN BOSNIA FINDS PARALLEL WTH SITUATION IN EUROPE IN EARLY 30S: WLD HITLER HAVE MADE SUCH INROADS IF MAJR COUNTRIES STOPPD HIM THEN INSTEAD OF ACCOMODATING HIS DICTATORIAL DEMANDS?
- 4 TO PHRASE IT ANOTHR WAY, MY LANG NT HIS: WHAT IF INSTEAD OF A CHAMBERLAIN U WLD HAVE HAD A CLINTON?
- 5 *message well received altho not all agreed*

6 OTHER SPEAKERS INCL ABNER MIKVAH: EARLIER A JUDGE IN
CHI, THEN COUNSEL TO THE PRES, ONE OF MOST RESPECTD
INDIV IN OUR MOVEMENT AND ALSO F OF A D WHO A R!
7 ALSO MICHAEL COOK, A MOST UNUSUAL LECTURER WHOSE
GENERAL FIELD IS X; HE SPOKE OF JUDAS' KISS AND THEN
SHOWD MANY SLIDES OF FAMOUS PAINTINGS OF RENAISSC &
OTHR PERIOD WTH SPEC REF TO JUDAH; FASCINATING

B LITURGY

1 EACH DAY IN THE AM HAD MINYANIM BT NT JUST AS SIMPLE
A MATTR AS OPENING PB; RATHR, IN ADD TO DAILY MINYAN
ALSO HAD A HEALING SERVICE, A FEMINIST LITURGY AND
TO PLEASE ALL OTHERS, A SERVICE IN "SEPHARDIC MODE"
2 IN ADD: 2 MAJR SERVICES ON FRID EVE & SAT AM; AND I
FOUND BOTH OF THEM INSPIRING WHEN U TYHINK OF ALL
THESE DELEGATES SINGING SHEMA, OLEINU, ETC
3 EVEN AT REGIONAL SHABBAT D, WE HAD 650 FR NYFRS &
ALL OF THOSE PEOPLE SHARING SONG RE KIDDUSH = EXCL
4 ON FRID EVE, AFTR FORMAL SERVICE, ROBERTA PETERS AND
PETER YARRISH, AN EVE OF NOSTALGIA, OF THE 60S AND
EVEN A FEW OPERATIC MELODIES
5 SAME CONCEPT ON SAT AM EXCEPT THAT AT END OF THIS
SERVC HAD 1½ HR SERMON BY SCH, HIS FINAL MEDSAGE: U
KNOW THAT HE IS A LEADER, ON CLOSE TERMS WTH ISRAEL,
IN CONTACT WTH FORMER US PRES
6 CAUSES HE ESPOUSD NT ALWAYS POPULAR BT HE IS A PER-
SONALITY TO BE RECK WTH & WILL BE PART OF HISTORY
BEC OF WHAT HE ACHIEVED
7 FINALLY, THERE WAS OUR OWN MEET WTH CHAIR OF LITURGY
COMMISSION, A PROJECT IN WHICH OUR CONG PARTICIPATED
AND ON WHICH I WILL REPORT SEP ON LATER DATE

C ISSUES

1 THERE WERE ALSO SEV VITAL ISSUES: DUES: A PROBLEMATIC
ISSUE SINCE THEY WANT MORE & WE WANT TO GIVE LESS
AND THERE IS A GRP OF REF CONG WHO HAVE CHALLENGD
EXIST LEADERSHIP RE DUES STRUCTURE, ALREADY SOME CON-
CESSIONS AND FINALLY DRAFT RECOMMEND FOR 1997
2 SECND: NON-J IN CONG LIFE WTH SPEC EMPH ON REL SCHL
WHICH WAS THE ISSUE CARRIED BY NATL MEDIA: A BOY WHO
WAS ABT TO BE BARM, HAVING GONE TO 1ST COMMUNION; OR
YNG J WOMAN WTH ALIYA WEARING A CROSS GIVEN HER BY
HER MOTHR, WHO HERSELF IS NOT-J - *on this level* →
3 MORE PROBLEMS THAN WE CLD DEAL WTH, WISH FOR, SOLVE
WHICH IS ADD REASON WHY WE IN CONG REWRITING OUR CON-
STITUTION, AN ISSUE ON WHICH I FEEL STRONGLY
4 ALSO, CHANGE OF NAME: U OF REF J CONG, U OF CONG OF
REF JUD, U FOR REFRM JUD, CONGS FOR REF JUD, CONGRE

Ref J Union for Ref J -- did not get 2/3 vote

CONCLUSIOIN

A GENERAL

- 1 BT ~~WAS~~ INDIC AT OUTSET OF THS REPORT, ISSUE WAS OF RABIN AND HIS LOSS; CLOSEST U CLD FEEL FR ISRAEL AS A COUNTRY, WAS WHEN OVER 3TH INDIV ROSE FR KADDISH!
- 2 INSTEAD OF PERES, AMBASS OF ISR TO US AND CONSUL GEN COLLETTE AVITAL WHO SPOKE SIMPLY & DIRECTLY TO THE LOSS WE HAVE ALL EXPERIENCED *also:*
- 3 IT IS AMAZING TO SEE HOW FAR UAHG COME OVER THE YRS AT OUTSET, REF JUD VS ZIONISM BEC OF FEARS OF DUAL LOYALTY; NOW NO ONE GIVES IT A THOUGHT
- 4 FURTHER, TO BE IN ATLANTA IN 1995 AND TOX COMPARE THE SOUTH WTH THAT OF THE 60s WAS A SHOCK: MINORITI OF ALL RACES, CREEDS, COSTUMES, FAITHS AT HAND IN EVERY PART OF ATLANTA, & CERT IN THE MAJOR HOTELS
- 5 CANT BE SURE BEC DONT LIVE THERE BT 2ND CLASS CITIZ FR BLACK PEOPLE CERT NOT AN ISSUE ANY LONGER; MAYOR OF AT = BLACK & FR THOSE OF US WHO RECALLTHE PAST THIS IS ASTONISHING

B SPECIFIC

- 1 AM VERY GRATEFUL TO CONG FR GIVING ME OPPORT TO ATTEND; WE OUGHT TO BE PART OF NATL MOVEMENT IF ONLY TO HEAR WHAT IS GOING ON & WHAT BEING SAID, BY WHOM
 - 2 IF U WANTED TO LEARN CLD DO SO ENDLESSLY; EVERY SUBJECT WTH SOME J CNNECTYION WAS OPEN AND ALL OF THE SEMINARS WERE WELL ATTENDED
 - 3 I THINK IT WAS AN EXC CONVENTION, THERE IS SO MUCH MORE~~X~~ THAT I CLD SAY BT SUFFICE: WE ARE, LNKD WTH OTHERS ~~OF~~ OUR J PREMISE AND THAT IS T~~X~~TO THE GOOD *in*
 - 4 SOME CONG IN ISOLATED SPOTS MAY FEEL ALONE BT ~~HERE~~ *are* THEY LEARN THAT WE ARE UNITD & THAT IS OF ESSENCE
 - 5 WISH SH, FRED G, ALL OTHRS WELL; THEY HAVE SERVD OUR MOVEMENT FOR OUR GD,FR OUR BETTERMENT. *We in debt.*
- AMEN.

HEB TAB., FRID EVE. DEC. 15, 1995

RABIN

WHAT SHALL WE SAY? HOW TO SPK? WHERE TO FIND COMFORT?
NT YITZ RAB, PM OF ISR, D BUT MEMBER OF OUR OWN
FAMILY! HOW CAN MERE WORDS SUFFICE?

3 FOLD IRONY

LAST ACTIVITY OF RAB: SONG OF PEACE
ONE OF OUR OWN DID THE UNTHINKABLE DEED
ASSASSIN SAID THAT HE WAS GLAD & HE NT ALONE
AGAIN, HOW RESPOND? WHERE TO FIND WORDS EVEN WITH ALL
THE MEDIA HAVING GIVEN EXPRESS IN 1000 WORDS. (x) How

I CANT GIVE RESPONSE ON THAT LEVEL BT CAN FIND A MEAS
URE OF COMFORT: *can those Rab → comfort?*

1 - SEE WHO CAME, FRM 85 COUNTRIES RECOGNIZE CENTRALITY
OF ISR IN MEAST. THEY WERE ALL THERE: KING, Q, CP
PRES, PM, REPS, ETC ALTHO THE REASON IS HRTBRK
BUT DUE TO RABIN ISR NO LONGER ISOLATED

2 EVENT GAVE US PAUSE TO RECONSIDER OUR PERSONA, AL-
THOUGH TOO LATE FOR WIFE, CH, GR CH & PEOPLE OF IS
WHY IS IT THAT T FRIEDMAN OF NY/TIMES CAN ASSESS TUR-
MOIL EARLIER & BETTER THAN WE?

IS ISR BEGIN TO BE IDENTIFIED WTH BUS CARD, IS
MESSAGE OF JUD OVERWHELMED BY PROMINENCE OF MALL,
MIND OF FANATIC TELLS US THAT GD A PARTNER TO THE
KILLING, HOW MANY BELIEVE SIMILARLY? HOW SICK R WE
WHERE DOES THS LV WORD OF PROPHET: OUT OF Z THE LW
AND THE WORD OF GD FRM JERUS

SPK HERE OF J VALUES, SPIRIT OF CREATIVITY WHETHR
IN HUMANITIES, A & S, STATEHOOD TO BUILD, CREATE
BT NT TO DIVIDE, INSULT, INSPIRE HATRED

3 TRAGEDY THAT ISR & WE TOO, ~~ON~~ OUTSIDE OF LAND,
DID NT PERCEIVE ROTTING PERIPHERY OF CENTR WHICH
ALLOWD RABIN TO BE MARKD ON POSTRS WTH NZ UNIFORM &
SS INSIGNIA. WHY WE SO DENSE: IS POL GAIN EVERYTH
WHY WE NT PERCEPTIVE ENOUGH TO CALL A HALT, ON R OWN

RABIN: 2

½ HR BEFR RAB TO SPK AT RALLY, LEA RABIN ON TALK SHOW
AND ASKD IF HUSB WEARS BULL_PROOF VEST? HER RESP
WAS TO LAUGH: SILLY QUEST, WHY THS NEC IN OUR LAND
NEVER AGAIN SHALL WE BE THAT NAIVE, THAT INNOCENT &
WHAT A PITY IT IS THAT WE ARE NOW DEPRIVD OF OUR
"CHILDLIKE" TRUST IN OUR FELLOW MAN

YES, THERE WILL BE BETTR DAYS, A REBIRTH OF VITALITY,
SURELY PROGRESS ON MANY LEVELS BT WE ARE ALL SCARRED
AS IF THE BULLET HAD TOUCHED EACH ONE OF US.

ILLUSION HAS COLLIDED WTH REALITY; REALITY WON &
WE WILL NEVER BE THE SAME AGAIN, AS WE AMERICANS
KNOW ONLY TOO WELL

THE FINAL COMFORT IS THAT, AS A FAM, WE ARE HERE TO-
GETHR, DERIVING STRENGTH FRM ONE ANOTHER, STRIVING
TO STILL THE TEARS AS WE ARE LINKD TO OUR HISTORY
AND TO THE LAND OF ISRAEL

THE PAST, AS WITNESSD BY KN, WAS A HORROR, SO WAS LAST
SAT NIGHT/BT 5756 YRS DIDNT END THEN AND DO NT
END NOW. THAT WAS GD PROMISE TO OUR ANCESTORS TH
OF YRS AGO AND IT IS A PROMISE WE BELIEVE IN STILL
IN RESPECTFUL MEMORY HONORING YITZCHK RABIN, WILL
NOW HEAR CK AND CHOIR CHANT DVORKAS MELODY TO
PS 23.....

Cover Story

Members Of *The* Tribe

A community
of peace-loving
Ugandans

Dr. Lucy Y. Steinitz, executive director of Jewish Family Ser-

considers itself rich.



Tribe

A community
of peace-loving
Ugandans
considers itself rich,
thanks to its deep
Jewish beliefs,
and a growing hope
of being formally
converted.

LUCY Y. STEINITZ SPECIAL TO THE JEWISH TIMES

Dr. Lucy Y. Steinitz, executive director of Jewish Family Services of Central Maryland, made a journey of faith in June. On her own time, and using her own financial resources, she and two other women from JFS joined a delegation of North American Jews on a trip to Uganda. They were drawn to east-central Africa to meet the Abayudaya, an agrarian community of native Africans who have been following the rituals of Judaism since the early days of this century. Unlike the so-called "lost" tribes of Jews, the Abayudaya have no genetic link to Judaism; they practice the rituals of the faith by choice. Now, they want nothing more than to be formally converted and welcomed to the family of world Judaism.

Joab Jonabab Keki said that he had been waiting his whole life for a rabbi to visit his synagogue.

For the last few years, he prayed for this every week — while he tilled his coffee field, rode his bicycle or carried the Torah out of the Ark to be read on Shabbat.

Joab, who is 43, knew it would take almost a miracle for such a visit to occur. While his community of approximately 500 has been practicing the ritu-

als of Judaism since 1919, they are extremely poor and isolated and — until recently — virtually unknown to the outside world.

But Joab's prayers were answered June 14, when a delegation of 15 American Jews — including Rabbi Jacques Cukierkorn of Alexandria, Va. — arrived at Entebbe Airport in Uganda.

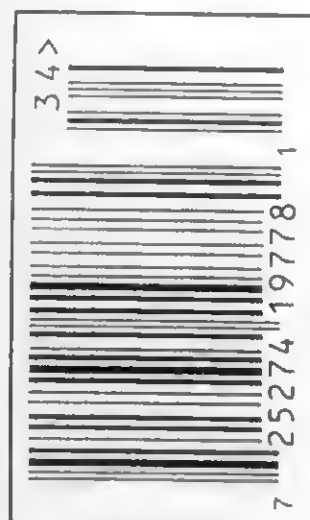
Most Jews associate Uganda with the place that Theodor Herzl once considered making into a Jewish homeland, when the early Zionists thought that settling Palestine would not be feasible. More recently, in 1976, Uganda's Entebbe Airport was the site of Israel's dramatic rescue of 105 Air France passengers, who had been taken hostage by Idi Amin's anti-Israeli military thugs.

By contrast, this delegation had a simpler goal: to visit Joab, spend Shabbat with his congregation, and learn whatever they could about the Abayudaya community, whose name means "Jewish" in the native language of Luganda.

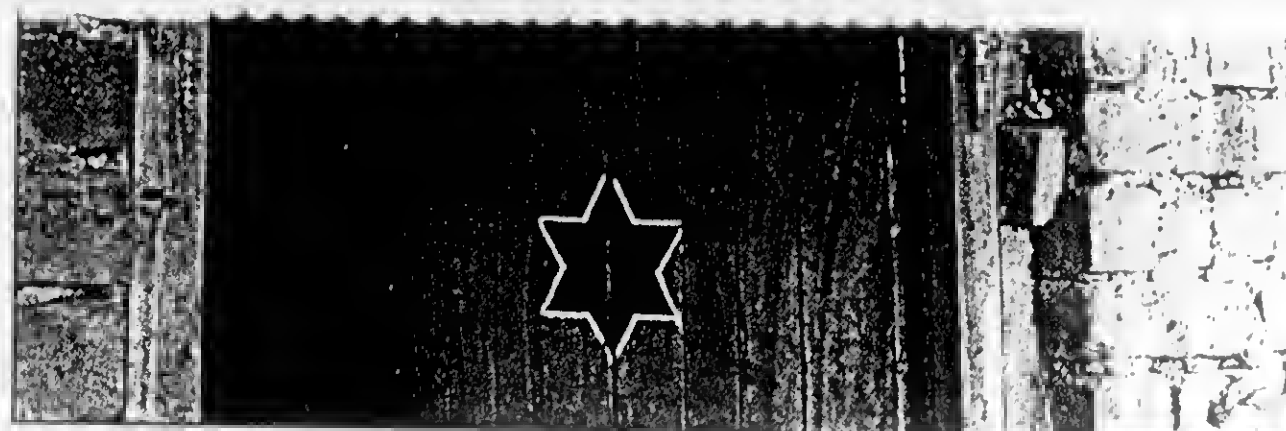


A community of peace-loving Ugandans considers itself rich, thanks to its deep Jewish beliefs, and a growing hope of being formally converted.

Members Of *The Tribe*

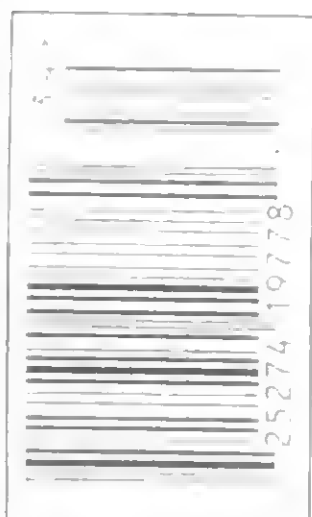


Intentional Second Exposure



A community of peace-loving Ugandans considers itself rich, thanks to its deep Jewish beliefs, and a growing hope of being formally converted.

Members Of *The Tribe*



Baltimore

\$1.00 / August 25, 1995 / 29 Av 5755

JEWISH TIMES



A community of
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Ugandans
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Jewish beliefs,



ALL PHOTOS BY LUCY STEINITZ

The delegation, which included three employees from Jewish Family Services, traveled under the auspices of Kulanu, an organization of American Jews of varied backgrounds whose mission is to identify and assist long-lost, hidden and crypto-Jewish communities throughout the world. According to Jack Zeller, the organization's president, Kulanu seeks to extend friendship to those of Jewish origin, or those who have chosen for various reasons to practice Judaism and who now want to become recognized Jews. (See related story on Page 48.)

It took almost three days to reach the Abayudaya community near the town of Mbale, in east-central Uganda. The Abayudaya live as subsistence farmers amid some of the harshest poverty and most dire health conditions that exist anywhere. With a high incidence of malaria, yellow fever, typhoid, intestinal parasites and AIDS, death is a constant presence. None of the Abayudaya villages has electricity, phones or running water. Much of their clothing is ragged and ill-fitting, although amazingly clean, given the situation. It is unusual to see someone wearing a pair of decent shoes, even on Shabbat; they are a sign of relative prosperity. Although a few of the Abayudaya own bicycles, no one has a car. Their homes consist of mud-brick huts, usually one or two rooms, with an outside cooking area and a latrine. People sleep on floor

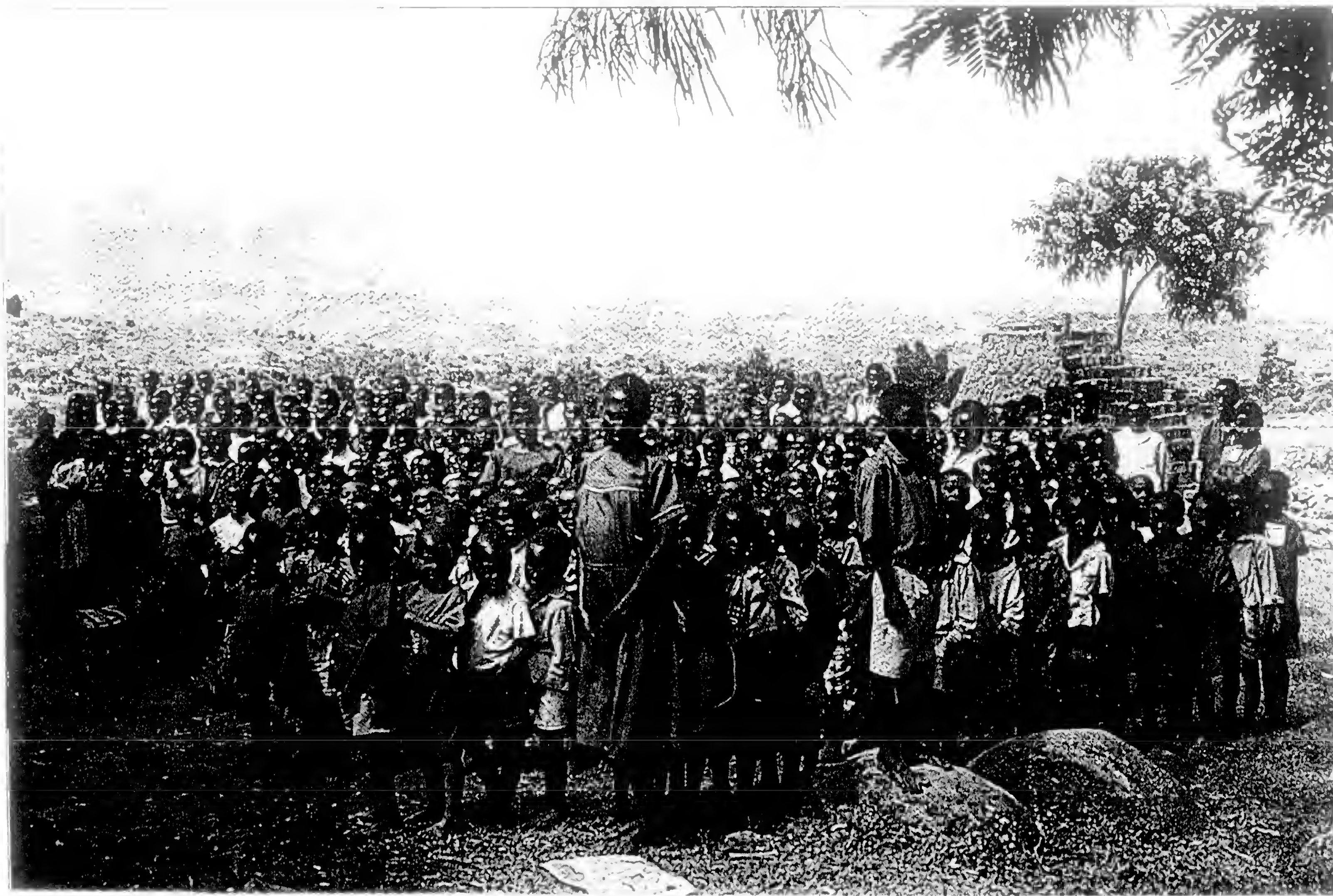
mats (as did our group, for at least one night).

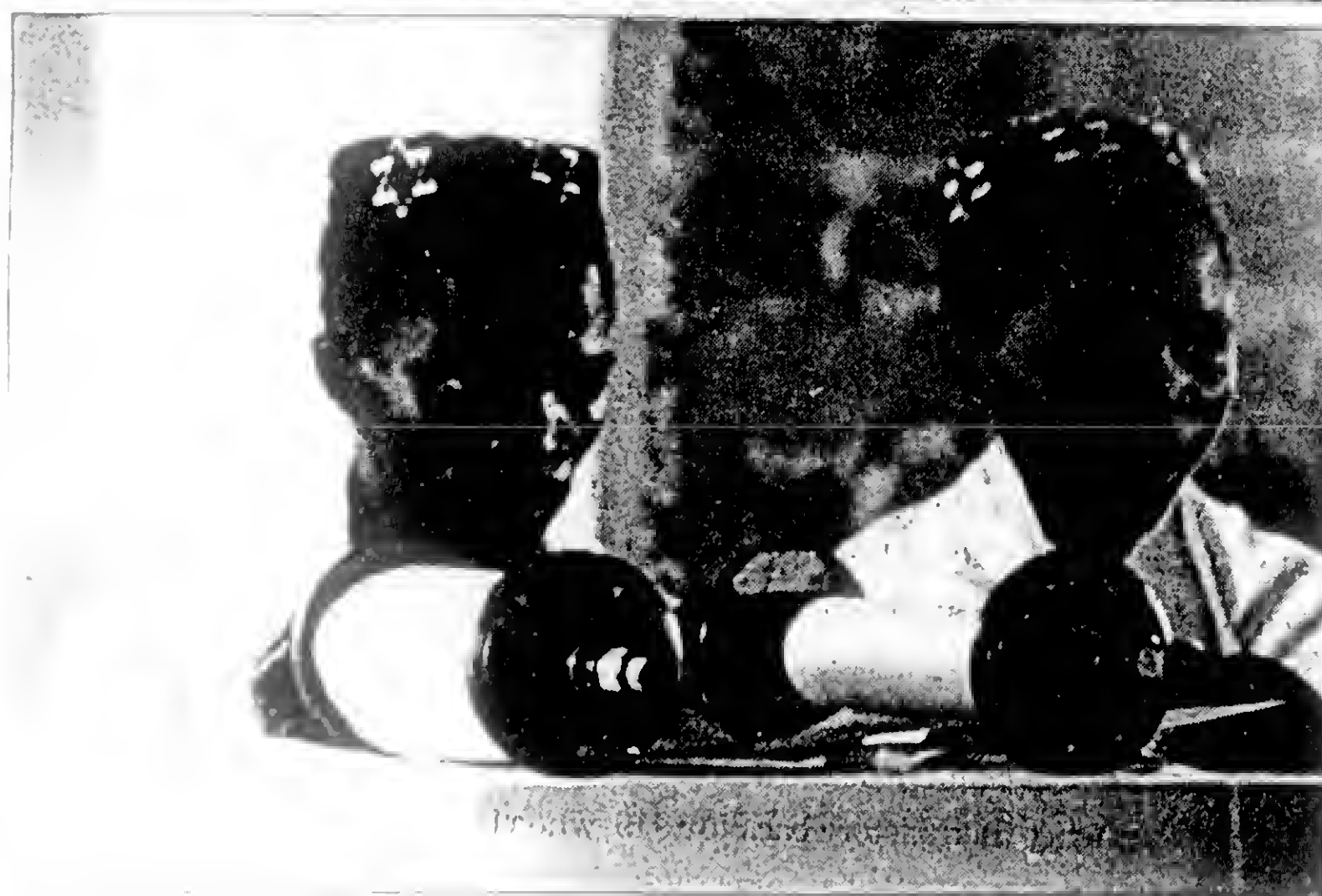
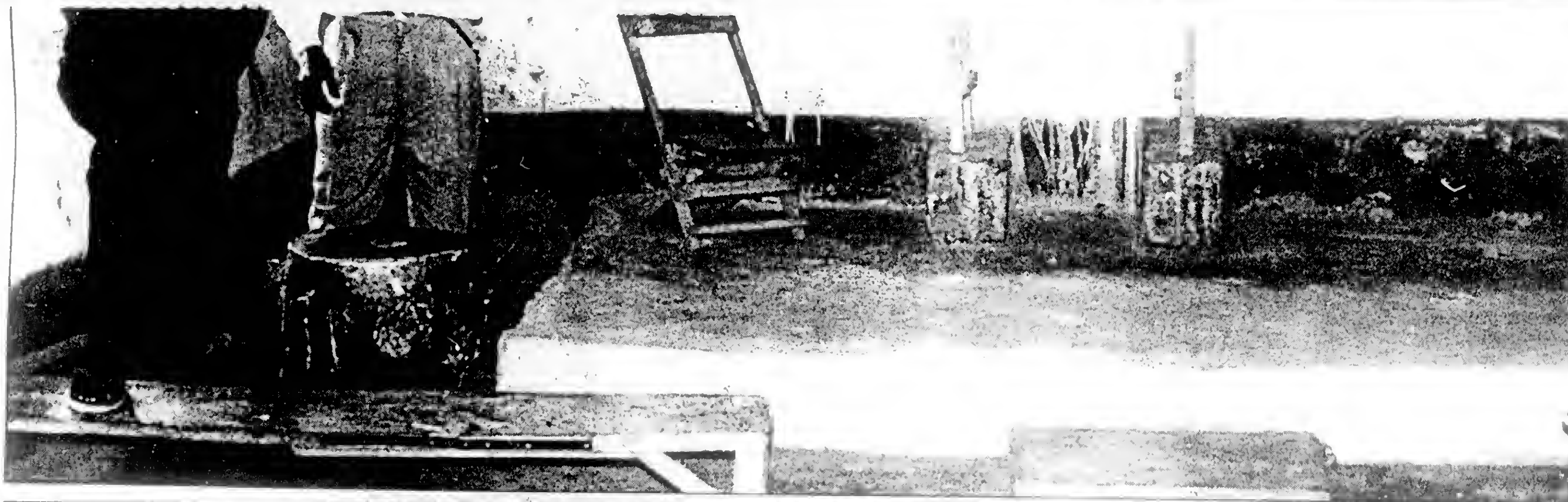
The Abayudaya diet consists primarily of cooked matoke (mashed bananas), beans, maize porridge, and occasionally some rice, peanuts or fresh fruit.

But what the Abayudaya lack in material resources is more than compensated for by the beauty of the surroundings, and in the human fellowship, individual dignity, and spiritual depth that truly makes them a "light upon the nations."

Unlike the Jews of Ethiopia or the B'nai Menashe of Northern India, the Abayudaya do not claim to be the descendants of one of Judaism's 10 lost tribes. Rather, they trace their history back to 1919, when their founder, Semei Kakungulu, a local warrior and British-appointed colonial governor, disputed the lack of circumcision in Christian practice and decided instead to follow all of Moses' commandments as written in the Old Testament. According to Abayudaya history, in 1926 a Jewish trader named Joseph passed through Uganda and befriended Kakungulu, and agreed to stay in his home for six months to instruct the Abayudaya community in the ways of Judaism — keeping the Sabbath, reading Hebrew, reciting prayers and blessings and slaughtering meat.

TOP:
The school children of
the Abayudaya gather
for a portrait.





TOP:
As it is elsewhere in the Jewish world, the synagogue is the focal point of religious and social life for the Abayudaya.

ABOVE:
On Thursday of the delegation's visit, Gershom Sizem and Enosh Keke read from the Torah.

Even after Kakungulu's death in 1928, the community grew and was strengthened by the visits of other itinerant Jews who had heard about the Abayudaya. In this way they learned other aspects of Judaism, including the practice of post-biblical festivals such as Chanukah, Purim,

and — more recently — Tu B'Shevat and Yom Ha'atzma'ut, or Israel Independence Day.

Once numbering about 3,000 members, the Abayudaya slowly fell into decline until 1961, when they first succeeded in making contact with world Jewry. Most significant of these contacts was Arye Oded, first secretary of Uganda's Israeli Embassy, who wrote the first history of the community. Although plans subsequently were made for several Abayudaya youths to study for the rabbinate in Israel, former Uganda leader Idi Amin put a stop to this. Mr. Amin, a fan of Hitler who called for the extinction of Israel during his demonic reign from 1972 to '79, cast a terrible shadow on the Abayudaya community. As people who dared to be different, the Abayudaya were widely persecuted, their synagogues burned and their practices forced underground. Israel Ben Shadrach, treasurer of the Abayudaya Youth Council, recalled how his family managed to survive during that time.

"My parents read books and understood that persecution is a part of being Jewish," he said. "They knew that bad times would pass, and they had hope for the future. But

many others did not have that strength, and reverted back to more common religious practices in Uganda — to Christianity, Islam or one of the native religions."

Even today, the Abayudaya live scattered in several villages, among both Christian and Muslim neighbors. Yet except for the time of Mr. Amin's reign, the Abayudaya report few problems with their neighbors. They work hard at maintaining good relations — attending funerals, respecting their neighbors' cultures and participating in local civic councils.

Beginning in 1984, several members of the Abayudaya leadership began traveling to Nairobi, Kenya — 12 hours away by public transportation — in order to meet with other Jews.

Joab was the first to go. "I had very little money," he explained, "but I didn't think that would matter. It is our tradition to welcome visitors, so when I heard there was a synagogue in Nairobi I figured that I would be warmly greeted by my fellow Jews, and I wouldn't have to worry about such things as food and shelter.

"But when I arrived the synagogue was closed. I had nowhere to sleep, and ended up in the police station, where they ha

Members of the Tribe

rassed me. When I finally spoke with the rabbi several days later, he said he couldn't help us."

Initially, Joab was bitterly disappointed by this encounter. But then he remembered what his father had said many years before: "Judaism is like a big, thick tree that is almost impossible to climb. Yet every day we must try to climb it, no matter how difficult the obstacles." Thinking about his father's interpretation, Joab eventually concluded that his experience was "just another test from God."

Matt Meyer, a 25-year-old American working in Kenya, recalls how he first encountered the Abayudaya: "I was at a Yom Kippur service in Nairobi 2 1/2 years ago," he said. "It is mostly white Jews who go there: expatriates, Israelis and a few Kenyans. But I walked Gershom Sizam [of the Abayudaya], who had come to pray. We spoke and I got interested. When I told him I would visit his community in Uganda, at first he didn't believe me. But I did visit, several times. Soon I was able to make a connection with Brown University Hillel for a \$1,000 donation to build a roof on their new synagogue. Later at their request I also got them a small Torah scroll from my parents' synagogue in Wilmington, Del. Most recently they asked for a rabbi and other Jews to come."

In June, their wish was granted.

Worship: Modest But Traditional

The largest of four Abayudaya houses of worship is the Moses Synagogue on Nabugoye Hill, where the community leadership prays. Although the synagogue still is unfinished — with mud-brick walls, a dirt floor, tin roof and open spaces for windows and a door — the worship service



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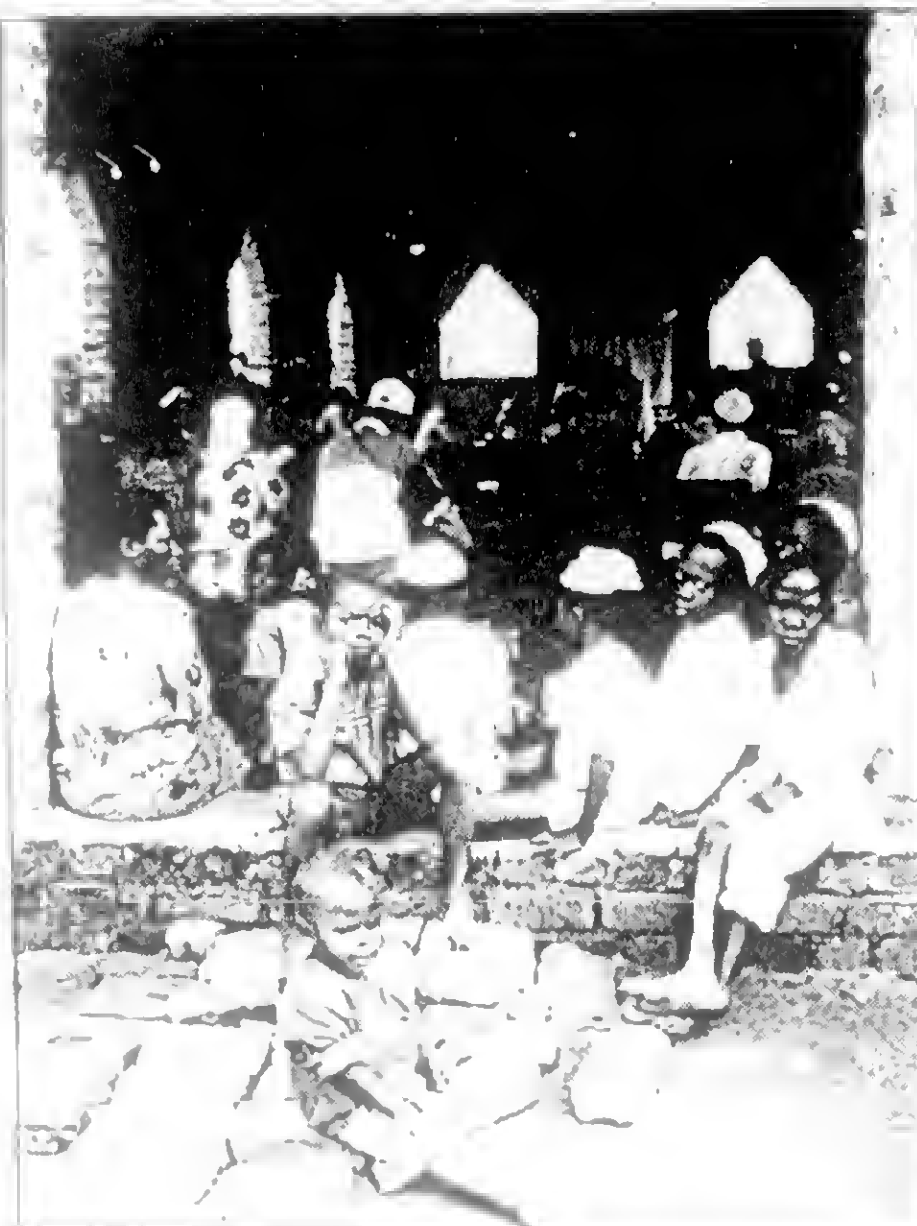
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Worship: Modest But Traditional

The largest of four Abayudaya houses of worship is the Moses Synagogue on Nabugoye Hill, where the community leadership prays. Although the synagogue still is unfinished — with mud-brick walls, a dirt floor, tin roof and open spaces for windows and a door — the worship service closely resembles mainstream Jewish practice. Following the tradition that the Abayudaya observed in Nairobi, the synagogue faces north to Jerusalem, and there is separate seating for men and women. Joab and his younger brother, Gershom, co-lead weekly Friday evening and Saturday morning services, with up to 100 huddled worshipers sharing 20 donated Conservative English-Hebrew *siddurim* (prayer books). Shabbat morning, for example, includes all the established parts of the worship service, including a Torah reading, brief sermon and *Musaf* services.

Music is an important part of every service. Prayer melodies consist of both Western and African tunes, sung either in Hebrew, Luganda or English, which is Uganda's official language — a British colonial holdover. The songs are sometimes accompanied by Gershom's guitar.

No work is performed on Shabbat, and meals, which are generally cooked over an open fire, are prepared in advance and eaten cold. Shabbat afternoons are devoted



to study and relaxation. In a typical study session, one person will read a passage aloud and everyone will comment, or a book will get passed from person to person. When not needed, the donated books and ritual objects are carefully stored in a small office building near the synagogue for communal use. In this way, over time, the Abayudaya leadership has become well-versed in the Bible, some rabbinic commentary, and Jewish history. Several have taught themselves how to speak and read modern Hebrew. Now, they say, they want to incorporate Hebrew lessons into

the curriculum of a nearby elementary school. Over the years, the Abayudaya have adapted their Jewish practices with regard to kashrut or holiday observances, based on new information gleaned from books and visitors. Gershom, the most Jewishly educated of the Abayudaya leaders, functions as the community's *shochet* (ritual slaughterer) and performs male circumcisions on the eighth day following birth.

Diversity is alive and well among the Abayudaya, as demonstrated by the differences between services held at the main Moses synagogue and those held at the three smaller congregations. The smaller synagogues follow a more traditional African approach, based on biblical readings (using a Luganda translation of the

TOP:
The largest of the Abayudaya houses of worship is the Moses Synagogue on Nabugoye Hill, where the community leadership prays.

ABOVE:
The author meets for an impromptu study session with, from left, Joab Jonabab Kekt, Aron Kintu Moses and Gershom Sizam.

LEFT:
The Abayudaya leadership worships with the delegation. The Ugandans fervently hope their children will be formally converted to Judaism.

Old Testament). Songs are accompanied by African drums.

The Abayudaya say their religion is evolving. Substitutes and make-do practices are freely acknowledged. "Sometimes, we have to do the best we can, even though we know it's not the right way," primary



daya freshened themselves for Shabbat. The men put on clean shirts and pants, while the women donned their traditional African besutis — a puffy-sleeved cotton blouse and an ankle-length wrap-around skirt in a bright African print, tied together around the waist with a thick obi-like sash.

Also in preparation for Shabbat, Janet Kurland, associate director of older adult services for Jewish Family Services, gave a scarf as a present to 18-year-old Esther Nalunkuma. Before placing it gracefully on her head, Esther said a blessing in Hebrew, thanking God for clothing the naked.

Sundown comes quickly near the equator. A single paraffin lantern provided light in the synagogue. After services, wooden benches were moved into a semi-circle and, following a ritual washing of the hands, the group ate communally and sang *zemirot* (Shabbat songs). This was capped by the *Birkat HaMazon* (grace after meals), sung hauntingly to a native African melody by Joab's 12-year-old niece Rachel. Complimented on her voice, Rachel smiled shyly and said that it was "her gift from God."

Even though it was late by the time we had finished, no one wanted to leave. "Teach us!" several of the men and women pleaded. A member of the delegation, Dr. Aron Primack, a Silver Spring physician, had prepared a short study session comparing East African Swahili proverbs to the Jewish *Pirkei Avot* (sayings of the fathers). The questions continued until almost midnight. Finally, in almost total darkness, the visitors groped their way back to the schoolmaster's house to sleep.

Rather than return home at this

The Abayudaya, working from a handwritten list, asked a series of questions in rapid-fire succession:

"Judaism tells us that rainbows are a sign from God that He won't bring forth another great flood," they began. "But scientists offer another explanation based on the sun shining on raindrops. Who is right? Can you be both a scientist and believe in God?"

"In the Bible," they posed a few minutes later, "Moses was commanded to put down his staff and take off his shoes before the Burning Bush. As a result, it had long been our custom among the Abayudaya to remove our shoes or sandals whenever we entered the synagogue. But when we went to [the synagogue in] Nairobi, we noticed that there everyone keeps their shoes on. Why is that?"

They then shifted to communal issues. The questions rolled off their tongues.

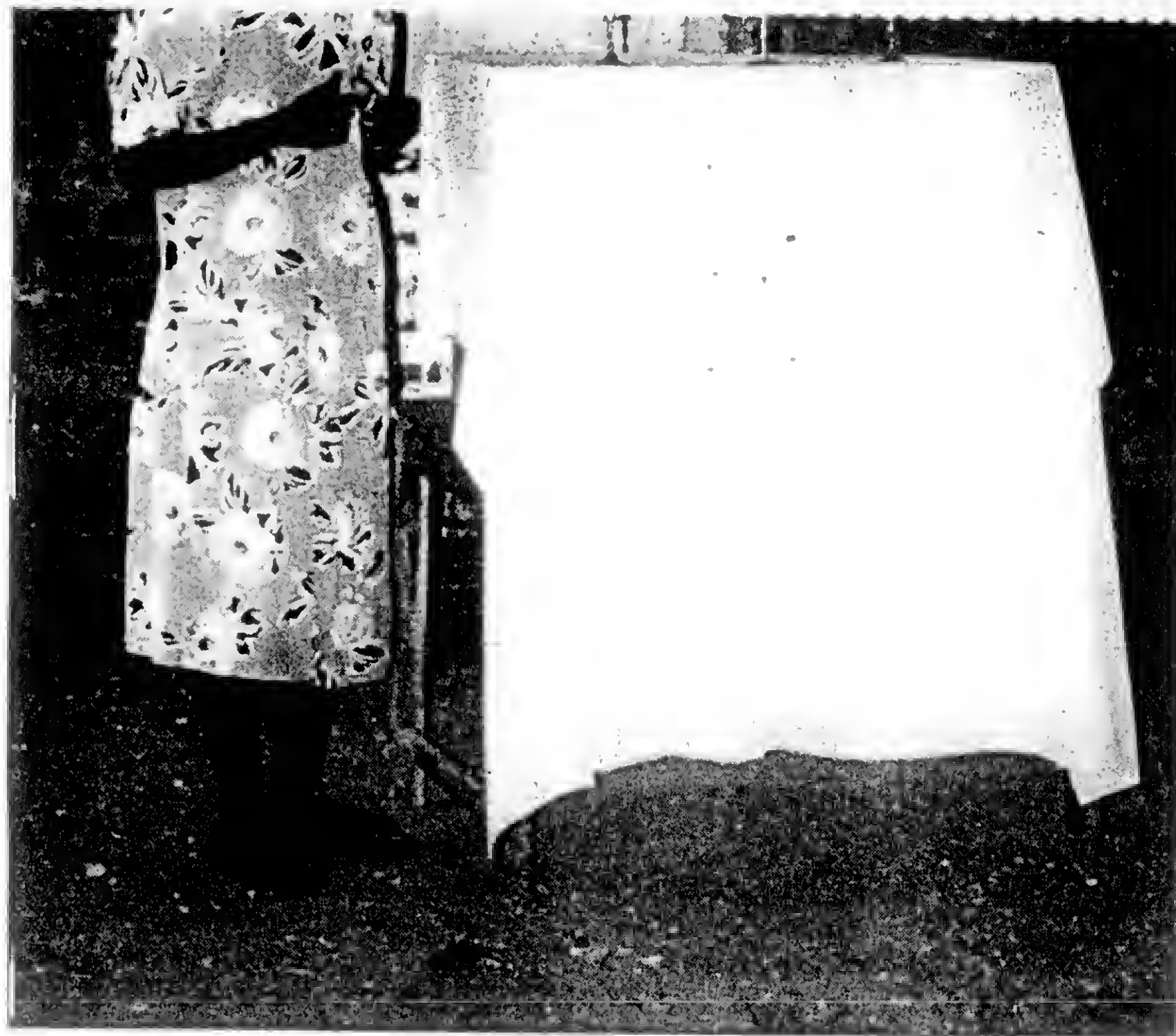
"How does tithing work [the biblical commandment to contribute 10 percent of one's earnings to charity]? Do Jewish people in other communities contribute voluntarily, or is an assessment made by the community leaders, and then 10 percent taken off? And how is non-cash income measured, like food crops? How are the decisions made about distributing the money?"

With only a few hours sleep after the dialogue, the group spent the rest of Shabbat with the Abayudaya in prayer, study, fellowship — and a soccer game.

Word circulated there would be a women's study session, organized by women of the delegation, around a certain tree at 4 p.m.

Because there had never been such a thing among the Abayudaya, it was uncertain how many might attend. By 3:50, the answer was clear.

Except for the oldest among them, almost all the women came. Some brought straw mats to sit on; others carried babies still suckling at their mothers' breasts.



TOP: Sarah Nalunkunla is photographed just before Shabbat begins with the lighting of candles in the synagogue. Candles are scarce for the Abayudaya, limiting their use to the synagogue.

nana beer, since neither wine nor grape juice is available. For Passover the Abayudaya use *chapati* — a flat Indian-style fried bread that, like matzoh, can be made from start to finish in less than 18 minutes.

Typically on Friday evenings, worship services are completed well before sun-

school teacher Uri Katula said. "Candles are extremely expensive and hard to find, so we light them for Sabbath in the synagogue, but not in our own homes." *Kiddush*, the blessing over wine, is said over ba-

down, since most people have to walk home over rough trails for long distances without benefit of a flashlight or lantern.

The delegation moved from its hotel in the town of Mbale, at the foot of Mount Elgon, to spend Shabbat sleeping among the Abayudaya, in their village a few miles away. The vacated schoolmaster's house was converted into sleeping space for the visitors.

Earlier on Friday, the delegation had brought sufficient plaintains, avocados and rice for the entire congregation, so as not to be a financial burden on them. Preparation for Shabbat dinner, in two huge vats over an open cooking fire, took most of the day.

With pails of fresh water that had been carried from a half-mile away, the Abayu-

provided light in the synagogue. After services, wooden benches were moved into a semi-circle and, following a ritual washing of the hands, the group ate communally and sang *zemirot* (Shabbat songs). This was capped by the *Birkat HaMazon* (grace after meals), sung hauntingly to a native African melody by Joab's 12-year-old niece Rachel. Complimented on her voice, Rachel smiled shyly and said that it was "her gift from God."

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Rather than return home at this hour over miles of darkened trails, the Abayudaya also stayed, doubling and tripling up wherever there was floor space — in the office, school classrooms, and in the synagogue itself.

At 2 A.M., More Questions

Sleep did not come easily. It had rained Friday evening, and the downpour leaked through the roof over the straw-covered sleeping mats. At about 2 a.m., voices drifted in from outside the schoolmaster's house.

Rhoda Posner, director of district offices for JFS in Baltimore, was having an intense conversation with the Abayudaya leadership. Other delegation members straggled out.

They then shifted to communal issues. The questions rolled off their tongues:

"How does tithing work [the biblical commandment to contribute 10 percent of one's earnings to charity]? Do Jewish people in other communities contribute voluntarily, or is an assessment made by the community leaders, and then 10 percent taken off? And how is non-cash income measured, like food crops? How are the decisions made about distributing the money?"

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Most of their questions related to issues of death and mourning, especially around the proper rituals for a stillborn child. Also they wanted to know about the laws of family purity. Although aware of *mikvah* (ritual bath), there is no flowing pool or running river suitable for use.

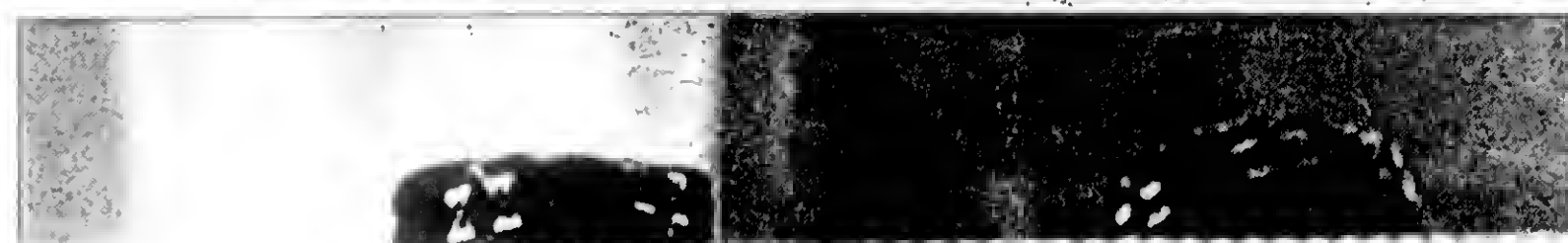
By contrast, they said, it is their custom not to enter the synagogue during or after menstruation.

They were asked what other customs they follow. "We eat chicken killed by Gershom, our shochet." Non-Abayudaya chicken is a delicacy and is reserved only for men. "But not among the Abayudaya," they said. "This is a sign that we, the women, are well-treated."

"Also," said one, "it is custom in some parts of Uganda for men to be polygamous. But our men have only one wife."

The Abayudaya men, too, were eager to

Members of the Tribe



and — more recently — Tu B'Shevat and Yom Ha'atzma'ut, or Israel Independence Day.

Once numbering about 3,000 members, the Abayudaya slowly fell into decline

many others did not have that strength, and reverted back to more common religious practices in Uganda — to Christianity, Islam or one of the native religions."



share their feelings about Judaism with the delegation.

"I want to be a Jew because of the way that Jewish traditions care for humanity," said Aron Kintu Moses. "Judaism is not so harsh like the African traditions. Around here, some people practice circumcision for women, or dance around naked in a pagan ritual. I think these practices are very bad. Other Africans slaughter animals indiscriminately, although that is very hurtful to the animals. Judaism teaches us to act better."

"If you practice Judaism, you become civilized," said Gershom. "If you rest on the Sabbath or the festivals, you get refresh-

ment in your body. We read that to be Jewish is to submit unto the Torah. Then you can benefit from what God gives to the world. We know that there is no direct reward from God in this life, except for the renewal you feel inside yourself. But we hope that in the world to come we shall receive what God bestows unto his people."

Joab spoke of his longing for a genuine Jewish conversion. "Until a few years ago, I thought I was already Jewish, because my father became an Abayudaya and I was born into it. Now I know that some Jews question whether our Jewish practice is true. I want to convert so that all Jews will recognize me as being Jewish. I know that

as a Jew, when you die, there will be eternal life."

The fact that Jews have faced so much persecution during their history seemed not to disturb them — in fact, they seemed to find it a point of pride. "I love Judaism, even though Jews are hated all over the world without any reason," said Gershom.

"Although our people live in isolation and hardship, we have survived. During Idi Amin's time, we could not pray. We had 20 synagogues whose roofs were destroyed, and our farms were damaged. Even more recently, some other groups have tried to harass us. We know that persecution can continue and that this is part of what

dom, at the time of the exodus. Even today it offers a chance to be free. If I had the opportunity to go to Israel, I would love it. Even to live there, if I could. Maybe not the majority of Abayudaya would do that, but I would love the chance."

Uri said, thoughtfully, "Spiritually, we are already in Israel. But physically, we are not yet."

'Do Not Forget Us'

The delegation departed to the same chorus of Hebrew songs that had greeted it upon arrival several days earlier. But this time there were tears in many eyes. "You are now Abayudaya!" some of the people shouted. "You must come back!" Others called out, "We want to learn more to become better Jews. Send us teachers!"

Joab's final words hung heavily: "We are so grateful that you have visited us. It means so much to us that you cared. But now we want one more thing: We want to find a way to convert, and to become *real* Jews. Can you help? Please! Do not forget us!" □

Finding 'Lost' Jews Through Kulanu

Kulanu offers worldwide assistance to "lost" Jews. Kulanu ("all of us") is an organization of American Jews of varied backgrounds and practices dedicated to finding lost and dispersed remnants of the Jewish people and assisting those who wish to rejoin the Jewish community.

Throughout history, large segments of the Jewish community were "lost" as a result of war, exile, and forced conversions. The greater part of the Jewish people were "lost" in the eighth century B.C., when the 10 northern Israelite tribes were conquered by Assyria and the captives were forcibly resettled. Today, their descendants can be found in India, Burma, Afghanistan, Pakistan and China.

The Marranos, Jews lost during the period of forced conversions in Spain and Portugal in the 15th century, practiced in secret. Their descendants can be found in Brazil, Mexico, the southwestern United States, and Majorca, as well as Spain

and Portugal.

A third group are those like the Abayudaya, who practice Judaism and — while they claim no historic linkage to the Jewish people — nevertheless seek to become Jews.

In close cooperation with Rabbi Eliyahu Avichail, founder of the Israeli organization Amishav, Kulanu is undertaking a variety of activities worldwide on behalf of these dispersed groups, including research, contacts, education, financial assistance, conversion when requested and relocation to Israel, if desired. For more information, contact Kulanu at 1211 Ballard St., Silver Spring, Md. 20910 (tel and fax: 301-681-5679) or write the Abayudaya directly at P.O. Box 225, Mbale, Uganda.

—Lucy Steinitz



share their feelings about Judaism with the delegation.

"I want to be a Jew because of the way that Jewish traditions care for humanity," said Aron Kintu Moses. "Judaism is not so harsh like the African traditions. Around here, some people practice circumcision for women, or dance around naked in a pagan ritual. I think these practices are very bad. Other Africans slaughter animals indiscriminately, although that is very hurtful to the animals. Judaism teaches us to act better."

"If you practice Judaism, you become civilized," said Gershom. "If you rest on the Sabbath or the festivals, you get refresh-

ment in your body. We read that to be Jewish is to submit unto the Torah. Then you can benefit from what God gives to the world. We know that there is no direct reward from God in this life, except for the renewal you feel inside yourself. But we hope that in the world to come we shall receive what God bestows unto his people."

Joab spoke of his longing for a genuine Jewish conversion. "Until a few years ago, I thought I was already Jewish, because my father became an Abayudaya and I was born into it. Now I know that some Jews question whether our Jewish practice is true. I want to convert so that all Jews will recognize me as being Jewish. I know that

as a Jew, when you die, there will be eternal life."

The fact that Jews have faced so much persecution during their history seemed not to disturb them — in fact, they seemed to find it a point of pride. "I love Judaism, even though Jews are hated all over the world without any reason," said Gershom.

"Although our people live in isolation and hardship, we have survived. During Idi Amin's time, we could not pray. We had 20 synagogues whose roofs were destroyed, and our farms were damaged. Even more recently, some other groups have tried to harass us. We know that persecution can continue and that this is part of what

dom, at the time of the exodus. Even today it offers a chance to be free. If I had the opportunity to go to Israel, I would love it. Even to live there, if I could. Maybe not the majority of Abayudaya would do that, but I would love the chance."

Uri said, thoughtfully, "Spiritually, we are already in Israel. But physically, we are not yet."

'Do Not Forget Us'

The delegation departed to the same chorus of Hebrew songs that had greeted it upon arrival several days earlier. But this time there were tears in many eyes. "You are now Abayudaya!" some of the people shouted. "You must come back!" Others called out, "We want to learn more to become better Jews. Send us teachers!"

Joab's final words hung heavily: "We are so grateful that you have visited us. It means so much to us that you cared. But now we want one more thing: We want to find a way to convert, and to become *real* Jews. Can you help? Please! Do not forget us!" □

Finding 'Lost' Jews Through Kulanu

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"Although our people live in isolation and hardship, we have survived. During Idi Amin's time, we could not pray. We had 20 synagogues whose roofs were destroyed, and our farms were damaged. Even more

comes with being Jewish. But if we are rejected by other Jews, we will still continue as we have."

Israel (of the Youth Council), added: "We read books that tell us that although we may be persecuted, and may be called Jesus-killers, we know that God will love us. If others refuse to convert us, we will continue to observe as we do: to pray in Hebrew, study Jewish books, and not to cook or work on the Sabbath. I believe that God cannot leave us. One day God will rescue us, and we will be converted."

The sense of attachment to the land of Israel also was alive and thriving among the Abayudaya. Said Joab: "The land of Israel is where Jews first gained their freedom, at the time of the exodus. Even today it offers a chance to be free. If I had the opportunity to go to Israel, I would love it. Even to live there, if I could. Maybe not the majority of Abayudaya would do that, but I would love the chance."

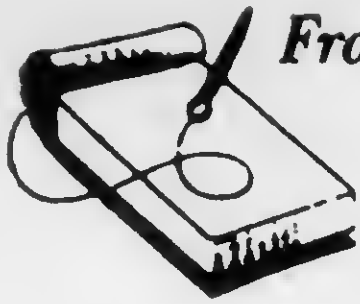
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LEFT:
The children sang
Hebrew songs
as the delegation
departed.

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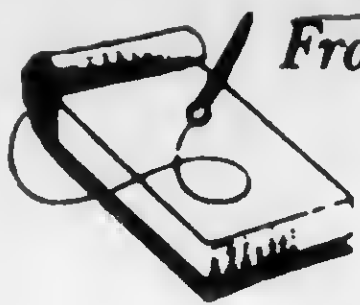
From the desk of

Hanni Elias **R.L.L.**

90th

Job : at whim of God & Satan
property lost
children "
only wife & friends
all question his innocence
but he remains steadfast
He knows - this world!

Job 1:1 : Once questioned by Gibe
law to worship idols
Drobin, not major, -
Kosh put her of Ratt & Judd:
1 person vs the many:
nervous, battle of wills,
candle's & light
world Bosnia, Rwanda, Germ
all pts to surrender of
body & spirit
yet, so on the hope for life
The individual! Right?



In memory of J.R. Marcus
From the desk of

R.L.L.

XII/29/95

ser teacher: Cronbach
Beach

Marcus - d 95, was 99 yrs old

of study of Am J Hist

inspired Dale Stern - genealogist
by manner & style infl students

German in educ: precise, knew

classic languages; lrd "culture"

but major fault - influenced as is
objective: got future prof in G!

became a joke at 1 pt & he

had to live it down & not

happy re having to defend bl over years

Not my kind of historian:

deft. in personalities on the sc
stories of peddlers, merchants, bankers

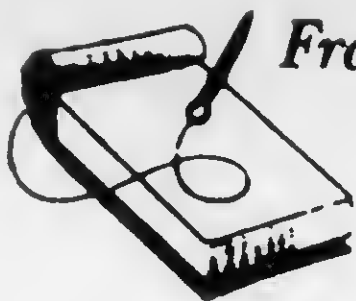
stories, diaries, various interesting ways

but 9:8 more a movement, sweep
of hist which included indiv.

be: particular & ? General: he saw

Kulture but not its context:

Wagner until his conductor & song



From the desk of

R.L.L.

and author's remarks made by wife
and went of his class
"missed signs which led from Tunkers
to WWT of Weimar \Rightarrow Hitler
Darius took publ 1934, held out hope!
"Lix. B. King Reg" book publ 1934, held out hope!
My hero Rivkin - John H. Fred Ph.D
saw hist from encoded perspective
but young, exciting, dynamic, new!
a fresh approach
not to defect from JOT - revered by
all. not only because of his age
served as Pres of EC AR for 2 yrs be-
fore my time
always ready to give advice, kind &
gentle so that he called "his boys"
A special kind of man, & good teacher
who left an impression not only
because of his subject matter but because of
his personality!
not just knowl of Hist but how
some one interpreted
How will they view our era in
the generations yet to come!



From the desk of

R.L.L.

(2)

Same for us — for Elias Sisters:
Hanni = 96; Be dev. lov. sist.
today!
20: times of trial & turmoil,
heart & despair —
yet: indomitable spirit to
go on despite loss
we expect a bonus This dev. dedic.,
this faith & loyalty & strength
so much lost, true! Still: say to
Hanni & Be: we your family
(together with Ruth & her husband)
and we at yr side for life
A 90th birthday? Now: a celebration
of the spirit, in spirit as we
learn from you
with Chan — a joyous occasion &
we now rise to kindle lights...

AR 25598

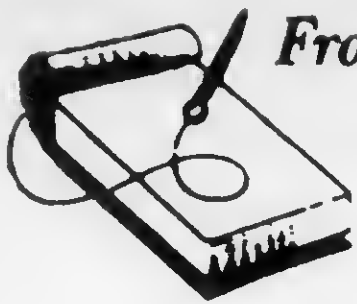
7/5

SERMONS

JANUARY - JUNE 1996

ARCHIVES

Folder # 11



From the desk of

R.L.L.

11/19/96

your listener

end of long journey

What learned? facts? feelings?
~~what is the lesson?~~

Several starts - now ready.

not a simple matter, awesome

to stand here, now

what is the lesson?

Ring in - share the community
you are of us, we a family

support & strength @ other

Gd - He is, \rightarrow XRP; can't be

a J without the school

(Humanists may be J but a J is
not a Humanist)

a part of process of life, history
= TORAH

part of The journey of trial

Purpose? "drove Joff in The
Torch \rightarrow Q & A \rightarrow XNE

Memo

talk to Jerry

Prayer - p. 17

Q. A p. 18, with T. Scrope

name

bles & J. H. D. E

return to seat

That gives certif.

PERSPECTIVES ON NIXON

INTRODUCT

A GENERAL

- 1 ONE OF MOST ENIGMATIC INDIV OF CONTEMP AMERIC HIST IS THE LATE PRES: RICH NXN
- 2 U WLD HAVE THOUGHT THAT A MAN WHO ROSE TO BE PRES OF US, ONE OF HIGHEST POSITIONS IN OUR WORLD, AND THEN WLD HAVE TO RESIGN IN DISGRACE, WLD BE FORGOTTN
- 3 INDEED, IN ANY OTHER COUNTRY BT THIS, THE MAN WLD HAVE ENDED IN JAIL/AND IN CERT PARTS OF THE WORLD HE WLD HAVE BEEN SHOT
- 4 BT IN AMERICA, FOR VARIOUS REASONS, HE IS REHABILIT. THE YOUNG PEOPLE DO NOT KNOW OF HIM AND CERT DO NOT KNOW OF HIS MISDEEDS, WHILE THE AM ADULT EITHER IG- NORES HIS PERVADING PRESENCE BEC THEY HATE HIM
- 5 OR, BEC OF OTHER REASONS, CONTINUE TO LOVE & ADORE HIM. AS OTHRS HAVE SAID: CANT BE NEUTRAL RE NXN!

B SPECIFIC

- 1 ALL THS BEC IN RECENT MONTHS THE MAN HAS COME INTO FOCUS ONCE AGAIN: BY WAY OF OLIVER STONE AND HIS FILM: NXN; THE LAST NAME SAYS IT ALL, NEED NO FURTHER IDENTIFICATION RE TITLE, PLACE, TIME, 1ST NAME
- 2 ASIDE FRM THS EXTRAORDINARY MOVIE, HAVE THEATER, TV SPECIAL SERIES AND SOME YEARS AGO, AN OPERA RE THE MAN, "NXN IN CHINA"
- 3 THE LATE PRES D. IN 4/94 AND HIS FUNERAL WAS AN OCCASION OF STATE. ~~AND WE~~ ^{SOME} WERE HORRIFIED BY THE POMP FOR A MAN WHO HAD BEEN DESIGNATED AS A CRIMINAL AND ONLY BY THE GRACE OF HIS SUCCESSOR AND AN EXCELLENT PR HAD NOT ENDED UP IN JAIL
- 4 ONCE AGAIN, WE HAD LENT OURSELVES TO A NIXONIAN WORLD VIEW: TO TELL A STORY IN TERMS OF $\frac{1}{2}$ TRUTHS, FORGETTING THAT $\frac{1}{2}$ TRUTHS = $\frac{1}{2}$ LIES. THAT IS/WAS NIXON!

BODY

A GENERAL/ FILM

- 1 LET US SPK BRIEFLY RE STONES FILM WHICH CREATED AN UNUSUAL STIR BEC OF ITS LENGTH DEVOTING SO MUCH TIME TO THE PRESIDENCY OF NXN & ALSO BEC OF SUPERB ACTING OF ANTHONY HOPKINS WHOSE FACIAL EXPRESSIOIN MIMIC N
- 2 MANY OF THE INDIV WHO WORKD WTH NXN AT WHITE HS HAVE COMMENTED ON THE MOVIE, SOME AGREEING WHILE OTHRS DISAGREE WTH PORTRAYAL
- 3 BT, IN GENERAL, SEEM TO BE IN AGREEMENT/EXCEPT FOR THE DEPICTION OF NXN AS A MAN PERPETUALLY WITH A GLASS OF WHISKEY IN HIS HAND. MAY BE BASED ON GOSSIP BT NO REAL EVIDENCE OF HARD & CONT DRINKING
- 4 WHEREAS THERE IS GRT DL OF EVIDENCE RE NASTY REMARKS

A 7 or 8 anti-S nature made frequently by Pres.

II vs

AND NT ONLY VS JEWS BT ~~OTHER~~ MINORITIES AS WELL
5 MORE ON THE A-S SHORTLY BT THERE ARE STILL MANY WHO
SUPPORTED NXN BECAUSE OF HIS PRO-ISRAEL STANCE AND
AGAIN THERE IS EVIDENCE THAT HE HELPD WTH WEAPONS AN
MONEY TO BOLSTER THE STATE IN TIMES OF CRISIS
6 BT, ~~AGAIN~~, REALISTICALLY WE KNOW THAT IT WAS NT DUE
TO HIS LV OF ISR BT VESTD INTERESTS & POWER POLITICS
7 BT WITH IT ALL, KNOW HE ALSO MANIP, SCHEMING, DISHON
POLITICIAN IN WORST SENSE: VN, SAT NIGHT MASSACRE,
USE OF FBI, IRS TO GET HIS WAY, CAMBOD, WATERGATE
8 NONE OF WHICH WERE MENTIONED AT FUNERAL AND THUS
PRESENTED A TOTALLY DISHONEST PICTURE OF THE MAN
B KISSINGER

1 IN ALL THS HAVE NT MENTIONED K, WHOSE NAME IS BEIN
LKINKED MORE AND MORE, AS IF THESE 2 MEN WERE TWINS
2 AND THE IMAGE WHICH EMERGES BTH IN MOVIE AND ON TV
IS NT AT ALL FLATTERING TO K; A BAD IMAGE OF A MAN
WITH NO BACKBONE, WHO TOADIES TO POWER, ALWAYS HAS
HIS OWN AGENDA, WHOSE EGO CAN NT BE CONFINED AND
AGAIN U WONDER HOW MUCH OF THIS IS THE REAL MAN/
3 I THINK MOST OF IT IS THE REAL K, AND THE NEG IMAGE
IN THE MOVIE, AS WELL AS IN K-N TV SHOW IS RIGHT,
NOTE, FR EX, THAT EMPHASIS IS ON K IN TV SHOW, HIS
NAME BEFORE THAT OF THE PRES!

4 RECALL MY OWN ~~EXPER~~ RE K WHEN I WAS PRES OF ASSOC C
RR/NY AND SAW SOME OF LIT RE K AT ANTI-DEF; WAS
STUNNED BY ITS ANTI-SEM VEHEMENCE ~~WHEN~~ EVERY NEW
ACCOMPLISHMENT BY K WAS SEEN AS A PLOT BY J TO
CONQUER THE WORLD

5 IN STONES MOVIE, ALSO, K MAGNIFICENTLY PORTRAYED ON
SCREEN, IS A TOTALLY NEGATIVE AND SELF-SERVING FIGUR
WHO SERVES AT THE PLEASURE OF THE PRES AND WILL NOT
PERMIT ANYTHING TO INTERFERE WTH THS FAVORED PLACE
6 FROM THE PERSPECTIVE OF J HIST CANT HELP MAKE THE
COMPARISON TO THE "HOFJUDE"; A FAVORED JEW WHO HAS THE
EAR OF THE RULER, ~~AND~~ WHILE IT GIVES ADVANTAGE, IT
ALSO HAS ITS DISADVANTAGES, BY DEFINITION ~~IN~~ BEC WHAT
EVER GOES WRONG IT IS THE ADVISORS FAULT, = THE JEW
7 ANTI-S POGROMS HAVE BEEN INSTITUTED FOR LESS THAN
THAT IN DIFF PARTS OF THE WORLD; QUEST: IS IT ADVIS
ABLE TO PLACE ONESELF, AND ONES PEOPLE, INTO SUCH A
PRECARIOUS POSITION? K = YES; MANY OTHERS: NO

8 NXN IS SHOWN GROVELLING BEFORE THE PICTURES OF AL
& JFK, K HAS NO SUCH IMAGES AT LEAST NONE ARE PORTR
AND ONE WONDERS WHETHER HE MIGHT BE IMPRESSD BY AMO
MOSES, JEREMIAH ALTHO THERE ARE NO ~~SELF-REF~~ IN MOV

to his J. background.

CONCLUSION

A GENERAL

- 1 IN MANY INTERVIEWS STONE HAS COMPARED NXNS CHARACTER TO THAT OF A SHAKESPEAREAN TRAGIC FIGURE; IT IS AN ANALYSIS WHICH I CAN NOT ACCEPT.
- 2 NOR CAN I ACCEPT THAT ALL THAT WAS WRONG WITH NXN WAS DUE TO THE FACT THAT HE WENT TO THE WRONG SCHOOL AND UNLOVED BY HIS MOTHER!
- 3 I DO ACCEPT THAT HE WAS A VERY COMPLEX HUMAN BEING BUT AT THE SAME TIME, HE WAS A DISHONEST PERSON EITHER BEC HE AS THE PRES & FELT HE HAD TO LIVE THIS WAY OR BEC HE WAS DISHONEST FROM TIME OF HIS YTH
- 4 BETWEEN THE 2 OF THEM, K & N WROTE A DOZ BKS, EACH TO BOLSTER THEIR VERSION OF EVENTS, THEIR VERSION OF HISTORY AND, AT LEAST RE N, HE WAS ABLE TO WIPE OFF STAIN OF DISGRACE AND EMERGE AS AN ELDER STATESMAN AND AS A RESPECTED FIGURE
- 5 AS IVE ALREADY INDICATED, THESE ARE $\frac{1}{2}$ TRUTHS WHICH IT SHOULD NOT BE FORGOTTEN, ARE ALSO $\frac{1}{2}$ LIES

B SPECIFIC

- 1 PERHAPS WE TOO CLOSE FOR A FINAL PERSPECTIVE BOTH FOR K AS WELL AS FOR N
- 2 BT THINK WE CAN REACH 1 CONCLUSION: N NT GD FOR AMERICAS INTERNAL CHARACTER; HE PERSONIFIED CYNICISM, DISTRUST, ALLOWED FOR SHAME AND EMBARRASSMENT WITHOUT ANY HINT OF REMORSE
- 3 ~~AND~~ THE MAN WHO STOOD FOR LAW & ORDER WAS HIMSELF A CRIMINAL AND IF THS DICHOTOMY RE LEADERSHIP, IF HE THE POOR ROLE-MODEL, WHAT CAN YOU EXPECT OF FOLLOWERS
- 4 THE AV AMERICAN DID NOT PROFIT UNDER NXN ETHICALLY, SPIRITUALLY, HONORABLY AND, IT SEEMS TO ME, WE HAVE NOT YET RECOVERED FROM THS BURDEN, WE STILL WEIGHED DOWN BY IT!
- 5 20TH CENT AMERICA DID NT LK TO A MACHIAVELLI TO LD US TO GREATNESS, EITHER IN N OR K; WE WANT AND NEE A MORAL GUIDE, A PERSN OF INTEG, A MAN OF PRINCIPLE WHO MIGHT WELL RECALL THE WORDS OF T: NT BY MIGHT NOR BY POWER BT BY MY WORD, SAITH THE LORD, GD.

AMEN.

HEB TAB., FRID EVE, JAN 26, 1996

"PERSPECTIVES ON NIXON"

April

27, 1994

L A17

Public & Private

ANNA QUINDLEN

Living Will

It is difficult not to imagine that the last 20 years of his life had been leading up to this week, this day, this moment. And as he had so many times before, against all odds, with many setbacks, Richard Nixon won. Today he will be laid to rest amid a wave of revisionist history that has rendered him almost unrecognizable, like one of those pastel portraits done by street artists, all the harsh features smoothed away, designed to flatter and to sell.

He had read his own obituary once, in the newspapers of Aug. 9, 1974, and it was not nearly so nice. Smart as he was, perhaps he set about to alter it. In two decades, he succeeded.

So in the days after his death politicians, commentators and ordinary citizens were full of praise.

They spoke of his détente with the Soviets and the opening of China to the West. They somehow forgot the bombings of North Vietnam and Cambodia, the thousands upon thousands of Americans and even more Vietnamese who died in the senseless war he had promised to end and instead prolonged.

They spoke of his ability to come back after crushing defeats and his wise counsel as an elder statesman.

They somehow forgot how he tried to destroy Daniel Ellsberg by digging up dirt on the man who had leaked the Pentagon Papers, and how his rigidity and demagoguery helped widen rifts in the deeply divided nation he had pledged to bring together.

They spoke of how indomitably he had worked his way back from disgrace. They somehow forgot how very much he had to expiate.

They forgot how he ordered a halt to the F.B.I. investigation just days after the Watergate burglary, how he privately suggested paying hush money to the burglars but publicly denied any involvement in a cover-up. They forgot his attempts to subvert due process in the Saturday Night Massacre, to stonewall investigators seeking the tapes he'd made of his Oval Office conversations. They forgot the unexplained 18-minute gap on one of those tapes. "When the President does it," he said afterward, "that means it is not illegal."

And they forgot how his actions fomented a cynicism about government that endures to the present and has transformed the American character, perhaps forever.

In an effort to avoid speaking ill of the dead, many lied by omission in remembering Mr. Nixon, turning Wa-

tergate into a subordinate clause. Only that television hard guy Sam Donaldson captured the surrealism of all this when he told former Senator Howard Baker, "in listening to you discuss President Nixon, I almost forget that there was a Watergate."

Only an anonymous caller to CNN captured the tenor of times past when he said: "Richard Nixon was responsible for the deaths of every man, woman and child in Vietnam from January 1969 until he resigned in disgrace. He also killed four of my brothers and sisters at Kent State, and he did all of this in the name of law and order while he and his henchmen were breaking every law in the land."

The former President was a complex man whose record of accomplishment in office was considerable and whose personality was often unreadable. But his complexity has been smoothed out in the remembering, replaced with encomiums and

A revisionist Mr. Nixon.

evasions. His family and his friends will remember him fondly. But because his personal history is our national history, we must remember him accurately.

The microfilm tells the truth of the enormity of the trauma of August 1974. My colleague Anthony Lewis wrote then of Mr. Nixon: "He denied his country the empathy and release it desired. For he made clear he had not changed. He was still trying to escape reality." And an editorial in The Arkansas Gazette thundered, "Now Richard Nixon's name will live in obloquy, at least pending some distant work of revisionists which challenges the imagination."

In death he has done both, escaped reality and challenged the imagination with a portrait, eked out over the years in political exile through his own tenacity, political savvy and hard work, that softens and shades, conceals and refines. Such a denouement serves him well, but history very poorly indeed. The misdeeds of ordinary men can be buried with them, and their lives described in half-truths that are really half-lies. But not a public man. Particularly not this one. □

WIESEL: "MEMOIRS"

INTRODUCT

A GENERAL

- 1 EW LATEST BK IS PART 1 OF 2^{vols.} MEMOIRS, SUBTITLED "ALL RIVERS RUN TO THE SEA". A PHRASE FRM ECCLESTIASTES WHICH CONT: "BT THE SEA IS NEVER FULL"
- 2 IN OTHE⁴R WORDS, & IN HIS CONTEXT: NO MATTER HOW MUCH ONE SAYS ABT A CERT SUBJECT, IT IS NEVER SUFFIC THERE IS ALWAYS SOMETHING TO BE ADDED
- 3 THE SUBJECT IS INEXHAUSTIBLE!° FOR EW, OF C, THE SUBJECT IS THE SHOAH AND HIS RIVER. WHICH RUN TO THE SEA IS MEMORY
- 4 THAT WHAT HAPPENED CAN NT BE TOLD OFTN ENOUGH, IT WILL NEVER SUFFICE OR ~~EK~~ELSE HIS GREATEST FEAR WILL COME TO PASS: THAT PEOPLE WILL FORGET AND THAT THOSE WHO SUFFERED & D, WILL HAVE D IN VAIN.

B SPECIFIC

- 1 EW 400 P. BK IS NT AN ~~EXPERT~~^{Especially} GRT BK BT IT IS UNIQUE AS IS HE; HIS LIFE SPKS OF HIS JOURNEY: FRM SMALL, SLIGHT YESH BOCHUR TO THE MAN WHO SITS NEXT TO HCLIN AND WHO HAS WON THE NOBEL PRIZE FR PC
- 2 THAT HIS STYLE OR HIS MESSAGE NO LONGER HAILED BY ALL IS SEEN IN THE FACT THAT HE IS NT TO BE FOUND ON BEST-SELL LISTS; ALTHOUGH THS MAY BE A BLESS IN DIS-GUISE WHEN U CONSIDER THAT HOW STERN IS IN #1 THS WH
- 3 BT WANT TO STATE AT OUTSET, THAT I AM PREJUDICD, I FEEL THAT HE ONE OF MOST REMARKABLE INDIV OF OUR GE-NERATION & THAT TO HEAR HIM IS A RARE PRIVILEGE
- 4 THERE ARE SOME WHO SAY THAT SHOAH = AN INDUSTRY IN OUR TIME, OVER 50 YRS SINCE END OF WWII, AND SOME EVEN ACCUSE EW OF BEING AN INDUSTRY, A COMMERCIAL VENTURE, BT I DO NO THINK HE HAS LOST HIS VISION
- 5 HE WRITES IN FR, TRANSL BY HIS WIFE INTO ENGL AND EVEN IN TRANSL HE IS A POET, A MORAL CONSCIENCE, A PRICK OF CONSC AS HE STOOD BEFORE REGAN TO URGE HIM NT TO GO TO BITBURG
- 6 ONLY HE CLD SPK IN YID~~S~~ DISH BEFORE NOBEL AWA⁵D GRP AS WELL AS IN THE REICHSTAG WHICH SOUGHT TO HONOR HIM 1/2 CENT AFTR TRYING TO KILL HIM
- 7 TODAY, AT AGE OF 66 1/2 HE A MAN OF GRT RENOWN; 1ST VOL OF HIS MEMOIR SPKS OF THE BEGINNING AND TAKES US ^{past} ~~AFTR~~ ESTABL OF STATRE OF IS, TO JERUSALEM
- 8 IT IS, AT LEAST FR ME, A WONDROUS TALE

BODY

A YTH

- 1 IF U KNOW EW AT ALL, U KNOW THAT HIS ORIGINS, LIT & FIG, ARE IN SIGHET, A LITTLE ROUMANIAN VILLAGE IN Carpathian Mts. Isolated, N3 did not get there till March 1944

2 & CENTER OF HIS LIFE WAS F, HIS MEMORIES GO BACK TO
 HIS GR-F WHO AT SYN SERVICE WLD DRAW TALLIT AR THE
 YOUNGSTR, TO PROTECT/SHIELD HIM. EW REMEMBR!
 3 HE RECALLS, AS WELL, THE FALSE CONFIDENCES: THE NATN
 OF SUCH CULTURE CLD NT DO WHAT RUMORS THREATENED, A
 NZ LT WHO SALUTED EW MOTH CLDNT BT FAIL TO IMPRESS
 HER, & PSYCHOL WARFARE WAS WON BY NZ HANDS DOWN
 4 AS W SAYS P 59: "SINCE THE ENEMY WAS CHEERFUL & POLIT
 THERE WAS NO CAUSE FOR ALARM" = NAIVITEE OF SIMPLE
 FOLK WHOSE LIFE = T & WHJO CLD NOT IMAGINE DARKNESS
 5 BT DARKNESS CAME: "ORDER OF CREATION C_{OLLAPSD}", THE
 WORLD WAS SILENT, THE J WORLD WAS NT AGGRESSIVE ENGH
 "WE WERE IGNORED BY EVERYONE BT THE ENEMY. HE ALONE
 PAID ATTENTIOIN TO US. & WHEN HE DROVE US TO THE
 GHETTO, WE WENT"

6 HE WAS IN CC FOR 13 MO, HE LOST HIS F THERE, HE SAW
 GD DEFINED IN THE HANGING OF 2 FELLOW INMATES, BEC
 OF HIS EXPER HE CEAS~~ED~~ OBSERV FR A VERY LONG TIME
 ALTHO HIS 1ST ACT UPON LIB WAS TO JOIN THE MINYN FR,
 7 HE NEEDED HIS F, HIS WORST MOMENT WAS THE REALIZATN
 THAT HE HAD BEEN SEP FRM HIS M & LITTLE S & HE NEVR
 HAD THE CHANCE TO SAY GD-BYE; IT HAUNTS HIM STILL
 B PARIS

1 IT TK EW A LONG TIME TO FIND HIMSELF AFTR WAR, HE
 ENDED UP IN PARIS VIA DP CAMP AND HE WON ACCEPTANCE
 2 HE WENT TO SCHL, WORKD AT MANY JOBS BT PROXM AS A
JOURNALIST = WAY IN WHICH HE GAIND ENTRY TO EVENTS
 AND PERSONALITIES OF THAT TIME, BTH THE FR & JEWISH!
 3 HE MAINTAINS THAT IN EARLY YRS HE WAS POL NAIVE BT
 STILL HE MET BG, BEGIN, NAHM GOLDMAN, SAUL FRIENDL
 AND DESPITE CERT ATTITUDES OF THE FR AT THAT TIME TO
 WARD RECENT IMMIGRANTS OR DPS STRNADED, HE ALSO MET
 THE MAN WHO BECAME MAJR INFL: FRANCOIS MAURIAC
 4 IT WAS THS MIN OF CLUTURE, LATR A FR FR A TIME, WHO
 URGD HIM TO WRITE A BK OF HIS EXPER, AS A CATHARTIC
 EFFORT; IT TK EW 10 YRS AFTR LIB & THEN W~~X~~ROTE "NIGHT"
 5 IT WAS A TIME OF FEW SHOAH BKS, HIS 1 OF FIRST, AND
 CAUSED A SENSATION & HE MOVD TO CENTER OF WORLDSTGE
 AND HIS MANY BKS, NOVELS, PLAYS, ESSAYS BECAME THE
 VEHICLE OF HOW HE DEALT WTH THE PAST & HIS MEMORIES
 6 THE BK ~~IS~~ EVOKES HIS SPIRITUAL STRUGGLES; IT IS ALL
 IN THE VOLUME, EVEN THE NEG ASPECTS OF HIS LIFE BT
 THE ROAD TO CHANGE IS OBVIOUS AND EVEN MORE SO TODAY
 WHEN HE HAS MARRD, HAS A SON OF HIS OWN, IS IN J LIFE
 7 AND, ABOVE ALL ELSE, HE STUDIES J TRAD TO THS DAY
 AS MODERNS INTRUDE: G SHOLEM, ARENDT, SINGER, BUBER

*Heschel, Primo Levi, Anne Schwartz - Said but EW
 pleases as Jew*

C PERSONALITY

- 1 WHAT IS AT CORE IS HIS JEWISHNESS, IN BEST SENSE; HE GIVES TESTIMONY AS TO THE PAST SO PEOPLE OF THE PRESENT WILL KNOW & HIS ANC/PEOPLE NT BE FORGOTTEN, EVER
- 2 AT SAME TIME, AS HIS TITLE INDICATES, THERE IS A FUTILITY OF EXPLANING & YET, HE CONT! WHY? MID⁵RASH OF CHILD CRYING IN WILDRNESS. WHO HEARS? PERHAPS NO ONE BT IF HE STOPS, CERTAINLY NO ONE; THS EWAY: A CHANCE THAT SOMEONE WILL HEAR. THAT HIS MORAL OBLIG
- 3 SOME WORDS CANT USE: TRNSPRT, CONCNRATION, SELECTN NIGHT, ETC = A SENSE OF SACRILEGE (321) BT HAS NEED. → BT LK AT HIS ANGER: TESTIM LIKE HIS SHLD RESULT IN ANGER (324) OR DISTURB: 336! AND EVEN MORE ASTONISH NOTE HIS COMMENTS ON A SESSION IN MONTREAL: 344
- 4 THAT TOO IS EW; THE MAN WHO RETURNS TO SIGHET, HAVING RISEN FRM THE ASHES; HE REMINDS ME OF SO MANY OF US WHO RET TO OUR HOMETOWNS: "HE WAS A STRANG IN OWN HS. STREETS, PARK, TREES, BENCHES. EVERYTHING WAS THERE, AS BEFORE, EVERYTHING EXCPT THJE JEWS (358)

CONCLUSION

A GENERAL

- 1 IT IS A MOVING BK; DESPITE HIS SUYCCCESS YOU CAN FEEL HIS PAIN & THE LENGTH HE HAS TRRAVELLED; HE HURTS
- 2 THERE ARE QUITE A FEW PICTURES IN BK RE FAM & HOME, AS WELL AS PEOPLE HE HAS KNOWN, GRT IMAGES OF PAST BT U ALSO HAVE FEEL THAT HE IS ALONE & WILL ALW BE
- 3 SAW HIM MANY YRS AGO, WHEN BTH OF US YNG, & HE LIT STD TEAR AT HAIR BEC NO ONE LISTND. TODAY, WE HEAR HIM, ALSO HE M WTH CH & MORE QUIET BT HE IS UNIQUE
- 4 HE IS ONE OF THOSE WHO WILL LV A VOID CANT BE FILLD

B SPECIFIC

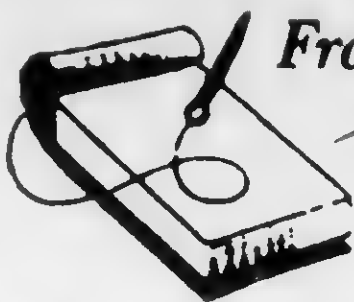
- 1 WHAT A WORLD WE LIVE IN! HOW SAD, WE EVEN HAVE TO COMPETE FOR RECOGN ON SEVERITY OF OUR DEATHS BT ALL THOSE WHO HAVE OTHR HOLOC, MORE NUMBRS, MORE DENIALS AGAIN, W SAID IT BEST: EVEN IF ALL VICTMS WERE NT J ALL JEWS WERE VICTIMS (66)
- 2 & WTH IT ALL, HAVE NT EVEN SPOKEN OF GD IN ALL THIS W DOES SPK OF HIM, THINKS, CHASTIZES, WONDERS, PRAYS AND ENDS UP SAYING (84): "A IS CONCEIVABLE NEITHER WTH GD NOR WITHOUT HIM. PERHAPS I MAY SOMEDAY COME TO UNDERSTAND MAN'S ROLE IN THE MYSTERY A RE-PRESENTS, BT NEVER GD'S"
- 3 WAS HE EVER RECONCILED TO HIM? "TO HIS INTERPRETERS AND TO SOME OF HIS PRAYERS." PERHAPS THAT IS BEST WE CAN DO IN OUR GENERATION. IT IS A PATH TO HEALING

AMEN

HEB

Tah - Frid, Feb 2, 96

EW: Demoir



From the desk of

Toah

commentary

R.L.L.

1701

Sinai = spiritual center of Jud
Laws (1) Rev (2) Cor & (3) Law = pillars

This a public rev as private
God reveals Himself to people =
Emel fundamental, formative experience
adds new dimension to history
note - exact place of Sinai unknown
as is place of Moses' dth. ^{Midrash p. 529}

Idea: God spoke to all people via Israel
① a spiritual watershed.

Ex 19: kingdom of God holy nation

2nd day ^{also prepared} preparation: ^{chorus: people} borders, can't touch
out on pain of dth

2nd day { even he can't be touched! but shot or
stoned, heart or man! blood

② come close only when sh is sounded
2 days { they pure, wash clothes 1st 2 days

variants: 13: no hand shall touch it
18: whole people trembled.

issue of free will? OK if you obey!

③ the whole people (19:8) I can't do it alone

2/9/96

ANNUAL INSTALLATION SERVICE

INTRODUCT

A GENERAL

- 1 AT BEG OF JAN, ON A SHORT VACATN, ENDED UP IN KEY WEST, A SMALL TOWN AT S TIP OF ~~USA~~, THE SOUTHERN MOST SPOT IN FL
- 2 IT IS A "COMBINATION" TOWN: PART HONKY-TONK, PART NAVAL BASE, MOSTLY TOURISTS BT ALSO A TOWN WITH SEV HISTORICAL CONNECTIONS
- 3 THESE ARE A MAJR ASPECT OF TOURIST TRADE, AND WE WENT TO SEE THE SIGHTS. ~~AS WELL~~ *also*

B SPECIFIC

- 1 FR EX, THERE WAS THE 'HOUSE IN WHICH THE POET ROBT FROST LIVED; BT IT OF SECONDARY SIGNIF TO 2 OTHR ~~SE~~
- 2 ~~TWO MAJR HISTORICAL PLACES OF~~ RESIDENCE: ERNEST HEMINGWAYS HOUSE WHERE HE LIVED AND WROTE MOST OF HIS ~~MAJR~~ *major* WORKS FOR OVER 2 DECADES
- 3 AND, EVEN MORE VITAL TO HISTORY, THE "LITTLE WHITE HOUSE" WHERE TRUMAN SPENT HIS VACATIONS DURING HIS PRESIDENCY. THAT HOUSE IS NOW A NATIONAL HISTORIC MONUMENT, WELL KEPT, & TOUTED ON ALL TRIST BROCHURE
- 4 ON THE DAY WE WERE THERE, & I HAVE NO REASON TO DBT THAT IT IS THE SAME ON OTHR DAYS, PEOPLE MOVING IN AND OUT CONSTANTLY, WTH ORGANIZED TOURS OF THE HS RUNNING CONSECUTIVELY

BODY

A TRUMAN HS

- 1 ~~BEING INTERESTED IN HIST~~ TRUMANS RESIDENCE INTERESSED ME MORE THAN THE HEMINGWAY HS. ~~AND~~ I FND IT FASCINATING TO WALK IN THE FOOTSTEPS OF HISTORY
- 2 U SEE WHERE THE FAMILY SPENT ITS TIME, WHERE TRUMAZ WITH HIS CRONIES PLAYED CARDS, DEBATED POL MOVES, ATE THEIR MEALS, HAD THR NIGHTCAPS
- 3 THERE IS NOTH PRETENTIOUS ABT THE PLACE, THE INHABITANTS WERE VERY ORDINARY PEOPLE, AND WERE IT NOT FR THE OFFICE OF THE MAN, ANY ONE OF US MIGHT ~~BE ABLE TO LIVE THERE IF WE CLD AFFORD THE COST/UPKEEP~~
- 4 THE WALLS HAVE PERTINENT PICTURES AND NEWSPAPER CLIPPINGS, MEMENTOES OF THE PROMINENT RESIDENT, THE BKS AND MAGAZINES BEING READ WERE ON THE NIGHT TABLE — AND THERE WAS EVEN REF TO TRUMANS ANGER WHEN HIS DAUGHTR ASPIRED TO A SINGING CAREER & CRITICS VS HE
- 5 AGAIN, MUST BE EMPHASIZD, IT WAS A NICE, AV, PLEASANT HOME, WHERE WE MIGHT EASILY FEEL AT HOME, BT ALTHO A PLACE OF HISTORY, IT WAS NEVERTHELESS A MUSEUM AND THAT IS THE PT I WLD LIKE TO EMPHSIZE THS MORNI

~~B SYNAGOGUE~~

A

B SYNAGOGUE

- 1 WHY ALL THE EMPHASIS ON LITTLE WHITE HS? BEC AS I DESCRIBE IT HAS SIMILARITIES TO OUR SYN AS WELL; THIS, OUR FAMILY HOME AND LET US NEVER FORGET THAT CONCEPT
- 2 HOW? WE DO EVERYTHING HERE EXCEPT SLP! WE HAVE OUR PERSONAL MEMENTOES SPREAD AR AND HUNG ON THE WALLS: THE NAMES, THE PLAQUES, THE LEAFS ON THE TREE FOR THE LIVING, THE NAMES ON THE WINDOWS
- 3 PLUS THE MANNER IN WHICH WE HAVE CHOSEN TO DECORATE OUR HOME: COVERINGS IN VELVET OF PULPIT AND SCROLLS IN DIFF COLORS TO FIT VARIOUS OCCASIONS
- 4 AS IN OUR OWN HOMES, WE CHANGE THE COLORS TO CHANGE MOOD, OBSERVANCE, NEEDS; EVEN THE WAY WE ENTER HERE IS REFLECTIVE OF OCCASION AND PURPOSE: SURELY OUR CLOTHING, ATTITUDE, CASUALNESS DIFF RE PURIM & YK!
- 5 BT THERE IS A VITAL DIFF, ALL ELSE HAVING BEEN SAID WE ARE NOT A MUSEUM! ALTHOUGH WHAT WE REFER TO IS OF ANCIENT TIMES, OF ERAS OFTEN LONG GONE

C LIVING HOUSE VS REPOSITORY OF HISTORY

- 1 ~~are~~ THAT BRING US TO THS INSTALLATION SERVICE: OURS, THIS, IS A HOUSE OF LIFE, VITALITY, ENGAGEMENT, INVOLVEMENT AND NT JUST A SHOW PLACE
- 2 THERE, AT "LITTLE WHITE HS," GO ONCE, PERHAPS A FEW TIMES IF U A HISTORY BUFF; THEN YOU HAVE SEEN IT AL BT HERE, IN THS LIVING HS, M COME REGULARLY, HAVE A PLACE HERE FOR LIFE ~~AND ENGAGEMENT~~, ARE INVOLVED IN EVERY ASPECT OF WHAT WE REP, OF WHO WE/YOU ARE
- 3 WE ARE AT THE CUTTING EDGE OF THS DISTINCTION: ALL TOO MANY ^{may} FEEL THAT THIS IS A HS OF HIST ONLY; WE THS AM ARE HERE TO SAY THAT THIS IS AN ERRONEOUS ASSUMPTION! *x in our contemp. society*
- 4 HIST IS ONLY THE PAST, A MUSEUM IS A CLOSED ENTITY WHICH SUPPORTS NO CONTEMP LIFE WHEREAS A HOME SUCH AS THIS ALLOWS US TO RETURN TIME & AGAIN, ASSOC OURSELVES WITH THE PAST FR THE SAKE OF CONTEMP LIFE & ABOVE ALL ELSE, AFFIRMS THAT OUR PROCESS IS ONGOING
- 5 ANYONE WHO ENTERS A SYN WTH SAME MIND SET AS HE WLD ENTER A MUSEUM DOES NT KNOW THE FUNCTION OF EITHER; YES, BTH MAY REQUIRE AWE, PROVIDE INFO, REFER TO THE PAST/ BT THE DIFF IS THAT THE MUSEUM, BY DEFINITION ENDS IN DARKNESS WHEREAS SYN CONT IN THE LIGH OF JUDAISM, AN ONGOING, ALL-EMBRACING TRAD
- 6 THEREFORE, TO BE INSTALLED AS AN OFFICER OF A MUSEUM OR OF A SYN ARE 2 VASTLY DIFF CONCEPTS BECAUSE WE ASK INVOLVEMENT OF A PERSONAL NATURE, OF HRT & MIND BECAUSE OURS IS A SPIRITUALLY MOTIVATED CAUSE WHICH

is static
! does not allow

HAS EXISTED FOR OVER 5TH YRS AND BY VIRTUE OF OUR
COMMITMENT MUST CONT TO EXIST FR GEN YET TO COME

A GENERAL

- AMEN

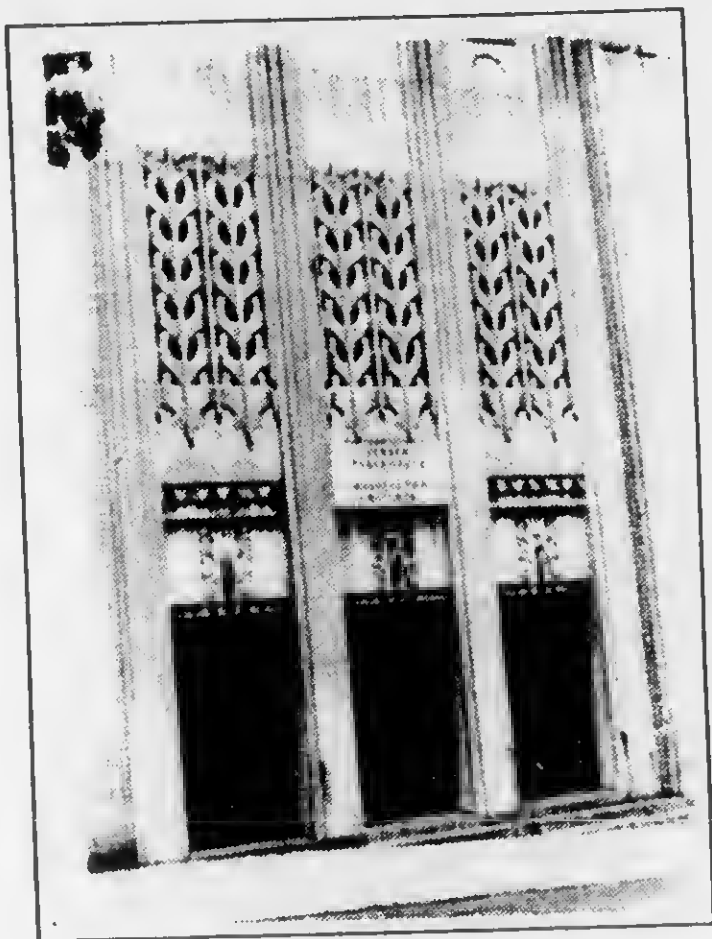
HEB TAB., ~~XXXX~~ SAT A.M., FEB. 10, 1996

ANNUAL INSTALLATION SERMON

$\begin{array}{cccc} \text{PK} & \text{NK} & \text{PH} & \text{PK} & \text{GK} \\ \square & \square & \square & \square & \square \\ \text{GN} & \text{NH} & \text{VG} & \text{PK} & \end{array}$

Hebrew Tabernacle
Congregation

INSTALLATION SERVICE



Saturday
February 10, 1996
20 Shevat 5756

Dr. Robert L. Lehman
Rabbi

Michael Kruk
Cantor

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Group Advisor: Mr. Charles Friedman

PLEASE NOTE: All of our Affiliate Groups, Sisterhood, Men's Club,
Parents' Association and Youth Group have full
schedules of activities. Please call us for more
detailed information in regard to the group that
suits your needs.

For more information, please call our Temple Office at 212-568-8304.

WHAT IS THE TALMUD?

INTRODUCT

A GENERAL

- 1 THS WAS THE WK WHEN WE BEGAN OUR ADULT ED PROGRAM
ONCE AGAIN: OM & EVE TALMD CLASS
- 2 OM U ALL FAMILIAR WITH; MANY OF U ATTENDED OVER YRS
BT T A DIFF STORY BEC IT HAS REP OF BEING OUT OF TH
RANGE OF AV PERSON, THAT IT IS ONLY FR SCHOLARS
- ✓ 3 TRUTH IS: VERY FEW SEEN A PAGE OF T, DONT KNOW WHAT
IS IN IT & BEC IT IS IN SEV LANGUAGES, NOTABLY HEB
MOST PEOPLE "KNOW" IT IS BEYOND THEM *assume*
- 3 4 NT TAKING INTO CONSID THAT TEXT IS TRANSLATED INTO
A VERY GD AND COLLOQUIAL ENGLISH BY ADIN STEINSLTZ,
ONE OF THE GRT MODERN SCHOLARS IN JERUSALEM
- ✓ 5 SAME CONCEPT THAT DISCOV OVER THE YRS THAT % OF WOM
WHO HAVE EVER SEEN A TORAH UP CLOSE IS MINUTE BEC
NEVER INVITED TO SEE IT, NO ATTEMPT TO STUDY
- 6 IN SHORT, T WHICH WE STUDY EV OTHER MOND EVE IS
ACCESSIBLE; TO MAKE IT SO IS OUR AIM IN THS 1 HR CL

B SPECIFIC

- 1 TRUE, CANT JUST OPEN BK AND START TO RD, NT PRODUCT
BEC, 1ST, STRUCTURE MUST BE UNDERSTD/ALSO TERMINOLO
- 2 T = COMB OF MISH & GEM, BTH A COMMENT ON TORAH BT
A 2ND NAME IS SHAS = ABBREV FR SHESH SEDORIM = 6 OR
DEALING WTH MAJR ASPCTS OF J LIFE: HOLID, PURITY,
~~M/DIV~~, AGRIC, WOMEN, ~~BASIC LAWS~~ *basic principles*, HOLY THINGS
- 3 T ALSO IS KNOWN AS "ORAL" LAW = CONTRAST TO WRITTEN
LAW WHICH, OF C, IS TRAH
- 4 FINALLY, MUST UNDERSTAND THAT BEC OF HIST FORCES,
THERE ARE 2 T = BABYL AS WELL AS JERUSALEM EDITION;
MIGHT THINK ~~T~~ IS DOMINANT BT NT SO: WE FOLLOW BABY
- 5 THESE 2 ED ~~grew up~~ *developed* UNDER DIFF CIRCUMSTANCES AND
THUS WERE CONCERNED WTH DIFF ISSUES, DO NT NEC DISCS
SAME ISSUES! MISH NT ALWAYS THE SAME AND, AS MATTR
OF FACT, SOME CONTRDICT EACH OTHER.
- 6 THESE FEW DETAILS ARE A BARE OUTLINE OF WHAT NAME/
WORD T IMPLIES & EACH OF THESE CAN BE SUBDIVIDED
INTO MANY SEGMENTS TOO COMPLIC FR DISC HERE & NOW
- 7 IN OUR CLASS & HERE, ATTEMPT TO ~~SKIM~~ *skim* SURFACE

BODY

A WHAT IS TALMD?~

- 1 BASIC Q, HAVING OUTLINED STRUCTURE; IT IS NOT SUFF
TO SAY THAT THESE ARE COMMENT ON T TEXT
- 2 TAL WRITTEN OVER 500 YRS; CONDITIONS CHANGE, FEAR
IS TO LOSE PARTS OF THE TRADITION AND WHAT IS VALID
OR PRESSING IN J NT NEC SO IN BABLY
- 3 SOME THINK TAL AS OLD AS T/BT NT SO! TAL COMPLETED
*by 500 CE = almost 1500 yrs ago; Torah perhaps 1000
yrs earlier*

II

- 4 T BASIC IS WRITTEN NOTES OF RABBIS SITTING IN YESHV,
DISC MAJR ISSUES OF THE DAY & PASSING ON OPINIONS /
WHICH IN DUE COURSE BECAME LAW
- 5 DIFF SECTIONS OF TEXT COMPLETED AT DIFF TIMES; BEC
OF REF IN TEXT WE KNOW SOME PASSAGES KNOWN AND USED
EARLIER THAN OTHERS
- 6 T KNOWN AS "SEA OF T" BEC LACKS FORM, HAS HIDDEN
DEPTHS AND A VASTNESS UNDERSTD ONLY BY GRTEST OF
SCHOLARS WHO DEVOTE A LIFETIME TO ITS STUDY
- 7 OFTEN, HAVE INTERRELATED SUBJECTS: SH LIGHTS TO CHAN
AND REF TO JUDEAN WAR LDS TO DISC OF ROME, BAR K,
THE SANCTITY OF THE TEMPLE DESTROYED BY THE ROMANS
AND MORE

8 BT ALSO CANT RESOLVE AN ^{~3 expressions~} ISSUE: TEIKU = "THE TISHBI
(ELIJ) WILL ANSWER PROBLMS AND DIFFIC" BEC LAWS
BASIC PREMISE IN OUR TRAD IS NT TO BE ESOTERIC OR
ABSTRACT OR EVEN A PUNISHMENT BT "TO LIVE BY THEM"
AND THUS SERVE TO STRUCTURE, LEAD, GUIDE KEHILLAH
JERUSALEM T ^{also: these & these..}

- 1 NT AS COMPLETE AS BABY & DIFF EMPHASIS, EVEN LANGUA
IS DIFF: ARAMIC AND GRK DIALECT OF SYRIA AND PALEST
- 2 ITS WORK AND DISC CLOSED DOWN EARLIER, BY A . CENT, I
BEC OF ROMAN ASSAULT ON J SETTLEMENTS IN ERETZ
- 3 SO THAT LATER, AS BABY COMMUNITY FLOURISHED, JERUS
T FELL TO SECONDARY PSITION IN A STRUGGLE FOR AUTHOR
IT AND ACCEPTANCE WHICH LASTED 2 CENT! ^{vs Babylonian}
- 4 RASHI OF THE 11TH CENT HARDLY KNEW/USED IT AND HIS
QUOTATIONS FROM THE J TAL = SECONDARY SOURCES
- 5 WE LK BACK IN THIS FRAME OF REF TO A GRT SCHOOLING
SYSTEM IN BABY IN SUTRA AND PUMPEDITHA, WHERE STUD
FRM SP, IT, PROVENCE, N. AF, BYZANTYNE EMPIRE
ASSEMBLED TO LEARN FRM THE GRT TEACHERTS OF THE ERA
- 6 BEC STUDENTS FRM ALL OVER, CARRIED WISDOM BACK TO
THR HOMELAND AND SPRD WORD OF T EVERYWHERE ~~THAT JUD~~
~~EXISTED; RABBIS USED THE TEXT AS A BASIS FOR THEIR~~
~~TIME & SO VALID NT ONLY IN PLACE BT ALSO TIME~~

CONCLUSION

A PRINTING

- 1 ~~THIS~~ PROCESS WAS HELPD ALONG WHEN PRINTING WAS DIS
COVERED IN LATE 15TH CENT; GUTENBERGS BIBLE MAY HAV
BEEN 1ST BK PRINTD BT TALMUD NT FAR BEHIND
- 2 FURTHR, A MAJR DEVELOPMENT: PAGINATION WAS TO BE
UNIFORM. IN T PAGES NT NUMB 1,2,3 ETC BT 1A,1B,2A
AND THS SYSTEM INCORP INTO EVERY PRINTD TALMUD
- 3 THEREFORE, IF A R IN SAFED WANTD TO ASK A QUEST OF

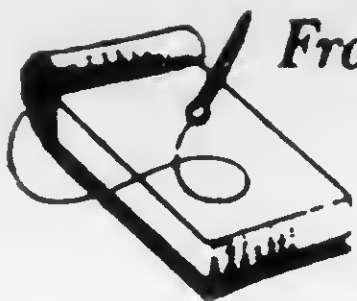
III

A R IN VILNA ALL HE NEEDED TO DO WAS CITE TRACTATE & PAGE BEC NO MATTER WHICH EDIT EACH HAD BEFORE HIM, TH SPOT WAS IMMED IDENTIFIED ACROSS THE WORLD

- 4 RASHI ALREADY USED ~~THESE~~ CROSSREFERENCES AS DID ~~ALL~~ THE OTHR COMMENTATORS & WE USE THE REF TO THS DAY
 - 5 1ST ED IN PORTUGAL AND 1ST COMPLETE ED IN VEN 1520 AND WHILE POPES IN PARTIC SOUGHT TO DESTROY T BY BURNING IT (553, 712, 1199 UNDER INNOC III) ITS INFLUENCE SO GRT THAT NO JUD WITHOUT IT
 - 6 IT BECAME THE BASIS OF RABBINIC JUD, ASHKENAZIE JUD AND THUS OF THE TRADITION WE FOLLOW TO THIS DAY
- B SPECIFIC
- 1 JERUS T COMPL BY 400 CE, BABLY BY 500 CE; IT CONTAINS THE LESSONS OF THE PAST AND A BASIS FOR THE FUTURE
 - 2 EV ORTHO J STUDIES THE TEXT, THE SING-SONG YOU HRD IS A MEMORIZATION TECHNIQUE, USUALLY T IS TRANSLATED FRM THE HEB/ARAMAIC INTO YIDDISH, ESPEC SO IN GRT YESHIVOT OF EASTERN EUROPE
 - 3 NOT KNOWING T DOES NT MAKE YOU ANY LESS A JEW BT IF U WANT TO KNOW OUR TRAD, CANT DO IT WITHOUT KNOWLEDGE OF T, IF ONLY IN ITS MOST BASIC SENSE
 - 4 WE INVITE U TO STUDY; WE INVITE U TO FULFILL YR JUD
- AMEN

HEB TAB., FRIDAY, FEB. 16, 1996

"WHAT IS THE TALMUD?"



From the desk of

R.L.L.

~~ST. Louis~~
~~Missed~~
7-6 B:5002
~~Atkinson~~
L. H.

PROJECT REAP

successor to the
American Association for Ethiopian Jews



I = intro
II - other issues - pol, econ, money
III = Educ / Voc
IV = concl

February 14, 1996

a program of the
Religious Action Center
of Reform Judaism

Rabbi Robert L. Lehman
Hebrew Tabernacle
551 Fort Washington Avenue
New York, NY 10033

Project Reap helps Ethiopian
Jews build new lives in
Israel and mobilizes the
American Jewish
Community on their behalf.

2027 Massachusetts Ave NW
Washington, DC 20036
(202) 387-2800

Rabbi David Saperstein
Director, United States

Rabbi Uri Regev
Director, Israel

The Religious Action Center
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Union of American Hebrew
Congregations with its
affiliates:
American Conference
of Cantors,
Association of Reform
Zionists of America,
National Federation of
Temple Brotherhoods,
Women of Reform
Judaism: NFTS
North American Federation
of Temple Youth.

Dear Robert,

I'm sure you were as shocked and pained as we, in watching and reading about the violent demonstration in Israel by frustrated Ethiopian Jews who had interpreted a report of Israel dumping blood donations from Ethiopian Jews as one more indication of growing Israeli discrimination against Black Ethiopian Jews. (Copies of some of these articles are enclosed.) In light of Israel's extraordinary rescue of Ethiopian Jewry, its systemic efforts to ensure a successful absorption of Ethiopian Jews, this is a particularly alarming situation.

We, through our Project REAP partner organizations in Israel -- our own Israel Religious Action Center (IRAC), and the Israel Association for Ethiopian Jews (IAEJ) -- have been warning Israeli leadership for the last two years of the growing alienation and frustration of the Ethiopian community.

Now, with the attention the blood dumping has generated, we feel it is essential that Israel address the root causes of the problem, and not just the question of the blood donations. That is why we have initiated what we hope will become a massive letter writing campaign to Prime Minister Shimon Peres.

One central, root cause of Ethiopian alienation, is the community's well founded fear that their children are being locked out of access to University and that a black underclass is forming. As we have warned for two years, if this issue is not addressed, upheavals, like the recent one in Jerusalem, will become a recurring phenomenon.

Thankfully, there are some encouraging signs. Several months ago, the Ministry of Education came out with a report, authored by Dr. Gadi Ben Ezer, affirming all of the problems we identified and urging the solutions we had been recommending. Many of our proposed recommendations are detailed in the enclosed executive summary of the IAEJ report, "Creating an Underclass." The question now is whether these recommendations will be forcefully and immediately implemented.

There are two simple ways in which you can help:

- 1) Duplicate and distribute the enclosed letter to Peres and urge others to sign and mail it. (Bulk copies of the letter are available through Project REAP for \$10 per 100.)
- 2) Become a Project REAP "Partner Synagogue" by contributing a minimum of \$360 (e.g. through your discretionary fund, religious school, youth group, sisterhood, or individual donations).

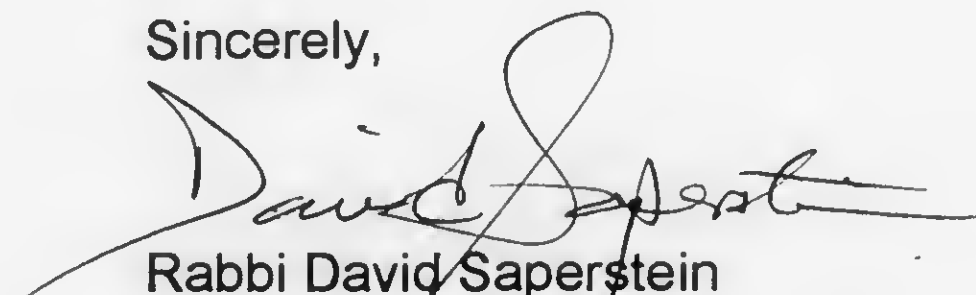
Enclosed please find:

- A recent copy of Project REAP's newsletter.
- An executive overview of the IAEJ's acclaimed study, "Creating an Underclass" (Complete copies of this study are available for \$5 each).
- One master copy of the letter to Peres.
- Copies of recent related press.

We really do believe we can solve this problem before it grows out of hand, but only with your help and support.

Please. Join with us.

Sincerely,



Rabbi David Saperstein
Director, Project REAP

Executive Overview of Creating an Underclass

produced by the
Israel Association for Ethiopian Jews

For a complete copy, contact Project REAP, 2027 Massachusetts Ave. NW, Washington, DC 20036 • (202) 387-2800

This report, compiled four years after Operation Solomon, is intended as a warning and a call to action. Despite the elation and good intentions that followed the airlifts, it is now clear that unless determined action is taken soon, Ethiopian immigrants will become a black underclass within Israeli society. This would be a tragedy with wide-ranging implications for Israel and world Jewry. I

While the problems posed by inadequate housing and job prospects are well-known, this report contends that the most critical obstacle to the absorption of the Ethiopian community is the education system. II

Ethiopian immigrants are already the poorest ethnic group in Israel. Approximately 50% of Ethiopian adults are unemployed. Of those employed, average wages are less than 50% that of veteran Israelis. While most Ethiopian immigrants have permanent housing, the great majority live in development towns or distressed neighborhoods. III

For the Ethiopian community, education is the only avenue to social mobility and a critical key to the future. The educational system in which Ethiopian children have been placed however, has only contributed to a vicious circle of poverty, unemployment, and juvenile delinquency. IV

Approximately 56,000 Ethiopian immigrants currently live in Israel, more than half of whom are under the age of 18. According to the Ministry of Education, there are 24,958 Ethiopians in the educational system from kindergarten through 12th grade. The following is a discussion of the educational system's main failings. V

Problems:

- Over the last four years, Ethiopian children have been placed in an educational system marked by enforced segregation.
- Concentrating Ethiopian immigrants in some of the weakest schools in the country. VI
- ⑥ Failure to provide basic books and school supplies.
- Lack of attention to essential educational needs.
- Uprooting Ethiopian teenagers by the thousands from their homes to Youth Aliyah boarding schools.
- Populated by some of the most problematic youth in Israel.
- ⑥ Indiscriminate placing of teenagers in non-academic vocational tracks. VII

Consequences:

- Only 7% of Ethiopian 12th graders received the bagrut (matriculation) certificate in 1994-the lowest showing of any ethnic group in Israel. By comparison, 14% of Israeli Arabs, 40% of Israeli Jews, 50% of Soviet immigrants, and more than 80% of middle and upper middle class students passed the exams in 1994.
- Approximately 20% of Ethiopian students in the 2nd through 5th grades are unable to read.
- At least 60% of Ethiopian students, having completed three years of elementary school, lag far behind their Israeli classmates in Hebrew reading and writing, math and English.
- More than 700 Ethiopian students between the ages of 13-18 have dropped out of school, many of whom live on the streets. The dropout rate is steadily increasing and hundreds more are at risk. Many of the dropouts engage in alcohol and drug abuse; petty crimes, and violence. Juvenile delinquency among Ethiopian teenagers was unheard of as recently as two years ago. Since then, police statistics have included dozens of arrests of Ethiopian teenagers.
- Ethiopian military conscripts - initially a highly motivated group - are becoming increasingly difficult to integrate into the army. According to the IDF department of psychological services, the difficulties stem from the Ethiopians' "profound disillusionment with the absorption process."

Call to Action:

This report calls for the following policies in order to avert the creation of a permanent black underclass in Israel:

- Segregation of Ethiopian immigrants in weak schools must end. The Ministry of Education directive that Ethiopian immigrants should not make up more than 25% of the school population should be strictly enforced.
- Strategies for integrating Ethiopian students into local elementary and high schools must be implemented in the 1995-96 school year.
- Ethiopian children must be guaranteed free or low-cost pre-school education. Programs such as H. I. P. P. Y - which involves parents in their children's education - could provide a remarkable opportunity for the community.
- An "educational corps" of Ethiopian high school graduates should be created out of readily available manpower. These volunteers would serve as role models, involve the parents in the education process, and galvanize the community.
- Funding for books and school supplies must be apportioned and supervised.
- After-school enrichment programs should be included in the current school year. Students in low-level vocational programs should be evaluated by unbiased testing procedures. Those with normal learning abilities should be placed in programs leading to matriculation certificates.

The Jerusalem Post

TUESDAY, JANUARY 2, 1996

Integrate Ethiopian youth

COALITION and opposition Knesset members seldom agree on anything. That 75 MKs from across the political spectrum – the number may reach 80 – have signed a petition calling on the government to improve the integration of Ethiopian children says something about the gravity and urgency of the problem.

The seeming indifference of the Education Ministry to what can only be termed a major failure in the absorption of school-age Ethiopians is astonishing. The current minister, Amnon Rubinstein (Meretz), is a far-sighted, innovative "activist" with a passion for making educational opportunities available to all. He is the last official one would expect to ignore the educational system's mishandling of a whole group of children.

There is no doubt that Ethiopian children are being persistently and systematically shortchanged. A comprehensive report on the issue, published last summer by the Israel Association of Ethiopian Jews, testifies to the obtuseness, narrow-mindedness, and psychological abuse to which a whole generation of Ethiopian children is subjected. An investigative study by *Ma'ariv*, published last week, makes these findings seem understated.

As one Education Ministry official put it in the *Ma'ariv* report: "What happened here in the 1950s is nothing compared to what's

happening with the Ethiopian community. This will cause heartache for generations."

The comparison can only make one shudder, for the scars of Israel's blunders four decades ago have yet to heal. And while the dreadful errors committed during the state's infancy can be rationalized by citing the immigrants' overwhelming numbers and the country's poverty and inexperience, today's failure is as inexcusable as it is inexplicable.

The fundamental problem is "difficulty in communications," as Deputy Mayor Sa'adia Gozlan of Ofakim, where there is a large Ethiopian population, told *Ma'ariv*. And the cultural gap is exacerbated by bureaucratic irregularities. Ignoring the law which requires that only educational psychologists examine immigrant children to determine their placement in school, the system allows such determinations to be made by psychologists with no special training.

Unfortunately, most such psychologists are woefully unaware of the impact cultural differences can have on a child's

responses. As Gozlan puts it: "The thinking of the Ethiopian child is different because he comes from a different culture. When he gives an answer according to the logic on which he was brought up, the psychologist interprets it as a deviation from the norm."

As a result of this callous and superficial testing procedure, a shocking number of Ethiopian children are placed in classes for children with severe learning disabilities. In a large number of cases, the classes function as little more than a baby-sitting service. The results can be devastating. As Dr. Gadi Ben-Ezer, in charge of Ethiopian affairs in the Education Ministry, put it: "The life of every child who unnecessarily enters such a framework is destroyed."

Incredibly, one of the reasons the system hastens to place Ethiopian children in classes for the handicapped is crudely cynical: The special education bureaucrats hope that they can get larger budgets if they crowd these classes. That the price of such manipulations is the destruction of young lives seems an irrelevant detail.

Nor are improper special education place-

ments the only crime against the Ethiopians. As the director of the Israel Association for Ethiopian Jews, Micha Odenheimer, has pointed out, the majority of Ethiopian children are "indiscriminately tracked into low-level, no-future vocational schools." This despite the fact that, as Odenheimer has written in *The Jerusalem Post*: "Privately funded programs have proved beyond a shadow of a doubt that Ethiopian students who are given intensive help for a year or two are able to overcome the educational gaps caused by the travails of immigration, and go on to realize their naturally high potential."

What the signatories to the Knesset petition are asking for is no more than the implementation of recommendations made by the Education Ministry's own steering committee on Ethiopian children. The committee recommended that NIS 50 million be earmarked to help their integration, while the ministry approved only NIS 15 million, and only NIS 5 million has actually been allotted for this purpose.

The signers of the petition include deputies and heads of committees. It can only be hoped that both Rubinstein and Prime Minister Shimon Peres, to whom the petition is addressed, will heed the request of two thirds of the Knesset. It undoubtedly represents the wishes of the vast majority of the population.

VIEWPOINT

SHULA MULA

What Happens to a Dream Deferred?

I REMEMBER, AS A YOUNG child in a remote village in Gondar province, dreaming of Jerusalem. The Temple was still standing, and I did everything I could to remain good and pure, so that I would be worthy of standing in its courtyards. I fantasized about the people of Jerusalem, and of one thing I was sure: The Jews were impatiently waiting for us to join them.

These were the dreams of all Ethiopian Jews. During the long trek to Sudan and the months we spent in refugee camps, where nearly one-tenth of all Ethiopian Jews died of hunger and disease, dreams of Jerusalem sustained us while we waited for the planes to take us to our homeland.

Now, 10 years after Operation Moses and four years after Operation Solomon, most Ethiopian Jewish teenagers in Israel share a different feeling — one that is deeply disturbing to me, several years their senior. Far from a dream, the feeling is one of disillusionment and of rejection by Israeli society. These teenagers are fast adopting an identity that is neither Israeli nor rooted in Ethiopian Jewish tradition. Instead, they turn to images of African Americans and Afro-Caribbeans, with their history of black separateness and oppression, and find in them a reflection of their feelings about their place in Israeli society.

How did this happen, and so fast? Some might see an inevitable rift between whites and blacks in an interracial society. Nothing could be further from the truth. Ethiopian Jews, especially the young ones, came to Israel with high motivation, a burning desire to become Israelis, and a sense of identification with the Jewish people. Beneath the surface of today's alienation, those feelings still exist.

They should have been met with visions and strategies designed to close educational gaps, to make Ethiopians part of the Israeli mainstream, to use our tremendous potential to help us connect a past we were proud of to a bright future in our land. Instead, government and Jewish Agency policies have led directly to the vast majority of Ethiopian students finishing high school without passing the matriculation exam, the minimum requirement for going on to any form of higher education. This year, only 7 percent of Ethiopian 12th-graders passed these exams — by far the lowest percentage of any ethnic group in Israel. The same policies have led to a burgeoning dropout rate,



Ethiopian Jewish teenagers feel rejected by Israeli society

and a growing problem of juvenile delinquency and even serious crime.

The full extent of policy failures is described in a report called "Creating an Underclass" recently released by the Israel Association for Ethiopian Jews. Among the findings: Ethiopian children have been segregated in "absorption" classes with inferior teaching staff for years because of fears of "white flight." Approximately 40 percent of Ethiopian schoolchildren lack basic books and school supplies, and 20 percent of the second- through fifth-graders can't read. Privately funded programs have proved that with intensive help in the basics — Hebrew language, mathematics, English — they can overcome educational gaps within three years, yet the government has yet to adopt such programs.

Perhaps the most astounding policy failure is that virtually all Ethiopian teenagers were placed in boarding schools designed for and still partially populated by the toughest welfare cases in Israel. These schools become "ghettos" — most Ethiopian teenagers were placed in schools and classrooms 70 to 90 percent black. The students, many of them highly intelligent, were collectively tracked for "vocational studies" that offer no chance for higher education and little hope of even getting a

job. The result: a growing dropout rate, alienation and crime.

I was one of the exceptions. I was placed, purely by luck, in a school that did offer preparation for the matriculation exams. Like most Ethiopian immigrants who get offered the chance, I passed — and am now studying at the Hebrew University. Since I began speaking out on the dangerous trends I have outlined here, some of the people who helped me on my path have accused me of ingratitude. But I have no choice but to say what I know is true. Without a strategy designed to overcome educational gaps and integrate students in society, the alienation that has taken root will grow into a poisonous flower.

This means tragedy for Ethiopian Jews, and for Israel. It doesn't have to be this way. Our vision of Jerusalem, our desire to become an integral part of Israel and the Jewish people while maintaining a connection with our own unique history, is still a powerful force. But it must be met with vision and desire on the part of the government, or the dream will fade forever. □

Shula Mula studies education at the Hebrew University. She is the star of "Black Natala," the first Israeli play about Ethiopian absorption.

LAY INVOLVEMENT WTH LITURGY

INTRODUCT

A GENERAL

- 1 WANT TO RE¹/₂PORT TO U THS EVE ON A PROJECT OF NATL DIMENSIONS, IN WHICH AN AD HOC COMTE OF OUR CONG ALS
- 2 SOME TIME IN 1994 ALL CONG OF UAHG WERE APPROACHED ON BEHALF OF CCAR THAT A LAY COMM BE FORMD TO ~~INVOLV~~ ~~ITSELF AND~~ EVALUATE OUR LITURGY WITH AN EYE TO CHANG AND RENEWAL

3 THE PROJECT ~~IN THS~~ & ^{its} OTHER COMPONENTS = "SYN 2000"

B SPECIFIC

- 1 THS CMTE HEAD BY R & LAYPERSON, WAS ENDOWED BY LILLY & CUMMINGS FOUNDATION; REAL WORK BY DR. RBT ROTENBER WHO BY PROF IS AN ANTHROPOLOGIST AND HEAD FOR US OF ANALYSIS AND RESEARCH
- 2 WHAT I REPORT TO U WAS PRESENTED TO US AT ATLANTA LAST NOV; IT IS 1ST FORMAL ASSESSMENT WHICH WILL CULMINATE IN A 300 PAGE BK PERHAPS END OF 1996
- 3 UPON CIRCULATION OF THS PROJECT, OUT OF ALMOST 900 CONG IN MOVEMENT, 97 DECIDED TO PARTIC (INCL OURS!) BT ONLY 47 WENT THROUGH ALL THE STAGES REQUIRED & MANAGED TO SUBMIT ALL PAPERS
- 4 IT MAY NT SEEM AN EXCESSIVE NUMBR BT SINCE EACH PARTICIP NEED TO KEEP, WRITE & SUBMIT A WORSHIP DIARY, AND OVER 500 WERE RECEIVD, DOES GIVE A CROSS SECTN
- 5 THESE DIARIES WERE KEPT CONFIDENTIAL; IN OUR CONG WHILE SUBJECTS IN THE DIARIES WERE DISCUSSD, ~~AND~~ NON OF PAPERS WAS IDENTIFIABLE BY NAME IN PUBLIC, ONLY C PRES & I HAD SOME IDEA AS TO WHO WROTE WHAT
- 6 PARTIC IN ADD TO THREE OF US: DAN & JOAN COHEN, BERNARD CRYSTAL, MICHELE GILBRT, SUSAN GLASS, SH L, ELLA MAIER AND AMY WITTNER = DIFF AGES, TIME OF ASSOC WTH CONG, LEVELS OF INTEREST, ETC; I CHOSE ⁸⁺³
- 7 WE MET OVER PERIOD OF SOME MONTHS, CAME REG TO SYN AND, BEST OF ALL, CAME TO KNOW @OTHR BETTER

BODY

A WHAT IS WRONG

- 1 NOW KNOW THAT LESS THAN 30% OF AM JEWS BELONG & THAT OF THOSE ONLY 10% ATTND REGULARLY. SAD FACTS! BUT Q: WHY? BEC MADE SOME MAJR MISTAKES & WE MISLED BY WHAT IS AT PERIPHERY RATHR THAN AT THE CEN^{ter}
- 2 FR EX: JUD IS NT HOLOC OR ISR EXCLUSIVELY, AS SOME ^{now} ^{hid} ^{ed} ^{over} WOULD IDENTIFY US; NOR ARE WE JCC EXCLUSIVELY AND AS WE FLIT FRM "POL CORRECT" BASE TO BASE: NT HEALING
- 3 WE THOUGHT THAT WHEN WE WROTE GOP, OR INTRODUCED THE GUITAR, OR WROTE A GENDER-FREE PB FOR THE FEMINISTS, OR MORE Engl (to engage) rather than Heb which few know, comitment to syn/Jud improve!

4 BT NT SO! ~~& EVEN MORE, JUD IS NT A REL FR CHILDREN ONLY.~~ "CHANGE" AS WE GO FRM CONCEPT TO CONCEPT SEEMS TO BE SELF-DEFEATING & SURELY NOT POSITIVE
B DO WHAT

1 LET US BE MORE POSITIVE, WHAT LEARNED FRM COMTE?

2 IN BRIEF: SYN MUST BE A LEARNING CTR
SYN IF TO FULFILL LIFE MUST INTEGRATE WTH LIFE OUT
SYN MUST REP A SPIRITUAL JOURNEY & THS IS THE KEY!

3 REFLECTD IN WORSHIP DIARIES: WE SO BUSY, FAM SO DISTENDED BEC OF OUR BEING BUSY, NO TIME FR INNERSELF.

→ CHANGE SPIRITUALLY DOES NT BEGIN WTH GD BT OURSELVES

4 OR, DIFF APPROACH: SYN NT A HOLY PLACE; WE MAKE IT HOLY; DIFFIC FR US JEWS, ESPEC MODERN JEWS BEC WE FEEL ALMOST AWKWARD, DONT KNOW HOW, *how to be "holy"*

5 ORTHO COVER EYES WHEN SAYING SHEMA; GD LESSON: BEC WHEN WE HAVE SILENT MED, PEOPLE LK EVERYWHERE BT VERY FEW LOWER FACE, COXVER EYES, SHUT OUTSIDE & *as* TRY TO LISTEN TO THAT "SMALL, SIL VOICE WITHIN" GD?

6 THESE ISSUES REFLECTD TIME & AGAIN, ESPECIALLY THE AWKWARDNESS BEC, AS SOME SAY, IT IS XIAN PRACTICE TO BOW HEAD, CLASP HANDS, REACH UP, ETC AND WE NT THAT PHYSICAL/BT THAT AGAIN SHOWS UP IN DIARIES

C DIARIES: WHAT DO THEY SHOW?

1 WE SPK ABT PHYSICALITY IN SYN: HOW STAND, BOW, *walk* ~~WEAL~~ SOME DANCE, MANY HOLD HANDS BEFORE & DURING SIL DEV AND, AGAIN, FR CLOS HYMN, BENEDICT & SHBT SHALM, *as x*

2 SOME SPOKE OF SPACE: DISTANCE BETWEEN PULPT & PEW, HOW HIGH, HOW ACCESSIBLE IS R; CONG WANTS A R TO PRAY RATHER THAN MECHANICALLY LEAD THEM IN RECITATION OF WORDS, ~~WEH~~THR IN HEB OR IN ENGLISH; IN OTHR WORDS, PRAYR NT EXCLUSIVELY FOR CLERGY

3 AND YET, HERE "GD OF S, REB, LEAH & RACHEL" NT REACTD TO WHEN INCLUDED OR OMITTED; NO REACTION AT ALL!

4 ANOTHR ISSUE: EMPHASIZE SAT AM VS FRID EVE WHICH IS SOMETHING IVE STRESSD HERE FOR SOME TIME ALREADY & WE PROGRESSING TOWARD THAT CHANGE BT FR DIFF REASNS

5 HERE: ELDERLY, DARK IN WINTER, FEAR OF ATTACK, ETC BT IN COUNTRY: STAY HOME, STAY WTH FAM, TALK RE J SUBJECT MATTR, ETC BT DANGER: END UP AT MOVIES OR AT A DINNER PARTY, ETC *on Frid night.*

6 INDICATION OF CHANGE & OF DISSATISFACTION: 65 CONG IN OUR MOVEMENT HAVE PUBL THEIR OWN SIDDUR, WRITTEN EITHER BY R OR CONG OR COMBINATION IN COMTE

7 ON OTHR HAND, MOST STUDIES OF F EVE, SOME DID STUDY FR F AND SAT, ONE DID SAT AM EXCLUSIVELY

8 BT ISSUE SO OFTN: CONG & R, CONG AMONG THEMSELVES,

6. find more in isolation → inadequate wth life outside → living

III

1 R & CONG STRUCTURE AND THEIR MUTUAL UNDERSTANDING =
R IS NO "CEO"; CONG DO NOT INTERACT EXCEPT FOR TALK &
GOSSIP, IDEALS NT TRANSLATED TO OUTSIDE WORLD, &
GOVERNING STRUCTURE OFTEN ARE ADVERSARIES INSTEAD OF
BEING BUILDERS TOGETHER

9 FR THESE REASONS: LEARNING CTR, SPIRITUAL JOURNEY
CONCLUSION

A GENERAL

- 1 PRAYER SHAPES ATTITUDE = COMMON REFRAIN. MEANING?
CAN PRAY, ACTUALLY VOICE QUIETLY TO YRSELVES, HOPE
FR PC IN MANKIND, END TO HUNGR, TO ILLNESS, TO FEAR
AND CAN ALSO USE PRAYER TO SAY: HOPE HE DROPS DEAD!
- 2 BEC TIME IS SO LIMITED ^{as in our life} ~~FOR OURSELVES~~, NEED TO MOVE
FRM SOCIAL TO THEOLOGICAL; LINSNER: SUPPORT OF OTHR
TO KP SHABBAT, AT HOME, IN CIRCLE OF FR, TO KP OUT
INVASION OF NOISE TO PERMIT RE-ENTRY SPIRIT RENEWED
- 3 JOURNEY BEGINS WTH ATTEND AT SYN, NT IN ABSENTIA.
4 yet: R TOLD: ONLY SERIOUS DISAGREEMENT WTH BRD WHEN R ASK
BRD TO ATTEND SYN 2X A MO!
- 4 IF U SPK OF SYN AS LEARN CTR NOT = TO COLLEGE ED/BT
WHY NT ~~simply~~ RD T PORTION AT HOME; LISTD IN BULL
AT MOST 3 TO 4 CHAPTS & IF NT UNDERSTAND, CALL R
- 5 NT SO DIFFIC, NO ENCROACHMENT; THAT MY PRIV & JOY

B SPECIFIC

- 1 LET ME REPHRASE: ED IN A CONG IS NT FR CH ONLY
- 2 SOC J, TIKUN OLOM IS NT ABT POLITICS BT ABT BEING J
- 3 PRAYER IS NT ABT PRINTD PAGE BT ISSUES OF THE HRT
- 4 R/C NT ABT STANDING ON BIMAH BT ABT SHARING LIVES
- 5 SYN BLDG NT ABT STONE & CONCRETE BT ABT DAILY LIFE
AND THE WALLS ARE POROUS FOR HERE, BETTR THAN ANY
PLACE ELSE, WE HEAR THE OUTSIDE CRY/AND THOSE ON THE
OUTSIDE SHOULD HEAR OUR PRAYERS.
- 6 THAT, IN SUM, IS THE SPIRITUAL JOURNEY

AMEN

HEB TAB., FRID EVE., FEB. 23, 1996

COMM. ON LITURGICAL CHANGE & RENEWAL



*The American Council on Germany,
the American Institute for Contemporary German Studies and
the Leo Baeck Institute*

*cordially invite you to attend
a discussion/reception with*

IGNATZ BUBIS
Chairman of the Central Council of Jews in Germany

who will discuss

**"GERMANY AND ITS MINORITIES -
JEWISH LIFE IN GERMANY"**

Tuesday, February 27, 1996

5:30 - 7:30 p.m.

THE CENTURY ASSOCIATION
*7 West 43rd Street
New York City*

Mr. Bubis has been the Chairman of the Central Council of Jews in Germany since 1992. After his forced immigration to Poland in 1935, he spent the years from 1942 to 1945 in forced labor camps. He returned to Germany in the late 1940's and began a prominent business career. Since the early 1980's, he has occupied various leadership positions in the German Jewish community, serving as chairman of the board of the Jewish Community in Frankfurt and of the board of the Central Council of Jews in Germany, and as vice chairman of the Central Jewish Welfare Agency. Mr. Bubis is a leading member of the Free Democratic Party. In 1992 was awarded the Federal Order of Merit.

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"a new pop"

if in Germ is Germ Jew

1999 = 30% + Russ = 25%

of 30% 90% = Germ cit

"your president" = Weizmann as is

minority = outsider but better
than Buddhist, Muslim

J minority not rel but ethnic

112 foreigners attached, "Freundman"
but who is foreigner? of color! not
Swiss, etc.

survivors don't feel themselves G. either!

major emphasis of infrastructure
cemeteries: today: suff syn &
so many cem!

major cities: Berl, Frankfurt = 50%
Düsseldorf, Hamb & Köln = 20%

Law of Citizenship = very restrictive

if same in US, 40% not US cit!

Turks - large % born in G but

most not cit: were to ask

if not granted automatically

Right wing & Neo-Naz

J schools in 1st 4 cities - but not

elsewhere J see don't want them

ed in ghetto setting; have 20% x

Weizmann - people should come home

forgetting that over 2000 yes

Dispora has become home to many

Neue Deutsche Lands = DDR member

very few J altogether

in Berlin only 250

also: Communism is Ref in any
members are inconsequential (form)

Honegger had Nov 9 observance

but why he wanted to be invited
to US & only later after 1980s

quite a few converts but the
re belief = doubtful

Sharon
pls return
to me
thanks. Bob



condemp 11 to
2207

OPINION USA

FEBRUARY 28, 1996

My grandfather tries to keep peace afloat

My grandfather taught me how to swim when I was about 5 years old. In a crowded pool on a hot summer afternoon in Tel Aviv, he placed his strong hands on my stomach and back, keeping me afloat while telling me what to do with my arms and legs. His voice was firm and clear, his concentration complete.

After a while he let go of my back, then of my stomach. I realized I was on my own, lost my concentration and swallowed some water. The strong hand was back on my stomach, the serious, droopy eyes looked onto mine. Then the hand let go again and I was swimming. I had learned the secret of keeping my head above water. I was about feeling safe.

It was a safe today after 27 Israelis were killed in bombings. It is not easy to summon that secure feeling, which my grandfather, Simon Peres, gave me. He taught me the secret of keeping my head above water. He taught me the secret of feeling safe.



Simon Peres

By Robert L. Lehman

Terrorism. I am not a terrorist. It is a part of the daily reality, whether it's in an assassin's bullets or in 20 pounds of explosives strapped to a terrorist's body. In the midst of a peace process, as we struggle to change this reality, we are made to bleed again and again. For me, that precious memory of years ago helps cry out: The peace process is about and for my own grandfather and the quiet for peace next door.

Being Simon Peres' granddaughter hasn't always been easy. There's something about being so closely related to someone who has literally changed the world. So in my teenage years I became part of Israel's "silent majority."

Ironically, after I came to New York two years ago to study acting, my grandfather was the family member I saw most often. As foreign minister, he visited New York often and I accompanied him to many events. But although filled with both pride and love for him, I still remained silent about his struggle to end the violence.

On Sept. 28, 1995, I watched my grandfather on stage at the White House with the president of the United States, the prime minister of Israel, the chairman of the PLO, the King of Jordan, the president of Egypt and other world leaders signing an agreement to keep all our heads above water. To make peace. And for the first time I began to understand how much I wanted to be a part of the struggle for peace. Still, I remained silent.

Six weeks, three bullets and one world later, it seemed like we all might drown. I wept with the rest of the world, overwhelmed by a sense of loss and of fear and of guilt for feeling grateful that my grandfather was spared. Watching Yitzhak Rabin's granddaughter Noa Ben Arzi, I knew how close I came to standing next to her, trying to contain uncontainable pain, and every word she said pierced my heart. And I did what she no longer could do. I called my grandfather and said I love you. Please be careful. Please be strong. Israel needs you so much, the world needs you so much. But I need you even more.

Peace agreements talk about the division of land, of water sources. They discuss forms of government, armies, police forces, elections, borders and degrees of autonomy. However, they leave out swimming lessons, birthday parties and family dinners. But making these possible is what peace treaties are all about.

In her beautiful and brave eulogy to her grandfather, who would have been 75 years old this Friday, Noa said: "Forgive me if I don't want to talk about peace. I want to talk about my grandfather." But every word she said about her grandfather was about peace.

At this sad time — as 27 sets of children, parents and grandparents join the Rabin family and thousands of others who have lost their loved ones in the struggle for Israel's survival — it may be hard to believe in the day that we will be able to get on a bus without fear. But if we continue to support and defend the struggle for peace, that day will come. Today the strong hands that keep us afloat have to be our own.

Bob 11/15/96

more & more, see Bob's!

Charon
pls return
to me
Thanks. Dad!



condemp 11 to
200

OPINION USA

Bozack
a question! add to 4 why so much hatred in US
JANUARY 28, 1996

My grandfather tries to keep peace afloat

Grandfather taught me how to swim when I was four years old. In a crowded pool at the Hotel El Aviv, he placed his arms around my chest and neck, keeping me afloat while I learned to tread with my arms and legs. His focus was 100% on me, his concentration complete.

While he let go of my back, then of my stomach. I was on my own, lost my last support. I lay a while motionless. I felt again his eyes back on my neck, the heat of his eyes, and I closed my eyes. The hands were gone. I was alone. I was alone. I was alone.

...at the
the ally
I became

and I accompanied him to many events. But although filled with both pride and love for him, I still remained silent about his struggle to end the violence.

On Sept. 22, 1955, I watched my grandfather on stage at the White House with the president of the United States, the prime minister of Israel, the chairman of the Arab League, the president of Egypt and other world leaders signing an agreement to keep all our heads above water. To make peace. And for the first time I understood how much I had had to be a part of that struggle for peace. Still, I remained silent.

Six weeks three bulls and one cow I lost. It seemed like we all might for we wept with the rest of the world overwhelmed by a sense of loss and of fear and of guilt for feeling grateful to my grandfather for his care. Watching him die, my granddaughter with me, I know how close I came to standing next to her, trying to contain uncontrollable pain and every word she said pierced my heart. And I understood she no longer could do. I called my grandfather and I love you. Please be careful. Please let me know I need you so much. The world has lost so much. I need you even more.

water with the
out policy for
only. The
in the water
possibly.

...my grandfather was about it peace.

...is 27 years old. Then, parents and
...Rabin today and thousands of
...their loved ones struggle for
...may be held tomorrow in the day
...will be able to get a chance after five
...to support a... for
...day will come. There is...
...have to be our own.

$\gamma(0, \gamma) \rightarrow \text{jet} - \text{in } G!$
more & more, see Babio!

② (15) 8 (UN 15) (6)

MOVIE: "DEAD MAN WALKING"

INTRODUCT

A GENERAL

- 1 AM GLAD THAT THS MOVIE DMW WAS MADE, NT ONLY BEC IT IS SUPERBLY DONE, AS ITS MANY POTENTIAL AWARDS ALSO INDICATE, BT BEC OF ITS SUBJECT MATTER
- 2 IT IS THE STORY OF A MAN CONDEMND TO DIE BY LETHAL INJECTION FOR A MURDER COMMITTD BY HIM AND A FRIEND AND WHILE THE ACTUAL CRIME IS NEVER IN DOUBT, IN THIS FILM THE ISSUE OF CAP PUNISHM BRGHT INTO FOCUS
- 3 EVEN MORE COMPELLINGLY BEC ADVOCATE VS CP IS A NUN; HER PART HERE IS NT AS A LAWYR SEEKING TO HAVE THE SENTENCE CHANGED, ~~ALTHO THAT IS A SECONDARY CONSIDERATION~~
- 4 BT RATHER TO GIVE THE CONDEMND MAN A MEASURE OF PEACE AND TO ALLOW HIM TO MEET HS DTH FACING HER AND HER OWN LK OF LOVE IN CONTEXT OF XIAN FAITH

B SPECIFIC

- 1 THE CORE OF THE FILM IS NT THE HORROR OF THE CRIME BT THE PHILO DISCUSSIONS RELATING TO THE DTH PENALTY
- 2 ALL OF ~~THE~~ BASIC ASPECTS OF SUCH A CONFLICT ARE TOUCHED UPON; THE NUN IS NT A 1950S PERSON WHO IS FULL OF NAIVITEE IN HER SWIRLING BLACK SKIRTS BT A MODERN WOMAN WHO HAS ALSO KNOWN INDIGNITY & LOSS
- 3 SHE STANDS FR GDNESS & DECENCY; HE AN ADMITTED RASCIST, ANTI-GVT HOODLUM, NEVER AMT TO ANYTHING & HE ANSWRS ACCUS WTH EXCUSE THAT HIS MOTH DID NOT SHOW HIM ANY LOVE, ~~ALL OTHRS IN HIS LIFE~~ ARE TO BLAME FOR WHAT HAS BECOME OF HIM, HE AT SCENE BT DID NT K
- 4 & DELIVERS MOST POWERFUL ACCUS AT END OF LIFE: THAT WTH ALL THE MANY PREP FR HIS EXEC MORE PEOPLE CARE ABT HIM IN THS CONTEXT THAN EVER RE HIS DAILY LIFE. IT IS AN AWESOME & TERRIFYING ACCUSATION

BODY

A TRIAL

- 1 WE ALREADY KNOW ABT THE CRIME & HIS PARTIC IN IT BT THERE ARE OTHER ISSUES WE FIND OUT AS PLOT DEVELOPS
- 2 FR EX, HIS TRIAL FR MURDER IN 1ST LASTED ONLY 5 DAY AND HIS DEFENSE ATTY WAS A TAX LAWYR WHO DID NOT RAISE EVEN 1 OBJECTION DURING ENTIRE 5 DAYS
- 3 FURTHER, THE ACCUS IS MADE & SEEMS ACCURATE THAT FR POLITICAL PURPOSES, GOVERNOR NEED NT JUST AN EXECUT BT THE EXEC OF A WHITE PERSON TO INDICATE HE IS FAIR AND THAT IN HIS STATE ALL PRISONERS GET = TREATMNT
- 4 AT NO TIME IS THE CRIMINAL MADE OUT TO BE ANYTHING BT THE ~~NASTY~~ PERSON HE IS. ~~BT~~ AT SAME TIME, THE IN-HUMANITY OF THE PERSONS WHO DL WTH HIS LIFE ON ITS FINAL STAGES ALSO INDICTED: ONE OF GUARDS WHO WILL

x depraved, manipulative

PARTICIPATE IN THE EXEC TELLS US THAT HIS "JOB" IS TO STRAP DOWN THE LEFT LEG OF THE INMATE
 5 ALL VERY IMPERSONAL; A MAN ABT TO DIE BT ^{guard} ~~HIS~~ SOLE CONCERN IS THE LEFT LEG! AS SAD A COMMENT AS THAT OF PRISON₂ THAT TILL NOW NO ONE CARED AS MUCH

B FAMILY

1 BT, OF C, THERE ARE VICTIMS . THE PAR OF TWO TEENS WHO HAVE BEEN K = BROUGHT IN & THR ~~RESENTMENT VS NUN~~
 2 WHEN THE NUN TRIES TO TALK TO THEM AS A FELLOW CATH THE PAR ARE INCENSED TO FIND OUT SHE ON SIDE OF PRIS AND ASK HER TO LV BEC "U BROUGHT ENEMY INTO THS HS"
 3 IT IS A STIRRING MOMENT AS NUN REALIZES THE ENORMITY OF HER MISCALCULATION; THAT REL DOCTRINE NOT ALWAYS THE SAME IN PRACTICE AS IT IS IN THEORY
 4 SHE BECOMES HIS SPIRIT ADVISOR, ASKING HIM TO TK THE SACRAMENT SO THAT AS JES D FR HIS SINS, SO WILL HE and INSO DOING GAIN REDEMPTION & DIE IN PEACE
 5 IT IS A THEOLOGICAL DOCTRINE WHICH BRINGS LITTLE COMFORT TO THE PRISONER BT, ONE FEELS, MUCH COMFR TO THE NUN WHO MUST BE THERE TO THE VERY LAST FINAL
 6 THE INMATE HAS DIFF ~~BE~~ ^{himself} OF VIEW: HE A REBEL AS WAS J IN A SENSE COMPARING HIMSELF TO THE REL FIGURE & TH STRANGE PART IS THAT NUN NEVER REFUTES THS COMPARISM
 7 THE FINAL MOMENTS ARRIVE, THE PARENTS AS WITNESSES HAVE COME TO THE EXEC CHAMBR TO SEE REV~~ENGE~~ CARRIED OUT, OUTSIDE; PROTESTERS VS DTH PEN & PRO DTH ADVOC DO THR THING MORE INTERESTD IN THR CAUSE THAN IN THR VICTIMS, & NUN EXTENDS HER HAND TO DYING MAN IN A FINAL GESTURE OF COMPASSION, LV AND PEACE

CONCLUSION

A ATTITUDES

1 NOW, OF C, LIGHTS GO ON & WE GO HOME BT WTH WHAT ATTITUDE? ~~IN MIND?~~ AGREE OR NOT? HOW FEEL ABT DTH PENALTY & WHILE SOME SAY: GD! & GD RIDDANCE! IS IT THAT SIMPL
 2 QUEST: DO EXEC SAVE LIVES? PATAKI SAID YES & THERE ARE STATISTICS WHICH STATE THAT EV EXEC SAVES 18 LIVES BT, OF C, DOES NT GUARANTEE SAFETY IN STATE
 3 NOR DOES IT ANSWER DILEMNA THAT BETWEEN 1970 -94 48 INMATES RELEASED FRM DTH ROW BEC PROOF OF INNOC
 4 FURTHER, WE KNOW POOR, BLACK, HISP MORE LIKELY TO D NT BEC THEY COMMIT MORE CRIMES BT BEC NO FUNDS FR TH LENGTHY TRIAL NEC TO REVERSE OR FIGHT DTH CONVICTION
 5 AND, INCIDENTALLY, FAR CHEAPER TO KEEP A PERSON IN PRISON FR 40 YRS THAN TO GO THROUGH TRIALS & APPEALS WHICH CULMINATE IN HS DTH ~~OR FREEING~~. ONE STATISTIC AND THERE ARE PLENTY FR THOSE INTERESTED: IN FLA OVE

15yr period spent \$60 million resulting in 18 executions!

B SPECIFIC

1 BT THERE IS MORE THAN THE DETRIMENT OF REVENGE: THE
 2 INHERENT BRUTALITY, THE LOSS OF OUR OWN HUMANITY
 3 YES, VIOL MUST BE PUNISHED BT ALSO, VIOL BEGETS VIOL
 4 AND IT IS SICKENING AS U HEAR DIFF ADVOC AGUING WH
 5 BY FIR SQD, HANG, CHAIR, LETHAL INJECT, ETC DISCUSS
 6 ING WITH ~~AL~~ ALMOST MORBID GLEE AD/DISADV OF ALL OR ONE
 7 IN JAN OF THS YR, NBC TV DID SEGMENT ON THS ISSUE &
 8 INDIC THAT ALL THE POLLS SUPPORT DTH PENALTY BT, AT
 9 SAME TIME, HAD WARDEN OF MISS STATE PENITENTIARY SA
 10 THAT HE RESIGNED FRM HIS POST BEC OF THES EXECUTIONS
 11 HIS MOTIVATION? ARE WE BETTER/WORSE THAN THE CRIMIN
 12 ALS? AND WHAT WILL GD ASK/SAY TO ME RE THESE EXECUT
 13 AT WHICH I OFFICIATED
 14 AND MORE IMMED: HOW CAN I EXPLAIN TO MY WIFE & CHLD
 15 TX HAS EXEC MORE INDIV (OVER 100) SINCE CAP PUN RE-
 16 SUMED IN 1977; TX ALSO HAS MORE CITIES ON LIST OF
 17 CITIES WTH MOST MURDERS THAN ANY OTHR STATE IN UNIO

C END

∴ Cap ≠ murder

1 I SPK ON THS SUBJECT FRM PT OF VIEW OF OUR TRAD: WE
 2 HAVE DTH PENALTY, OF C. BT AT SAME TIME, THE SANHED
 3 WHICH SOUGHT EXEC OF 1 INDIV WAS BRANDED FR GEN TO
 4 COME AS THE "BRUTAL" ONE
 5 DTH FR THE CRIMINAL WILL NT SOLVE ANYTHING; SURELY
 6 THE D CANT BE BROUGHT BACK & WHILE I FEEL FR THE FAM
 7 OF THE VICTIMS I DO NT WANT TO FEED ON MY OWN FEEL-
 8 INGS OF REVENGE
 9 WE ARE ALREADY SUFFIC DEMEANED, ~~I DO NOT WANT TO AD~~
 10 ~~MYSELF TO THE TOTAL BEC WE HAVE COME HOPEFULLY, A~~
 11 LONG WAY SINCE "EYE FR EYE" WAS TAKEN LITERALLY
 12 THAT IS NT JUD, THAT IS NT HUMANITY, THAT IS A WORL
 13 WTHOUT COMPASSION & MORE THAN IT MAKES ME ANGRY, IT
 14 MAKES ME SAD THAT WE HAVE NT RISEN ABOVE THS LEVEL
 15 PERHAPS SOME DAY WE WILL LEARN BT IN MEANTIME, THS
 16 FILM "DMW" WILL MAKE U THINK & ~~IN THS I REJOICE~~

AMEN

all to the good.

HEB TAB., FRID EVE, MARCH 1, 1996

FILM: "DEAD MAN WALKING"

PERSECUTION: HAS IT CHANGED AT ALL?

INTRODUCT

A GENERAL

- 1 IT IS AT THS TIME OF YR THAT WE ARE CONSTANTLY
- 2 ASKD TO FOCUS ON MEMORY: PUR PRIMARY EXZAMPLE
- 3 & THE EXODUS TO BE FOLLOWD BY REV AT S, ON SHEVUOTH
- 4 BT THS WK = PUR, THE OLD STORY: OF EST, MORD & THE PERPETUALLY ALIVE HAMAN/ALTHOUGH NAMES, PLACES DO CHANGE, CAST OF CHARACTRS ALWAYS WITH US
- 5 MEMORY OF PERSEC SO MUCH WTH US THAT WE ARE EVEN FORMALLY FORWARDED OF UPCOMING THEME; SHABBAT PRIOR TO PURIM = SH ZACHOR = REMEMBRANCE

B SPECIFIC

- 1 OF C, OVER THE YRS THE OBSERV OF THESE SPECIFIC HOLIDAYS LOSES ITS IMMEDIACY; PUR, PES, ~~REV~~ A LONG TIME AGO; THEY BECOME HOLID NT OCCAS OF MEMORY!
- 2 AND WE LIVE IN DIFF COUNTRIES, DIFF TIMES, DIFF POLITICAL PROTECTORS SEEMINLY WITHOUT WORRY OR CONCERN UNTIL SUDDENLY ANOTHER HAMAN COMES TO FORE
- 3 WE HAVE SEEN IT EVERYWHERE, IT IS ONLY THAT THE INTENSITY OF THE PERSECUTIONS OF THE PRESENT DAY HAM ARE DIFF AND EXPRESS THEMSELVES IN DIFF WAYS
- 4 BT THEY ARE DANGEROUS NEVERTHELESS AND ALTHOUGH THR ORIGINAL APPEARANCE OF SCENE MAY SEEM INNOC, NT SO
- 5 FRM HAMAN TO BUCHANAN MAY SEEM A LONG TIME-SPAN BT I WLD NT WANT TO TEST HOW THS SCENARIO WLD WORK ITSELF OUT IN LONG RUN. WE LEARN FRM OUR MEMORY

BODY

A ISRAEL

- 1 OF C, OVER THE CENTURIES, THERE ARE CHANGES, ESPEC OF PROCEDURE; TODAY, FR EX, NOT NEC 1 INDIV WHO SKS TO DESTROY US BT ORGANIZATIONS
- 2 HAMAS IS PERFECT EXAMPLE; HAMAN WAS CHILDS PLAY VS THESE PEOPLE BT THE GOAL: TO DESTROY US, IS SAME!
- 3 OVER 100 PEOPLE K ONLY RECENTLY AND ALL IN THE NAME OF "HOLY WAR", IT IS ENOUGH TO GIVE REL A BAD NAME!
- 4 AS IF THE SHOAH WAS NT BAD ENOUGH NOW WE MUST DEAL WITH THE IRRATIONALITY OF HATRED, AN EMOTION WHICH CAN NEVER BE SOOTHED BY LOGIC AND WISDOM
- 5 NT THAT WE DONT HAVE OUR OWN NEG, ULTRA-RIGHT POL GRPS, THEIR HATRED AS INTENSE AS THAT OF THE OTHER SIDE, BT I CAN NT SEE THEM AS A GRP SEEKING TO EXTERMINATE THE ENTIRE ARAB WORLD OR DRIVE THEM SEA
- 6 OR, AT LEAST I HOPE NOT! BT THESE BOMBINGS IN ISR ARE THE WORK OF FANATICS WHO GLADLY SAC THEMSELVE IN ORDER TO HARM OTHERS, TO DESTROY NT JUST A SMALL

II

7 PORTION OF HUMANITY BT ALSO A CULTURE AND A FAITH
IT IS PERSECUTION IN ITS ULTIMATE FORM, FOLLOWING A
PATH WHICH HAS LED FRM PUR TO INQUIS, TO CRUSADES, TO
HIT AND NOW TO HAMAS. WORLD NT YET LEARNED

B WHITE NATION

1 BT WHILE HAMAS & ITS EVIL INTENT IS IMMED ~~TO US~~ SO
CAN WE SEE ~~THE~~ POTENTIAL FAR NEARER, WITHIN AMERICA
2 JUST A FEW WKS AGO AN ARTICLE IN SUNDAY "TIMES" MAG
RE GRP OF YOUNG WHITES WHOSE AIM IS TO KEEP THEIR
RACE PURE = WTHOUT JEWS, BLACKS, GAYS, ETC
3 THESE PEOPLE ARE JUST AS DANGEROUS AS HAMAS ALTHOUGH
THEY ARE FAR MORE SUBTLE IN THE DAMAGE THEY ESPOUSE:
THEY COME ON THE INTERNET, WORLD WIDE, WITH RESPON
EVEN FRM SO-CALLD LIB COUNTRIES (SWEDEN, NORWAY, HOLL
4 AND THEY CLAIM THAT AS OF NOW THERE ARE AS MANY AS
75 GRPS JOINING THEM IN THR VIEWS AND SPREADING IT
WORLD WIDE.
5 THESE YOUNG MEN, MOSTLY, ARE RESPONSIBLE FR HATE
EX¹PRSED IN MURDER, WTH INSULTS TO RACE, REL, COLO
AND THE BAD ASPECT IS THAT ^{WHILE} THESE ARE ~~NOT~~ THE FRINGE
~~BT~~ BEC OF THR EXPERTISE IN COMMUNICATIONS COULD SOON
MOVE INTO THE MAINSTREAM OF AMERICAN LIFE.
6 THEY WANT ~~THR~~ OWN NATION; WHAT WILL HAPPEN TO THE
MINORITIES THEY DISLIKE? BL SHIP TO AF, JEWS TO WHE
AND THEY OPENLY ADMIRE THE STRATEGIES USD BY NAZIS
TO RID THR COUNTRY OF ALL "PERVERSE" INFLUENCES: DTH
7 IN THR HATRED THEY HAVE LEARNED THAT BY WAY OF THEIR
DIRECT MAIL CAMPAIGNS ON INTERNET, A 10% RESPONSE
IS MORE THAN OK, IT IS A VICTORY
8 AND, AS ARTICLE SAID: THESE ARE NT HOODLUMS YOU WLD
THINK WALK AR IN QUASI-NZ UNIFMRS BT IN NAVY BUS ST
SO THAT THEY LK JUST LIKE ~~ALL OVER~~ "APPROPRIATE" CI
9 THR DANGER MAYBE NT THS YR OR NEXT BT IN A DECADE??

C GERMANY

1 LET ME GIVE U ANOTHR EXAMPLE OF PERSECUTION IN OUR
TIME, WITH MEMORY AGAIN IN THE FOREFRONT.
2 RECENTLY HRD IGNATZ BUBIS SPK, IN PRIVATE SESSION &
WE ASKD HIM RE SKIN-HDS, RADICALS SHO⁹UTING OBSCEN
IN THE STREETS OF MA~~N~~JR GERMAN CITIES
3 THESE ARE HOODLUMS, HE TOLD US, THEY ARE VERY YOUNG
TEENS WHO SHOULD BE SPANKD RATHER THAN TAKEN SERIOU
LY. FURTHER, THEY HAVE NO IDEA RE WORDS THEY USE
4 SEVERAL STUDIES DONE ON THEM, ON INDIVIDUALS WHO
WERE COUGHT BEC OF MISCHIEF AND SOCIAL SCIENTISTS
NOTED AND REPORTED THAT SUCH A CONCPET OF "JEW" WAS
ALMOST UNKNOWN TO THEM, HAVING GORWN U¹2P IN A COUNTRY

basically free of Jews - until very recent times.

III

5 NOR ARE THEY AWARE OF WHAT NAZI WAS/IS OR WHAT THR
WORDS MEAN IN SUCH A CONTEXT, THEY USUALLY ARE
SCHL DRP-OUTS, WTHOUT KNWL OR UNDERSTANDING
6 BUBIS, WTH PT OF VIEW TO DEFEND, PROBABLY RIGHT BT
WHAT ALL THS WILL LD TO EVENTUALLY, AN OPEN QUESTIN

CONCLUSION

A GENERAL

1 ADL SAYS THAT IN LAST 5 YRS, WHITE POWER GRPS IN US
CAUSED OVER 30 MURDERS; HAMAS EXCEEDS ITS TOLL ALMO
DAILY, AND TEENS IN GERMANY TAKE OUT THRE FRUSTRATN
NT ON JWES WHOM THEY CANT IDENTIFY BT ON OTHER MORE
VULNERABLE GRPS: FOREIGNERS OF DIFF COLORS, CLOTH
LANGUAGE, FOOD, ETC *exotic*
2 AT SAME TIME, A CAMBOD IN CALIF SAYS THAT FR HIM TO
TRAVEL ALONE ON A BUS, ESPEC AT OFF HOURS, IS DANGE
ROUS BEC HE SUBJECT TO BEATINGS, INSULTS, INJURY
3 WE COME TOGETHER TO REJOICE IN HANGING OF HAMAN AT
PUR TIME BT WTH ONE EYE ~~ON ELECT RESULTS~~ AND WE
COUNT AND PROJECT ELECT RESULTS IN PRIMARIES RE BUC
4 NO WONDER THS IS TIME OF MEMORY, OR REMEMB, OF CAU-
TION FR OURSELVES AND FOR OUR FELLOW MAN

B SPECIFIC

1 BT ALSO DONT FORGET THAT WE ARE STILL HERE! A MOS
VITAL FACT NT TO BE FORGOTTEN OR DENIED; WE DO NOT
AND WE WILL NOT GO SO READILY INTO THE NIGHT
2 THE J PEOPLE HAVE OVERCOME ARAB ENEMIES,. INTOLERNC
IN US, AND AS OF RECENT COUNTING HAS AGAIN OVER 50TH
JWES LIVING IN G, ALREADY AT 10% OF ITS PRE WAR #
3 BT JUST BEC WE HAVE ALWAYS SURVIVED, SO FAR, NO REA-
ON TO BE FLIPPANT OR EVEN ARROGANT; JUST THE OPPOS:
THAT WE MUST BE AWARE, VIGILANT AND CONCERNED WITH
THE VIO~~L~~ATION OF EVERY INDIV CIVIL RIGHTS
4 BEC WHAT HAPPENS TO NEIGHBR TODAY MIGHT WELL HA¹/₂PN
TO ME TOMORROW. REMEMBER LESSON OF: *Heimlicher*
CAME AFTR COMMUN, THEN CATH, THEN JWES AND WHEN
THEY CAME AFTR ME NO ONE LEFT TO PROTEST
5 THAT IS LESSON ALSO OF PURIM & OF MEMORY: STAND FR
WHO & WHAT U ARE AND PROTECT ONE ANOTHR BEC PERSEC
HAS A WAY OF REACHING OUT TO TOUCH U & YRS
6 1 PURIM PER LIFETIME IS SUFF; LET THERE BE NO MORE

AMEN

HEB TAB., MARCH 8, 1996; FRID EVE RE: PREJUDICE

*not given
see 18 day Resach*

WHAT'S NEW IN ARCHEOLOGY?

INTRODUCT

A GNERAL

- 1 ARCHEOL HAS ALWAYS HAD SPEC INTEREST FOR ME BEC IT GIVES U INSIGHT INTO EVENTS OF THE PAST.
- 2 ½CENT AGO, GRPS OF PEOPLE SIMPLY DUG AR EARTH IN EXOTIC SETTINGS & HOPD TO DISCOVER SOMETHING BT IN OUR TIME: QUITE DIFF
- 3 VIA INTRA-RED TECHNIQUES CAN SEE WHETHR & WHAT THERE MIGHT BE UNDER SURFACE OF EARTH; ALSO, DATING A DISCOVERY NO LONGR A MYSTERY BEC WTH CARBON-DATING, CAN PINPOINT A DATE PRACTICALLY TO THE HR
- 4 NOW WE KNOW NT ONLY GRT NATURAL UPHEAVALS WITH DATE ~~THE COURSE OF CIVILIZATIONS~~ SUCH AS POMPEII & MT ETN IN ITALY BT MORE FASCINAT OUR INTEREST IN MEAST

B SPECIFIC

- 1 MUCH AS BEEN WRITTN RE FORCES THAT SWEPT ACROSS THE ARABIAN PENIN AND ISSUES LEFT BEHIND; THE VARIOUS NATIONS & TRADEROUTES WHICH ROSE & FELL OVER CENTRU NT THE LEAST OF WHICH WERE OUR OWN ANCESTORS
- 2 RECALL THAT ON 1 OF MY SABB SPENT OVER A MO. AT JER THE TEMPLE WALL; SPOKE TO U ABT IT THEN AT GRT LENG AND SHOWED U REMNANTS OF 10TH ROM DIV, NOW FOUND!
- 3 IT WAS A WONDERFUL, EXHIL EXPERIENCE AND ABT 10 YRS AGO OUR D TO ASHKELON DIGUNDER AUSPIC OF H DIV SCHL KNOWN BY NAME OF ITS PATRON: LEON LEVY SITE
- 4 SHE SPENT SEV WKS WORKING THERE ONE SUMMER, LAST YR VISITED THERE TO SEE WHAT'S LEFT & IF RECOGNIZABLE AND JUST FEW WKS AGO ATTENDED A LECT AT 92ND ST "Y" ON JUST THAT SITE BY HARV PROF IN CHARGE: LAW STAGR
- 5 MY TALK THS EVE DLS WITH EXCAV AT ASHKELON & WHAT WE LEARND ABT NEW DISCOVERIES & HIST OF THE DIG

BODY

A ASHKELON

- 1 MIGHT WANT TO REFRESH YRSELVES RE CITY: A WAS A LEADING SEAPORT UNTIL 1500 CE; IT IS ½ HR S OF TA BY CAR AND, LITERALLY, A STONE'S THROW FRM GAZA
- 2 ~~WHILE~~ TODAY A IS A MIXD CITY OF IMMIG, ORIENTALS & SABRAS, SOME LIV IN POVERTY & SOME IN LOVELY HOMES, WTH A COUNTRY CLUB AS WELL AS A MODERN CONV HOTEL
- 3 BETWEEN 2000 AND 1500 BCE A WAS ONE OF THE LARGEST CITIES IN THE ENTIRE AREA, NOT A LITTLE KINGDOM BT A PL~~A~~CE OF ENTERPRISE TO BE TAKEN SERIOUSLY
- 4 AS MATTR OF FACT, WHEN PHILISTINES RULED, AR 600BCE A WAS CONSIDRD ONE OF 6 MAJR CITIES, MAJR SEAPORT, AND IT HAS FIGURED IN JEWSH HIST SINCE EARLIEST DAY AND MENTND TIME & AGAIN AS ANY READ OF BIBLE WILL IN

licale

B HISTORY

- 1 WHAT HAS MADE A SO INTRIGUING ~~OVER~~ CENT = LINK TO BABY NEBUCH ON HIS WAY TO CONQUR JERUS = 604 BCE, WE KNOW THIS DATE PRECISELY
 - 2 FURTHR, IT WAS IN MO OF KISLEV & HE WROTE THAT HE HAD DESTORYD CITY "FOREVER" = 75 YRS; HE DID TO INHAB WHAT HE DID TO JEWS: TRANSFRRD THEM TO BABYL BT DIFF IS THAT IN DUE TIME, 40/50 YRS FR JEWS, WE
 - 3 WERE ALLOD TO RETURN TO JERUS UNDER CYRUS BT NT THE ASHKELONIANS, AS THEY THEN CALLD THEMSELVES; THESE PEOPLE WERE LOST AS WERE OUR 10 TRIBES LOST SOME CENTURIES EARLIER WHEN ASSYR MOVD OUR ANCESTORS
 - 4 WE CAN STILL SEE THE BEAUTY OF THE CITY; ~~AND ITS MA~~ ~~BEC~~ THERE WERE ARCHES, GATXEWAYS & ORIGINAL PLASTR STILL IN PLACE, NO EASY ACHIEVEMTN ALTHO VERY HOT & DRY THERE, THUS CERT ARTIFACTS P4RESERVED
- CRUSADERS THERE AR 1100 CE AND MUCH OF THESE DIFF STYL AND CHANGES STILL VISIBLE FRM THEN & EARLIER

C DISCOVERIES

- 1 FR EX, ~~DIG~~ AS EARLY (MODERN) AS 1921 & FOUND ARTIFC BEC CREATED A CLUB MED NEXT DOOR & AS UPTURND EARTH FOUND ALL MANNER OF BELONGINGS; SAND SHIFTS AND SAW THAT A NEARBY HILL NT A SAND DUNE BT A "TEL"
- 2 ALSO NOTED TH~~AT~~ IF SEEN FRM THE AIR, RAMPARTS WERE ONCE IN PLACE AND REMNANTS LEFT BT NOTICE SIZE: WER 1½MI LONG, 50 FT HIGH; SAW THS ALREADY 20 YRS AGO AND WORKING ON IT ALL THE TIME, HAVE ANOTHR 20 TO G
- 3 FURTHR DISC "EXECRATION DOLLS" WHICH HAVE ALL KINDS OF WRITING ON THEM, MUCH LIKE VODOO DOLLS; THEY WLD BE HARMD, STUCK, DISMEMBERED IN HOPE SAME WLD HAPPEN TO ENEMY; MOST REMARKABLE DISCOVERY
- 4 SAW PICTURES OF JUGS: FR WINE OR OIL? RECEIPTS TELL US PRICES OF WINE ~~mean the d.~~
- 5 FINALLY: ROOFTOP ALTARS, VERY CLEARLY IDENTIFIED AS EARTH CLEARED AWAY & REF IN JERE CHAPT 47
- 6 SO THAT VIA DISCOV AND EXCAVATIONS GET GD SENSE OF WHAT A USED TO BE & WHY CONT-WORK BY LEON LEVY FND IS WORTHWHILE. IT TELLS U ABT OUR OWN HISTORY.

CONCLUSOIN

A GENERAL

- 1 THERE ARE 2 BKS ON ELEMENTARY ARCHEOL DISCOVERIES WHICH I ALWAYS RECOMMEND TO THESE INTERESTED
- 2 FIRST, IS JAMES MICHNER'S "THE SOURCE" WHICH DEALS WTH HAZOR, A SOURCE FOR WATER IN THE GALEEL; IT IS A POPULAR EXAMINATION OF ARCHEOL BT FASC & CORRECT
- 3 2ND: A BK NT AS WELL KNOWN BT EXTRAORDINARY : BY

III

CERAM "GDS, GRAVES & SCHOLARS" WHICH DOES NT DL WTH
 J THEMES BT WTH ARCHEOL EXPED IN OTHR PARTS OF WORLD,
 THE FASCINATION OF DISCOVERY, THE DETERMINATION OF THE
 SCHOLARS, THE WISDOM GAINED; BTH IN PB
 4 FR ANYONE INTERESTED IN THS FIELD EVEN IN PASSING, I
 WLD URGE U TO RD JUST THESE 2 BKS AND GO ON FRM THERE
 5 BT AS FAR AS A IS CONCERNED: NO SUCH GRT BK EXIST WHICH
 TELLS OF ITS HISTORY & DISCOVERY, UNLESS, OF C, U
 CHOOSE TO RD THE BIBLE & THEN NAME OF CITY EVERYWHERE
 8 SPECIFIC
 1 ARCHEOL A FASCINATING FIELD OF STUDY AND AGAIN IF U
 CANT GO TO FOREIGN COUNTRIES TO PARTIC IN A DIG, URGE
 U, FR EX, TO ATTEND SOME LECTURES AT HUC
 2 HUC & ARCHEOL INTERTWINED FR DECADES: GLUECK ONE OF
 THE GRT MEN WHO SURELY HAD P¹/₂ART TO INSPIRE ME AND
 EVEN NOW: PAUL STEINBERG, WHO LEADS YEARLY DIG AT DAN
 3 MY SABB IN JERUS = 20 YRS AGO BT RECALL TO THS DAY
 THE THRILL OF REACH INTO EARTH AND BRINGING UP A VIAL
 OR SHARD OF GLASS WHICH, U KNOW, WAS USED 2000 YRS AGO
 4 THAT IS THE ESSENCE OF ARCHEOL, J CENTERED AND OTHERW
~~BT~~ IT IS NT A SCIENCE TO BE TREATED LIGHTLY; IT MKES
 USEE HISTORY IN A NEW AND BEAUTIFUL LIGHT

AMEN

HEB TAB., FRID EVE., MARCH 15, 1996

"WHAT'S NEW IN ARCHEOLOGY"?

JONATHAN KOZOL: "AMAZING GRACE"

INTRODUCT

A GENERAL

- 1 WANT TO SPK THS EVE RE AMAZING INDIVID & UNFORTNATE SITUATION RE CHILD IN OUR AM SOCIETY
- 2 OUR AUTHOR, J KOZOL, WRITTEN 9 BKS SO FAR, EACH HAS WON SOME PRESTIG PRIZE, BEGIN WTH "DTH AT AN EARLY AGE" = NATL BK AWRD RE CH IN SCHOOL
- 3 TO "RACHL & HER CHILDRN" = ROBERT F KEN AWARD RE HOMELESS & OTHER BKS WERE FINALISTS FR AWARDS ALSO
- 4 WHAT THS MAN HAS DONE: GO INTO A GHETTO COMMUNITY, LISTEN TO THE TALK OF PEOPLE, ESPEC THE CH AND THEN WRITE IT UP FR US / & WHAT WE RD IS ASTONISHING

B SPECIFIC

- 1 TH BK FR THS EVE "AMAZING GRACE" IS SUBTITLD & THIS WILL ALREADY GIVE U AN INSIGHT INTO THE CONTEXT:
→ "THE LIVES OF CH AND THE CONSCIENCE OF A NATION"
- 2 FR OVER 250 PAGES, KOZOL, A WHITE J LIBERAL TALKS TO & LIVES WITH THE MINORITIES / & THEN HE LAYS BARE FR US THE TRAGEDIES OF OUR COMMUNITIES, OF WHICH WE KNOW NOTHING EXCEPT FR HIS BKS →
- 3 BEC WE ARE REMOVD NT ONLY BY DISTANCE BT BY HRT & SOUL. THS TIME, FR EX, HE SPKS OF BROOK AVE IN MOT AVE SECT OF BX / WHERE 48TH PEOPLE LV, THE POOREST IN S BRX
- 4 2/3 ARE HISP, 1/3 BL, 35% = CH, MEDIAN INCOME IN 91 IS \$7600 PER HOUSEHOLD; IN ELEMENT SCHL ONLY 7 OF 800 CH DO NT QUALIFY FR FREE LUNCHESES & TO INDICATE THE "SYSTEM": 5 OF THE 7 GET "REDUCED PRICE" LUNCHEON (AS VS FREE) BEC CLASSIFIED ONLY AS "POOR" & NT DESTI
- 5 ~~#6 TRAIN GOES FRM E59 TO BRK AVE, FRM RICHEST TO PR~~
EST & THE 2 MOST COMMON ILLNESSES IN CH IS ASTHMA & DEPRESSION. KIDS CRY SEEMINGLY WTHOUT CAUSE & THEY CANT EXPLAIN WHY; ASTHMA AN OVERSHELMING STRUGGLE FR AIR & MOST COMMON LIFE ~~SAVING~~ ^{breath} / EQUIPMENT x ^{save} saving
- 6 & THIS DOES NT EVEN TOUCH HIV POS / AIDS AFFLICTED CH WHO GET IT FRM THEIR INFECTED MOTHERS.

BODY

A NEIGHBORHOOD

- 1 THESE ARE THE NEIGHBORHDS U RD ABT IN NEWSPAPER STATISTICS: NO SMALL BUSINESS, NO BANKS, NO LOANS, NO LIBRARIES OPEN AT NIGHT, FEW RECREATIONAL PLACES
- 2 RATHER, INSTEAD: ABAND HOUSES, CARS & PEOPLE. IN SOME PLACES, LOCALS PAINT WINDOWS OR BACKS OF ABAND HOUSES WTH CURTAINS, PANES TO GIVE HOMEWARD, SUBURB AN COMMUTERS A ^{real} BETTER VIEW OF CITY; = AN ILLUSION!
- 3 MENTIONED RECREAT ACTIV = CONCEPT OF "GOING OUTSIDE" & why so many children fall down elevator shafts

- 4/ ~~BECAUSE OF THE DANGERS OF KIDS PLAYING IN STREETS~~
 her THE PHRASE "GOING OUTSIDE" = ON FLOOR BT OUTSIDE APT
 NT ON THE STREET! REAL OUTSIDE IS TOO DANGEROUS
 5 AND IF CH GETS SICK: IN 1970 400 MDS TK CARE OF TH
 11 HEALTH OF KIDS IN SCHLS; BY 1993, SCHL MDS DOWN TO
 23 & MOST OF THEM = PART TIME!
 6 STATISTICS ARE SICKENING & A CRIME: ONCE HAD 30 RAT
 INSPECTRS IN S BX; NOW ONLY 2 & SAME CUTS FR BLDG
 INSPECTORS. / NO WONDER SO MANY PLUNGE TO DTH IN SHFT
 B PERSONAL CONTACTS
 1 PEOPLE SEE @ OTHR IN DIFF WAYS: RICH /WHT SEE DIFF
 IN COLOR & POOR; ITS MORE THAN DISRESPECT. "ITS AS
 IF THEY WISH U DID NT EXIST SO THEY WLD NT HAVE TO
 BE BOTHRED" P. 41
 2 AND THS, OF C, PICKD UP BY CH WHO PRAY AT NIGHT:
 "GD BLESS MOMMY, GD BLESS NANNY, GD, DONT PUNISH ME
 BEC IM BLACK" (P. 69.)
 3 ORLISTEN TO A TEACHR WHO ~~SEES~~ CH PASS BY WTH FIST
 CLENCHED & A SCOWL ON FACE: "WHAT CAN I TEACH THS
 BOY TODAY?" P 124. // FOOD DISTRIB P. 62
 4 KOZOL, WHO IS DESPERATELY ANGRY FR THESE PEOPLE, &
 STILL TRIES FOR OBJECTIVITY, WRITES OF THE CUTS AND
 HURT: "SOME FINANCIERS & POLITICIANS SEE AS NOTH BT
 FISCAL PRUDENCE, OTHR PEOPLE SEE IT AS SOC HOMICIDE"
 5 AND THERE IS NO QUEST RE CORRELATION TO INF MORTAL
 AS SHOWN ON P. 187
 6 AND JUST TO QUOTE SELECTIVELY, I CLD KEEP U STUNNED
 WTH QUOTATIONS FRM THE PRISON SYSTEM IN WHICH NYC
 RESIDENTS AND MINORITIES FIND THEMSELVES; U MIGHT
 ONLY WANT TO KNOW THAT THE FACILITIES ON RIKERS IS
BETTER SHAPE THAN MOST SCHL BLDGS IN NYC

CONCLUSION

A GENERAL

- 1 BT DO NT WANT TO GIVE ERRONEOUS VIEW OF KOZOLS BK
 RE ITS MOOD DUE TO NEG STATISTICS; ACTUALLY, HE IS
 A HOPEFUL PERSON WTH ENORM RESPECT FR PEOPLE & KID
 2 FR EX, HE JUXTAPOSES FACT THAT OF 277 SWINGS IN BX
 PARKS 239 IN DISREPAIR OR NT IN PLACE /WTH REF TO A
 WOMAN PRIEST, ORIG A LAWYER & FINANCIER ON WALL ST.
 GRAD OF HARV WHO CHANGD WHEN HER BR D OF AIDS: WHAT
 MUST IT BE LIKE FR HER TO GO FRM RICHEST TO POOREST
 SHE IS 45 YRS OLD, GRAD OF RADCLIF, from A WORLD NT KNOWN
 TO HER CONSTITUENCY ON ANY LEVEL; YET, SHE IS THERE
 3 ~~THESE~~ THERE IS ALSO A LINKING TO CH OF SHOAH: P. 239F
 4 WE SHOULD ALSO KNOW THAT INTO THESE NEIGHBRHOODS
 THE CITY PLACES INCINERATORS WITHOUT HESITATION
 13 *knowing full well that the poor don't vote*

III

5 & THAT ON FEATHREBD LANE, PS 204 ELEMENT SCHL HOUSED
IN A FORMER SYN, AS ~~W~~AS PS. 4 & ITS STUDENTS SCORED
"DEAD LAST" IN NYC READ SCORES IN 1991 = IRONY!
6 ~~AND~~ AFFLICTD WTH ASTHMA, AIDS, DTH, FIRES, FEAR, DE-
PRESSION THERE ARE 800TH POOR CH IN NYC

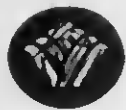
B SPECIFIUC

1 IF THERE IS A VILLAIN IN ALL THS, IT IS MAYOR GUIL
p2 → IANI WHO IS CASTIGATEDS TIME & AGAIN FR HIS "COLD-
NESS" "HE TURNES FLOWERS INTO STONES" TO "HE IS CRUEL"
2 ON OTHR HAND, IF THERE IS A HERO, & I THINK THERE IS
IT IS THE AUTHOR, JONATHAN KOZOL WHO BRINGS THESE
ISSUES TO OUR ATTENTION
3 WE WILL NEVER BE ABLE TO SAY: "WE DID NOT KNOW" BEC
WE DO KNOW AND IT IS ENOUGH TO MAKE US ALL SICK WTH
FEAR, WTH SYMPATHIY, WTH EMPATHY FR THOSE IN NEED
4 END OF BK, LIST 23 CH & 5 ADLTS WHO D WHILE BK WAS
BEING WRITTEN; WE TOO DIE A LITTLE AS WE RD /AND WE
TAKE PRIDE ~~AND SPIRIT TO LIVE WHEN WE RD THE GOOD~~
~~AND THE PRIDE, AND~~ THE HUMANITY OF THOSE WHO HAVE
THE VERY LEAST AND GIVE OF THEIR VERY BEST.
5 JONATHAN KOZOL IS A GRT & UNIQUE PERSON IN OUR TIME
AND WE SHOULD ALL RD HIS DESCRIPTION OF HOW EVEN THE
LEAST OF US IS FILLKED WITH "AMAZING GRACE"

AMEN

HEB TAB., FRID EVE., MARCH 22, L996

REVIEW OF JONOTHAN KOZOL'S BK
"AMAZING GRACE"



WYNDHAM HOTELS & RESORTS

marriage - Civil rights act / best

marriage → domestic partnership

11 to Civ R act of 1960s - ^{defeated} - have to stand
up for this now once again.

Still, is this an issue of P/E/R - 70
is the case in Hawaii

influence of at right who is it

me of SF brought picture of partner
band of baby bag = family

affirm to form rel / to uphold of view
= prolonged offense

commitment ceremonies for same
sex couples? Kiddushin

47 issues identified for consideration
14 major ones listed - others are
sub-headings

For Reservations Please Call

800-WYNDHAM

REPORT OF THE COMMITTEE ON RESOLUTIONS

March, 1996

1. Rules of Debate
2. Jacob Rader Marcus
3. Bosnia Peace Accords
4. Economic Commitment to America's Poor — pro-help; is out-backs
5. Endangered Species → Environment
6. The Reform Beit Midrash in Jerusalem
7. First Amendment Rights
8. Open Youth Group Membership — open par. to younger members
9. Opposing the Practice of Environmental Racism
10. Tobacco Free Kids
11. UN Conference for Women
12. Congratulating Eric Yoffie
13. Congratulating Sheldon Zimmerman
14. Patrilineal Descent Study Committee — lost, bec of #19, in uproar
15. Statement on Rabin Assassination
16. Jerusalem 3000
17. Israeli Progressive Movement
18. Honoring Alexander M. Schindler
19. Gay and Lesbian Marriage — news media!

(2) Healing Service — ^{am} no longer sympathetic to many causes/issues

(3) out-need/in-need! "out" began } break minority } defense of who we are
18 yrs ago } isolation } more assertive stance
wonderful courses for medical issues, study vs "in" strength ourselves

Jul 96

503 BE IT RESOLVED, that the Central Conference of American Rabbis convey its
504 most sincere wishes of *mazal tov* and *chazak v'ematz* to Rabbi Sheldon Zimmerman,
505 along with our prayers that he continue to be blessed with wisdom and equanimity,
506 insight, intuition and inspiration, breadth and depth of knowledge of Torah and
507 *chesed shel emet*, and

508 BE IT FURTHER RESOLVED, that the Central Conference of American Rabbis
509 offer to Rabbi Sheldon Zimmerman our resources of energy, spirit and scholarship
510 so that he, as President of the Hebrew Union College - Jewish Institute of Religion,
511 and working in concert with the Central Conference of American Rabbis and the
512 Union of American Hebrew Congregations, may imbue new generations of rabbis
513 with the self-same virtues that animate and ennoble his life, our lives, and the lives
514 of every generation of the Jewish people. Thereby, may Rabbi Sheldon Zimmerman
515 make many rabbis friends, and may he make rabbis friends to many.

516 **XIV. TASK FORCE TO STUDY THE 1983 RESOLUTION ON PATRILINEAL**
517 **DESCENT:**

518 WHEREAS, the Resolution on Patrilineal Descent adopted by the CCAR in 1983
519 has had a significant impact upon our Movement, and

520 WHEREAS, that impact has not been fully studied, and

521 WHEREAS, there are many issues arising out of the implementation of the
522 resolution which remain unclarified, such as:

- 523 1) the obligatory nature of the "public and timely acts";
524 2) the status of *tevila* as one of those acts;
525 3) the status of matrilineality alone;
526 4) uniformity of expectations;
527 5) geographical and ideological differences within our Movement, and
528 6) the impact upon Reform relations with other branches of Judaism, therefore

529 BE IT RESOLVED, that the CCAR establish a Task Force on Patrilineality to: (1)
530 study the Movement-wide effect of the resolution both in our educational and
531 congregational institutions; (2) canvass the membership across a wide range of age
532 and geographical representations as to standards of acceptance of patrilineal Jews,
533 and (3) suggest clarifications to the above issues and others which will insure a
534 broader understanding of the original resolution, and

535 FURTHER RESOLVED, that this task force report to the 1997 CCAR convention.

Male

655 **XIX. ON GAY AND LESBIAN MARRIAGE**

656 **Background:** Consistent with our Jewish commitment to the fundamental principle
657 that we are all created in the divine image, the Reform Movement has "been in the
658 vanguard of the support for the full recognition of equality for lesbians and gays in
659 society." In 1977, the CCAR adopted a resolution encouraging legislation which
660 decriminalizes homosexual acts between consenting adults, and prohibits
661 discrimination against them as persons, followed by its adoption in 1990 of a
662 substantial position paper on homosexuality and the rabbinate. Then, in 1993, the
663 Union of American Hebrew Congregations observed that "committed lesbian and
664 gay couples are denied the benefits routinely accorded to married heterosexual
665 couples." The UAHC resolved that full equality under the law for lesbian and gay
666 people requires legal recognition of lesbian and gay relationships.

667 In light of this background,

668 **BE IT RESOLVED,** that the Central Conference of American Rabbis support the
669 right of gay and lesbian couples to share fully and equally in the rights of civil
670 marriage, and

671 **BE IT FURTHER RESOLVED,** that the CCAR oppose governmental efforts to ban
672 gay and lesbian marriage.

JERUSALEM 3000

The word, the name "JERUSALEM" conjures up so many different images in our hearts and minds. But for us of our time, we can visualize the terror, the pain, the enmity of those who seek to destroy the city, the land, the people. But no matter how the attack is launched against us, the people are concerned first and foremost with the Holy City. Whatever and whenever something happens of a threatening nature in Israel, for the people there and for us in the Diaspora, it relates to Jerusalem! To understand, let us then go back in time to what the city was and how it came to be.

How did it all begin? Nineteen hundred years before the start of the Common Era, a manuscript of ancient Egypt mentioned the city we know today as Jerusalem. It was then called Urushamem, combining in their ancient form the key words of "ir" = city, and "Shalem" which means peace. Further, the city is associated with David, who became king at age 30. He reigned just over Hebron for seven years and six months and then over Jerusalem for the next thirty-three years. It also remained the capital of Solomon because the city had one enormous natural resource necessary to ancient peoples: clean, clear water. It was the most precious commodity. Further, the city was in the hills, was along a strategic route between North and South, East and the West of the Mediterranean Sea. And yet, listen to these words which are a direct contradiction to the concept just delineated: "It is historically, and perhaps theologically, significant that there is no good reason for Jerusalem to be a capital city; Jerusalem is unlucky and an unlikely site for the capital, a center. It is not on a road; it is not on a river; it is not near the sea - it is somewhere in nowhere. Even so, it is a center. When people think about Jerusalem, they think, as the Bible calls it, that the city is the place that God chose..." You will be surprised when you hear the name of the author of these lines: they were written by ABBA EBAN!

Who is right, then? What is right? The contradictory answer is that both sides are right because we are dealing with different levels of tension: a spiritual nature and the Jerusalem of this world. The heavenly and the worldly, the spiritual and the physical, the city of the heart and the city of the traffic jams. It is the city which plays out a drama, a conflict, the tension and each is evident every Shabbat evening. The city is harsh, brash and striving, noisy all of the time; no one walks if there is the possibility to run and rush as the sun goes down, but you soon sense it, then hear and feel it in your own body and heart and mind, even in your bones: Jerusalem slows to silence. As some have characterized it, on Shabbat, "living in the city is a prayer". For those on the outside and for those of us who know it on a daily basis, for all the forces which stand in contention with one another, Jerusalem is "simple, but it is not naive". It is to these differences of experiences and feelings that Eban was referring because while he lives in the Jerusalem which has "no reason" to be a capital, the Jerusalem of his heart is the capital of his life, his home, his faith, his being.

The Psalmist (137) said many centuries ago: "If I forget thee, O Jerusalem, let my right hand forget its cunning: meaning that it is not possible for us Jews to be separated from the city even for a moment. Jerusalem has been part of our life and liturgy almost from the beginning; in the life cycle: the breaking of the glass at a wedding reminds us that even at a time of joy and blessing, we must remember the tragedy of the destruction of Jerusalem; at the Seder we say, at the point of culmination: "next year in Jerusalem", and we say it as a prayer and as hope; at the Torah service, we recite: "For out of Zion shall go forth the Law and the word of the Lord from Jerusalem"; and at the funeral we say: "May you be comforted among all the mourners of Zion and Jerusalem". The citations from book to book, prayer to melody could go on and on.

MUSIC

With all of its problems, with all of its conflicts, with the tension between good and times of trial, like the Kotel, the Western Wall, Jerusalem is resilient, the people and the city live!

But Jerusalem was not always the beautiful city which we have in mind in our own day; when you step off the airplane and drive to the Holy City, and you catch your first glimpse, and your heart flutters with awe and a sense of history, you are not in the process of yesterdays' experience: Theodor Herzl, founder of political Zionism, when he met the Kaiser in Jerusalem in 1893 was horrified and shamed by the squalor of the city. Samuel Clemens, also known as Mark Twain, was one of those who came to be overwhelmed but came away disillusioned. "No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem. The only difference between the roads and the surrounding country, perhaps, is that there are rather more rocks in the roads than in the surrounding country...we toiled up one more hill, every pilgrim and sinner swung their hat on high! Jerusalem! So small! Why it was no larger than an American village of 4000 inhabitants, and no larger than an ordinary Syrian city of 30,000. Jerusalem numbers only 14,000 people...There was no call for tears. Tears would have been out of place." A noted rabbi of the 15th century wrote, in part: "At one time they had more houses but these are now heaps of rubbish which can not be rebuilt, for the law of the land is that a Jew may not rebuild a ruined house without permission, and the permission often costs more than the whole house is worth" (Bertinoro) And, almost 500 years earlier, during the time of the early crusaders, Daniel the Pilgrim wrote: "You will not find anywhere baths more filthy than those of the Holy City; nor anywhere heavier fees for their use. Learned people are few, and the Christians numerous, and they are unmannerly in the public places...taxes are heavy on all that is sold, there are guards at every gate, and no one is allowed to sell the necessities of life except in the appointed places. In this city the oppressed have no solace, the meek are molested, and the rich are envied. Erudite people have no renown; the schools are unattended. for there are no lectures. Everywhere the Jews and Christians have the upper hand and the Mosque is void of either congregation or assembly of learned people."

This is the picture of a desolate Jerusalem over a period of almost one thousand years; yet, to us, it was and will always be known as the Holy City. At the same time, the Dome of the Rock was built by the Moslems in 865 of the Common Era on the site where traditions says that Abraham bound Isaac and where nearly three thousand years ago Solomon built the Temple. Islamic tradition identifies this spot as the place from which Mohammed ascended to heaven to receive Allah's revelation but with it all, to the Moslem, Mecca and Medina are religiously far superior to Jerusalem. Nevertheless, Arab culture certainly influenced Jewish music indicating, in some measure, the semitic origins of both faiths. Music tells the story.

MUSIC

END OF FIRST HALF OF PROGRAM

PART II

Of course, we know the modern history best. While the contemporary industrialized, commercial Israel centers on Tel Aviv, the heart of the Jew resides in Jerusalem. It is the Holy City. In 1948, the Old City fell to the Jordanians who then cut off the water supply and, were it not for the heroic measures of the Jews then, and Jews from all over the world, who came to the rescue in hundreds of different ways, the dream might never have become reality, as it did at the moment of rebirth. Troops stormed the Western Wall in Jerusalem, freed the city in June of 1967. The whole world stood and payed honor to the Israelis who had defeated seven Arab armies and had saved the city which, as the Shofar was sounded, surely became "holy" once again in a time of affirmation. After Romans, the Muslims, the Ottoman Empire, the British, the Jordanians, the Muslims, the Christians, the Copts, the Protestants and Mormons came Teddy Kollect. And still, the Holy City still was not the City of Peace

In 1988, the Arabs stated, quite openly: "Jerusalem is the capital of Palestine" and no retraction was ever offered even today, when some world leaders have won Nobel Peace Prizes in a condition which might well be labeled a "sham". Arafat has stated that he will always be loyal to "our Palestinian soil and its capital, holy Jerusalem". Already, the campaign rhetoric calls for the removal of all Jewish settlements in East Jerusalem and for the right of return of Palestinians to Jerusalem." Do you have any idea what this might mean in a realistic setting? How do you determine, today, who is a Palestinian from Jerusalem, even from sacred soil? The shifting population is unthinkable; the agony of peoples would be heartrending. The modern B'nai B'rith Magazine has stated that "Israel will make some accommodation to Palestinian Authority" with regard to Jerusalem, but, at the same time, every single opinion poll indicates that the American Jewish community is against any division of the city, What else will we sacrifice for peace? A united Jerusalem? Hopefully, we will never see that day except in the context that if we speak of religious issues and problems these are matters of administration, but, on the level of the sovereignty of the city, there is no room for wavering in principle. This applies to Jews in every part of the world; our heritage must not be compromised even one iota.

From what shall we take our cue for the future? First, by what is in our hearts. Secondly, there is our affirmation that Am Yisroel Chai! applies not just to the people but also or especially to the faith, the land and particularly, the city. Finally, that we learn the name of Naomi Shemers. How many of you have ever heard her name? On the night of May 15, 1967, a huge crowd came to Binyanei Ha-ooma in modern Jerusalem for the annual song festival commemorating Israel Independence Day. This young girl, with guitar in hand, stepped out on the stage and sang a new song; its title was "Yerushalyim she zahav", Jerusalem of gold. It became the national song especially during the 1967 war, which followed soon after! History was made not only in battle but with a song; Naomi Shemers was her name but it has been largely forgotten; Jerusalem of Gold has not. It is a theme song today as we mark 3000 years of history. May we sing it with a whole heart, with spirits uplifted, with emotion visible, with tears flowing because it says to us, in melody and words that Jerusalem lives, in reality and in prayer, in Heaven and on Earth, in you and in me, in and among Israelis and Jews and peoples all over the world. May its future be one of fulfillment, of wholeness, of love and of peace. Let us sing, together: Yerushalayim shel zahav....

MUSIC

END OF PROGRAM

1ST A.M. PESACH: 1996

INTRODUCT

A GENERAL

- 1 WELCOME TO THS PESACH SERVICE; WE HOPE THAT THE MESSAGE OF JOY, OF FREEDM, OF HOPE WILL PERMEATE YR LVS
- 2 WE HOPE, AS WELL, THAT THE SEDER IN YR HOME, AS OUR HERE AT SYN, WAS OF MEAN TO U & YR FAMILY; IT IS A RITUAL ~~AT LEAST~~ 1ST TH YRS OLD & YET AS RELEV AT TODAY
- 3 AS A MATTR OF FACT, IF WE WERE TO WRITE SEDER SERVC TODAY, CLD USE SAME FRAME OF REF, ND ONLY CHANGE THE SPECIFICS, AS WE DO ALREADY WTH CHILDRENS SEDER
- 4 FR EX, THEY HAVE NO FEELING FR 10 PLAGUES AS LISTED IN HAGGADAH BT DO UNDERSTAND PLAGUES SUCH AS HOMELESSNESS, AIDS, CANCER, POLLUTION, HUNGER
- 5 AND WHEN WE SPK OF EGYPT, THEY MAY NT BE FAMILIAR WTH THAT NAME SPECIFIC BT DO KNOW OF BOSNIA, RAWANDA AS PLACES IN THS WORLD ~~OF OURS~~ WHERE HURT RULES

B SPECIFIC

- 1 I MENTION ALL OF THESE PARALLELS BEC STRUCK ME SO ~~FE~~ FORCIBLY THAT THE HAG OF YESTERYEAR, ~~WITH ALL OF ITS RELEVANCE FOR TODAY,~~
- 2 HAS THESE PARALLELS NT ONLY RE SPECIFICS BT GENERAL THEMES AS WELL; WE ASK DIFF QUESTIONS, WE HAVE DIFF INTERP ~~FOR EACH~~ ANYO, WE EVEN REINTERPRET ^{ways} BEC OF WHAT THIS GENERATION IS EXPERIENCING. SHANA HABA
- 3 AND IT IS THESE THEMES WHICH I WLD LIKE TO DISCUSS WTH U THS PESACH A.M. FOR WE MUST UNDERSTAND & LK AT THE MODERN THEMES IN ORDER TO COPE WTH ANC LESSN

BODY

A HATRED

- 1 LET US BEGIN WTH THE MOST OBV: THE QUESTIONS! OUR CH ASK AT THE SEDER TABLE, THE QUEST WE ASK RE HUMANITY ~~AND I WLD PHRASE IT BY SAYING:~~ WHY SO MUCH HATRED?
- 2 AM THINKING, OF C, OF ISRAEL AND THE AWFUL HURT INFLICTED BY HAMAS; WHY SUCH FANATICISM, SUCH HATRED? WHY ARE PEOPLE NT YET AWARE THAT PC CAN BE BUILT-IF INDIV WORK TOGETHR-RATHR THAN BLOW EACH OTHR APART?
- 3 BT IT IS NT ONLY HAMAS AND ITS BED-FELLOWS BT HATE GRPS IN OUR OWN COUNTRY WHO REACH EACH OTHER WTH THR MESSAGE OF PREJUDICE BY INTERNET
- 4 AND WE SPK NT ONLY OF ^{3rd world} SUDAN, LYBIA, IRAQ BT THAT ~~WE~~ ^{there is} HAVE ARESONANCE OF THAT HATE IN "LIB" COUNTRIES: SWED NORWAY, EVEN HOLLAND- ~~WHERE~~ PEOPLE ARE UNITED IN THR HATE OF OTHERS: THE PEOPLE OF COLOR, ADDICTD, POOR
- 5 AND THESE ANTI GRPS NT JUST HOODLUMS BT INDIV DRESSD IN BLUE SUITS WTH WHT SHIRT & TIE WHO KNOW THAT THEY

have attained their kind of victory if only a 10% response. Their message of hate carried forward.

- 11 only
- But also the fringe
- 6 IN BRIEF, ~~THESE~~ ^{II} ~~THESE~~ ARE NT ~~THE FRINGE BT~~ ULTRA-RIGHT
 PERHAPS AS PERSONIFIED IN A SLIGHTLY MORE REFINED
 MANNER BY BUCHANAN BT THR INFLUENCE & THR CHALLENGE
 TO NORMAL PEOPLE WTH OPINIONS OF THR OWN, FEARFUL
 7 THE PARALLEL TO SLAVERY IN EGYPT, A MENTAL AND MORA
 ENSLAVEMENT, ALL TOO REAL; QUEST: WHEN/HOW TO END IT
 B BRD OF AFFLICTION = ^{2nd Theme} ~~this night~~ ^{had to}
- 1 BT WE ALSO RAISE MTZ RE BRD OF AFFLICT AND HERE WE
 ND TO BECOME QUITE PERSONAL BEC REFER U TO A LETTR
 OR ARTICLE WRITTEN BY A YNG WOMAN, MICHELLE, ALSO
 THE GR-D OF SHIMON PERES; WRITTEN AFTR SHE TOO EX-
 PERIENCED TERRIBLE THINGS HAPPND TO YITZ RABIN & HS
 GR-D SPOKE BEFORE THE WORLD
- 2 BRD OF AFFLICT CERT TASTED BY RABINS FAMILY, BY ALL
 OF US JEWS AS WE WERE DEVASTED BY TRAGEDY, AS IT
 WAS TASTED BY THE MORE THAN 100 VICTIMS OF HAMAS
- 3 BT MICHELLE SPOKE OF HER FAMILY, OF HER LOVE FOR A
 GR-F WHOSE S¹/₂PECIAL TALENTS SHE TK FR GRANTED BT
 ONLY NOW IN FACE OF TRAGEDY FR HER FR NOA RABIN, BE
 CAME MORE OBV, MORE PRONOUNCD, MORE INTIMATE/PRSONA
- 4 RD TO U 2 PARAGR FRM ARTICLE SHE WROTE AS REPRENTD
 IN "USA TODAY" OF FEB 28, 96. IT SPKS OF 'BRD' PERSONI

Six weeks, three bullets and one world later, it seemed like we all might drown. I wept with the rest of the world, overwhelmed by a sense of loss and of fear and of guilt for feeling grateful that my grandfather was spared. Watching Yitzhak Rabin's granddaughter Noa Ben Arzi, I knew how close I came to standing next to her, trying to contain uncontrollable pain, and every word she said pierced my heart. And I did what she no longer could do. I called my grandfather and said I love you. Please be careful. Please be strong. Israel needs you so much, the world needs you so much. But I need you even more.

Peace agreements talk about the division of land, of water sources. They discuss forms of government, armies, police forces, elections, borders and degrees of autonomy. However, they leave out swimming lessons,

birthday parties and family dinners. But making these possible is what peace treaties are all about.

In her beautiful and brave eulogy to her grandfather, who would have been 75 years old this Friday, Noa said: "Forgive me if I don't want to talk about peace. I want to talk about my grandfather." But every word she said about her grandfather was about peace.

At this sad time

על יום השנה למותו של יצחק רבין

- C L'SHANA HABAAH = ^{3rd Theme}
- 1 THE REFRAIN FRM CENT AGO HAS BEEN L'SHANA HABA=AH,
 "NXT YR IN J" AND WE HAVE ECHOED IT FERVENTLY ALWYS
- 2 BT I MUST MAKE U CONSCIOUS OF A NEW DEVELOPMENT IN
 OUR HIST & THAT IS THE REVIVAL OF THE J COMM IN GER
 AND SO THE NEW P¹/₂HRASE WLD NT SIMPLY SAY IN J BT G!
- 3 RECENTLY I HAD OPPORT TO HEAR BUBIS IN SMALL SETTIN
 PERHAPS 3X AND, OF C, HE WELL VERSED ^{resist.}
- 4 ESTIM THAT AS OF 1999 WILL HAVE 30TH J IN G IN ADD
 TO 25TH RUSS JEWS; AND OF 30TH 90% ARE GERMN CITIZN
 SO THAT U HAVE A NEW POPULATION AND THAT, AS TIME
 PASSES AND GENERATIONS ARE SUPERCEDED,
- 5 such distinctions as "J in G" vs "Germ J" no longer

from largest issues of Natl. Geo.
to ^{as} 15. town wanting a baby disinterred
bec not pure white ancestry!

III

+ I rather

IN EFFECT; THE MINORITIES TODAY, ~~THE~~ ^{THE} DISTINGUISHED AB
MINORITIES ARE THE MOSLMS, BHUDDISTS, TURKS, MORROC
6 THE SWISS, SWEDES, NORWEG, ETC NI THE OUTSIDERS, OF
C, AND ARE RECGONIZD AS "BELONGING"; AND ~~OF~~ ^{among} THESE J
JUST LIKE EVEYONE ELSE

7 FURTHER, WTH EUROP COMMON MARKET & INTERNATL CORP
CENTERING THEMSELVES IN BRUSSELS, BERLIN, BONN, ETC
THE J POPULATION IS CONSTANTLY EXPANDING & WHAT DO
THESE NEWCOMERS LK FOR? THE NAZI PAST? NO! GD LIFE!
8 & JEWS ALL OVER: 3 MAJR =BERLN, F & MUNICH + DUSSEL
HAMB & COLOGNE ~~& CONSTANTLY EXPANDING AND~~ THAT IS
THE REF OF MODERN JEW OUTSIDE ISRAEL: NEXT YR IN B
9 AND THE HISTORY OF THE PAST FORGOTTEN/OR BRUSHED
ASIDE/OR PLACED INTO TOTALLY SUBSIDIARY ROLE AS THE
UPSCALE BUSINESS MAN, YNG & DYANMIC, SAYS LSH...G

CONCLUSION

A GENERAL

1 U SEE THEN A TOTALLY DIFF INTERP OF COMMONLY ACCEPT
ASPECT OF SEDER CEREMONY; HAGG HAS NEW MEAN/RELEVAS
2 NT JUST A MATTR OF PARALLELS BT NEW VENTURES AS HIS
TORY HAS CHANGED COMMUNITIES, CAST US ABROAD, HAS
MADE ~~NEW~~ US AWARE OF NEW INTERP
3 SEDER/PESACH SAME RE BASIC CONCEPT OF FREEDM AND HP
FR PEOPLES ALL OVER THE WORLD BT IN OUR OWN CONTXT
THE CHANGES ARE OBV:

B SPECIFIC: *3 themes*

1 QUEST REMAINS: WHY SO MUCH HATE
2 HOW MUCH "BRD OF AFFLICT" CAN ONE PERSON INGEST? NOTE
THE SORROW AND THE FEAR OF A YNG PERSON WHO FEARS
FR LIFE OF A GR-F; FR LIFE OF EV FAM MEMBR IN ISR
3 HOW POPUL SHIFTS HAVE THR EFFECT ON US; NO LONGER
IS JERUS PRIMARY BT, RATHR, WHERE BUSINESS, THE
GRT RULER AND LEVELLER OF AM SOCIETY, TAKES US: G!
4 IT IS A NEW WO4RLD, FR SURE, A NEW WAY, A REREADING
OF A TEXT SO MANY CENT OLD AND YET APPLICABLE TODAY
5 PESACH NDS ~~TO~~ BE OBSERVD BY COMMUNITY OF ISRAEL,
THE REL AS WELL AS NATLISTIC COMMUNITY, TO THS VERY
MOMENT

AMEN

HEB. TAB., THURSDAY, APRUIL 4, 1996

1ST A.M. PESACH

WHAT HAPPND TO ETHIOPIANS?

INTRODUCT

A GENERAL

- 1 THS IS SEASON OF YR WHEN WE SPK OF EXODUS, THEN FRM E/BT OVER CENT, WHEREVER OUR PEOPLE HAVE EMIGRATED FRM AND WENT TO FIND A NEW HOME
- 2 SO, AS WE RD ~~OF~~ "A WANDERING ARAMEAN WAS MY FATHER" IN HAGGDAH THE MODERN PARALLELS ALL TOO CLEAR
- 3 10 YRS AGO IN OPERATION MOSES, AND 4 YRS AGO IN OP SOLOMON THOUSANDS OF ETHIOPIANS CAME TO ISRAEL AND THERE WAS MUCH REJOICING IN WAY THEY ACCEPTED & THEY ADAPTED
- 4 THAT IS, UNTIL SOMETIME LAST JAN WHEN ~~AGAIN~~ THOUSAN OF ETH RIOTED IN STREETS OF ISRAEL, AND FR GD REASN

B SPECIFIC

- 1 JUST THOSE FEW MONTHS AGO, DISSATISFACTION BROKE THROUGH THE USUAL RESTRAINTS AS ETHIOP LEARNED THAT BLD WHICH THEY HAVE GIVEN, BEEN DUMPD BEC FEAR OF DESEASE, WTH PARTIC REF TO AIDS VIRUS
- 2 BT THS ERUPTION OF FEELING ONLY GAVE EVIDENCE OF A DEEPER DISSATISFACTION, ON SEV LEVELS! WE OF THE OUTSIDE WORLD KNEW LITTLE OR ~~NOTHING~~ OF THIS/BT NOW, OF C, OUT IN THE OPEN AND A DREADFUL SITUATION
- 3 THE ELATION OF THE TWO MAJR AIRLIFTS HAS BEEN DISSIPATED & NOW WE BEGINNING TO HEAR OF THE PROBLEMS WHICH HAVE BUILT ONE UPON THE OTHER BUT IT SEEMS THAT THE BASIC ISSUE IS ONE OF ED OPPORTUNITIES
- 4 LET US LK WHAT HAPPND TO THE OPTIM OF THE ETHIOPIANS BODY

A OTHR ISSUES

- 1 WHILE ED MAY BE MOST PERTINENT PROBLEM, OTHERS ALSO ND TO BE LKED AT.
- 2 FR EX, DROP-OUT RATE IS STEADILY INCREASING, THE YOUNGSTERS LIVE ON THE STREET, FORM GANGS FOR SELF PROTECTION AND ENGAGE IN DRUG AS WELL AS ALCOHOL ASBUSE WHICH LDS TO PETTY CRIMES AND VIOLENCE
- 3 IT IS NT A PRETTY PICTURE ESPEC WHEN LINKED TO IN-ADEQUATE HOUSING FAC⁰LITIES AND FEW MAJR JOB PROSPE SO THAT TODAY, ETHIOP ARE POOREST ETHNIC GRP IN IS
- 4 WE SPK OF YNGSTERS BT ADULTS FARE EVEN WORSE: 50% OF ETHIOP ADULTS ARE UNEMPLOYED AND OF THOSE WHO ARE WORKING, THR AVERAGE WAGES ARE LESS THAN 50% OF WHAT IS BEING PAID TO NATIVE ISRAELIS
- 5 IT IS A VISCIOUS CYCLE: THE UNEMPLOYED LIVE IN SUB STANDARD HOUSING, IN DISTRESSED NEIGHBORHOODS AND IN DEVELOPMENT TOWNS WHICH LACK THE BASIC AMENITIES
- 6 THE ETHIOP ARE SMART PEOPLE; THEY NOTE THE DIFFER-
ences both ethnic and economic.

B EDUCATION

- 1 BT, AGAIN, THE KEY OF DISCONTENT SEEMS TO BE EDUC
BEC THE ADULTS FEEL THAT THR CH ARE BEING LOCKED OU
OF ACCESS TO UNIV AND THEREFORE A BLACK UNDERCLASS
- 2 THS IS DUE TO THE AREAS WHERE ETHIOP ARE HOUSED WTH
ALL OF THOSE PROBLEMS ALREADY MENTIONED; THS LEADS
TO AN ENFORCD SEGREGATION AND CREATES SOME OF THE
WEAKEST SCHLS IN THE COUNTRY; SOME SAY: POOREST SCH
- 3 THEY CLAIM, AS WELL, THAT THERE IS A FAILURE BY THE
GVT TO SUPPLY BASIC TEXTBKS AND SCHL SUPPLIES SO
THAT ONLY 7% OF ETHIOP 12TH GRADERS PASSED THE ALL-
IMP¹ORTANT MATRICULATION EZXAMS
- 4 COMPARE THS 7% TO FACT THAT IN 1994: 14% OF ISR ARAB
50% OF RUSS IMMIG, & MORE THAN 80% OF MIDDLE CLASS
ISRAELIS PASSED THESE TESTS
- 5 SO THAT PICTURE IS DISMAL IN THAT AT LEAST 60% OF
ETHIOP STUDENTS WHO HAVE COMPLETED 3 YRS OF ELEMENT
SCHL LAG FAR BEHIND IN HEB READ & WRITING, MATH &
EVEN WORSE, IN ENGLISH
- 6 FR THE MINISTRY OF ED, THS ABSORPTION = DISMAL
FAILURE/WHICH IS NT HELPD BY FACT THAT COMMTTEE WHI
RECOGNIZES THESE ISSUES ASKD FR IL50 MILL, MINISTRY
APPROVED ONLY 15MILL AND ONLY 5MILL ACT ALLOCATED
- 7 IN SHORT, ANY HALF-WAY INTELLIGENT ETHIOPIAN KNOWS
THAT HE IS BEING CONSIDERED, TREATED AS 2ND CLASS
AND THAT THE JOY OF THE AIRLIFT NO LONGER VIABLE

CONCLUSION *promise*

A PSYCHGLOGY

- 1 OF C, WE KNOW THAT ETHIOP NOT SAME AS ISRAELIS WHO
MIGHT BE 2ND OR 3RD GEN EUROPEAN OR SABRA FR 100YRS
- 2 BT THERE ARE SUFFIC PSYCH IN ISRAEL WHO KNOW ALL
THS AND TRY TO MAKE ADJUSTMENTS/BT OFTEN PLACEMENT
OF ETHIOP CHILDREN WITHOUT REF TO THR BACKGROUND
BY UNSKILLED PSYCH OR UNTRAINED OR NT QUALIFIED
- 3 THOSE WHO DO KNOW: "THE THINK OF ETH CHILD IS DIFF
BEC HE COMES FROM A DIFF CULTURE. WHEN HE GIVES AN
ANSWER ACCORD TO THE LOGIC ON WHICH HE WAS BROUGHT
UP, THE PSYCHOL INTERPRETS IT AS A DEVIATION FRM
THE NORM" ~~AND IF THS FRM EDUC PEOPLE, SEE DESPAIR~~
- 4 INDEED, WHAT OFTEN HAPPENS IS THAT ISPSYCHOL DOES
NT UNDERSTAND THE WORKINGS OF MIND OF YNG ADULT.
HE SIMPLY SOLVES THE PROBLEM BY ASSIGNING HIM TO
VOCATIONAL TRAINING BT IN PROCESS A CHILD NT INTER
ESTED IN WORK WTH HANDS & MANY POSSIBLE ACADEMICS
EVENTUALLY LOST BEC NT NURTURED IN TIME, OR PROPERLY

referred by trained administrators

B SPECIFIC

- 1 SO WE ARE BEGINNING TO UNDERSTAND WHAT HAPPENED TO THE ETHIOP WHEN THEY GAVE VENT TO THEIR RAGE, AND IT WAS NOT ONLY A MATTER OF BLOOD!
- 2 APPROX 50TH ETHIOP IMMIG LIVE IN ISR, MORE THAN $\frac{1}{2}$ ARE UNDER THE AGE OF 18; ALMOST 25TH ARE IN THE SCHL SYSTEM AND THE FACT IS THAT MUCH WORK NEEDS TO BE DONE WITH THEM AND FOR THEM
- 3 FR EX, AFTER SCHL HELP RE ENRICHMENT PROGRAMS SEEMS TO BE AVAILABLE FR ALL BUT THESE CHILDREN & U WONDER WHY?
- 4 FINALLY, ONE LAST ASPECT OF THE PROBLEM: THOSE WHO ARE NOW BEGINNING TO SPEAK OUT ARE BEING ACCUSED OF BEING "INGRATES" = WHO HAVE NO APPREC, NO GRATITUDE, FOR WHAT THE ISRL GVT HAS DONE FR THEM
- 5 PERHAPS THAT IS TRUE FR SOME WHO ARE DISSAPPOINTED BUT U CAN NOT GENERALIZE; THERE ARE YNG PEOPLE WHO ~~ALSO~~ HAVE DREAMS AND ASPIRATIONS AND THE OPPORTUNITIES ARE SIMPLY NOT GRANTED TO THEM
- 6 APPREC WILL BE SHOWN WHEN ALL, EQUALLY, CAN MAKE THEIR WAY AND WHEN THE EXODUS FROM ETHIOP WILL END ON AS POSITIVE A NOTE AS EXODUS FROM EGYPT; IT NEED NOT BE A "BRD OF AFFLICTION:" FR EVER BUT CLD ALSO BE AS WITH THE EARLIER RUSSIAN IMMIGRANTS: A MATZ OF ~~HE~~ AMEN

HEB TAB., FRIDAY, APRIL 5, 1996

SHABBAT CHOL HAMOED PESACH

Yam Hashoch
Service 1996
1938-1939 children
leaving on ch.
transport to England

Yom Hashoah 1996

depicting the early years 1938-1939
for J. children from Germany-Austria
leaving with children transport to
England, leaving parents behind

lit 57
abpny #
understand

YOM HASHOAH: 1996

INTRODUCT

A GENERAL

- 1 WE ND TO SPK TO EACH OTHR, ESPEC ON THS SHBBT AS WE OBSERVE YOM HASHOAH; WE HAVE OBSERVD IT FOR SEV DECADES ON THE SHBBT CLOSEST TO OFFIC DATE: 27th NISAN
- 2 IN OUR CONG WE ALSO KNOW THAT THERE ARE SOME WHO CANT SPK OF THE HURT, PAIN & TEARS WHICH DEFINE YOM; INDEED, THERE ARE THOSE WHO SAY THAT IF U HAVE LVD THROUGH IT, NO ND TO TALK ABT IT
- 3 OF C, I RESPECT THS PT OF VIEW! BT BEC I WAS NT THERE ~~IN THIR DARKEST HRS~~, AND BEC IM A TREACHR AND BEC I KNOW SOME ND TO BE MOTIVATED TO SPK, FEEL IT IS ^{justified} ~~RIGHT~~ TO MENTN THE UNSPEAKABLE
- 4 IF ONLY TO KP MEMORY ALIVE, TO REMIND THOSE WHO WLD JUST AS SOON FORGET, TO OPEN A DIALOGUE OF HRT TO H AND SPIRT TO SPRT FOR THOSE UNABLE TO SPK ON THR OW

B SPECIFIC

- 1 AS MANY OF U KNOW, FRM TIME TO TIME HAVE CHANGED EMPHASIS OF OBSERVANCE: BEGUN WTH EXTRA 'CANDLE TO MARK THE RIGHTEOUS GENTILE; ALSO, DIFF SPEAKERS TO MAKE US CONSCIOUS OF THR PARTIC PT OF VIEW; AND, OF CRSE, OUR OWN WHO WERE THERE
- 2 IN ADD TO FACT THAT WE WERE ONE OF 1ST CONG TO PUBLISH A BK ON ~~QUEST~~ OF SHOAH, IN COMMEM OF 40TH KN
- 3 WE HAVE BEEN DOING THESE OBSERV FRM YR TO YR AND HOPEFULLY WILL CONT TO DO SO BEC AS WE ALL REALIZE! THE GEN OF THE SHOAH NT TO ~~OBV~~ ^{visible} ANYMORE
- 4 THR NUMBRS ARE DWINDLING, THR MEMORY BEG TO DIM, IN MOST CASES, LVD LONGER IN AMERICA THAN IN EUROPE & RANCOR AND BITTERNESS OF THE PAST SUPERCEDED BY INVITATIONS TO VISIT HOMETOWNS, & RENEWAL OF FRNDSHP

BODY

A CHILDREN

- 1 LET ME, THEN, SHIFT FOCUS TO THE CH OF THAT TIME, A GRP WHICH IS OFTEN NEGLECTED UNLESS THEY PARTICIP IN ONE OF MOST EXTRAORDINARY EXPERIENCES OF ERA: KT
- 2 ~~THE~~ ^{the} GENERAL IDEA OF ~~KN~~ ^{KT}, ~~38th~~ ^{38th} SPECIFIC NUMBRS HARD TO DETIRMINE, REFERS TO MORE THAN 10TH CH FROM GERM, AUSTRIA, POL & CHECH WHO ARRIVD IN ENGL BETWEEN NOV 9, 38 (KN) & SEPT 1, 39 (G INVAS OF POLAND.)
- 3 JUST TO PLACE THESE NUMB INTO DIFF PERSPECTIVE, OF THOSE SENT BY THR PAR TO SAFETY, 80% NVR SAW P AGAI
- 4 OBV, WTH THESE STARK FACTS IN MIND, OTHR ISSUES OF CONCERN WHICH MADE KT UNIQUE: FR EX, THE SUKNDERING OF FAMILIES AND EVEN THEN THERE WAS HOPE THAT THE FAM WLD EVENTUALLY BE REUNITED.

Jacqueline Dayton

305-7211

Vis N - wed - Therapy

Home Helper wed

- 5 BT IMAGINE, EVEN WTH THE BEST OF BELIEF, THE UN-
COUPLING OF M/CH OF F/SN
- 6 AND, AS THESE CH GREW INTO EARLY MATURITY AND WAR
CRIMES BEGAN TO BE KNOWN, THE GUILT WTH WHICH THESE
CH WERE AFFLICTED: THEY LVD WHILE THR LVD ONES D &
HOW MIGHT THEY HAVE HELPD HAD THEY BEEN KEPT HOME
- 7 AND, FINALLY, WHAT WENT ON IN MINDS OF CH? WHAT WER
THEIR EXPECTATIONS ON ANY LEVEL OF THR EXISTENCE?
NO ONE ASKD THEM, TOLD THEM, HE KLPD THEM*EXCEPT FR
THE FACT THAT THEY WERE TAKEN IN BY MOSTLY GD FAMIL
AND THS MEANT LIFE *assured.*
- B PROBLEMS *x + some were fragile & in sending them away*
- 1 NOW, THESE DEVLOPMENTS BROUGHT WTH THEM THR OWN BRA
OF PROBLEMS ON PART OF CH AS WELL AS ON PART OF P
- 2 WE KNOW THAT SOME COUNTRIES ACCEPTD CH WTH OPEN
ARMS WHEREAS OTHERS QUITE RELUCTANTLY; BEST EX OF
THESE 2 APPROACHES WERE ENGL & SWITZ
- 3 BT AS THIS IS TRUE OF COUNTRIES, SO ON SMALL SCLAE
TRUE OF FAMILIES, NT ALL FAM WHO WANTED TO TAKE IN
A REFUGEE CHILD DID IT FR ALTRUISTIC REASONS; IN-
DEED, WE KNOW THAT THERE WERE QUITE A FEW DOCUMENTD
INSTANCES OF FAM WTH ULTERIOR MOTIVES: CONVERS = ON
- 4 BT THAT CONCEPT WAS EVIDENT ALSO IN REVERSE: ORTHO
DOX GRPS WLD NT SEND THE CH FRM EUROPE OR WLD NT
ALLOW THEM TO BE ASSIGNED IN ENGLAND ~~PARTIC~~ UNLESS
CERTAIN LEVELS OF ORTHO OBSERVANCE WERE PLEDGED
- 5 IT BECAME KNOWN OVER COURSE OF TIME AS SAVING THE
BODY VS SAVING THE SOUL; ORTHO ONLY INT IN SOUL EVE
AS DID HAPPEN THAT SOME CH LOST BEC TYPE OF HOME
CLD NOT BE AGREED UPON
- 6 AND, FINALLY, DESPAIR OF PAR AT HOME, A MAJR PROBLE
AS FAMILIES IN GERM/AUST/CZECH BESIEGD & DESP, WORR
- 7 HERE SOME ADS PAR PLACED IN JEWISH CHRONICLE: '38
WILL CHARITABLE FAM OFFER HOSPITAL TO HEALTHY & RE-
FINED J GILK, MOTHRLESS, AGED 11½, NOW IN V; URGENT CS
'39: WHICH NOBLE MINDED J FAM WLD LK AFTR 7 YR OLD
GIRLS FOR A FEW MO? OF GD MERCHANTS FAM & HEALTHY.
GIRLS MOTHR IS LKING FOR A POSITION IN HOUSEHOLD.
- 8 '38: HOMEWANTD WTH KIND-HRTED FAM FR WELL-BRED V J G
13½, FR 1-2 YR PER TO FINISH SCHOOLING; MOTHR MUST
REGRETFULLY PART FRM ONLY CH OWING TO UNHAPP CIRCUM
'38: V COUPLE, BTH 42, D=9, IMPLORE TEMP REFUGE, ENGL
EXPECT CERTIF TO PALEST
'38: ORTHO J FAM URGENTLY REQUIRED TO GUARANTEE AND
TO CARE FOR BABY STILL LIVING WTH PAR IN BERLIN (NB
TO ORTHO ONLY, NT ASSIM, NON-OBSERV!)
- 9 All self-explanatory. prob on every side of your H
what happened to these people? ch & p.

III

CONCLUSION

A GENERAL

- 1 HOW REMEMBR, HOW HONOR BTH CH & FAM? THESE GROWN MEN & WOMN SHLD NT BE FORGOTTEN, THEY SHLD REMEMBR
- 2 ORGANIZ, ASSOC OF KT SURVIVORS BEEN FORMD, NOW A WORLD-WIDE ASSOC WTH LISTS AND BKS & PICTURES AND FORMAL GATHERINGS
- 3 ALSO HAVE DIFF KINDS OF FILMS, DOCUMENTARIES: FR EX: "MY KNEES WERE JUMPING" = TRUE STORY NARRATED BY JOANNE WOODWARD
- 4 MEMORIALS OF STONE: HOLOC MUSEUMS; MEMORIALS OF GD WILL AND CASH: FR CHILDREN IN BOSNIA
- 5 ALSO A QUILT: 10" SQUARES, ON THEME RELATED TO HOLOC AND IN SOME WAY RELATED TO ARTIST. QUILT SQUARES TO BE COLLECTD, WTH DOCUMENTS, NAMES, PLACES ON PAPER FOR A PERMANENT RECORD, EVENTUALLY DONATED TO DC (2)

B SPECIFIC

- 1 STRANGE OR NT SO STRANGE: FRM THESE ARTISTIC EXPRES HAVE COME SOME OF MOST POIGNANT REVELATIONS AS HRT AND MIND & SPIRIT OPENED UP & OFTEN, FR 1ST TIME IN YRS, PERSON TAKES COURAGE TO LK BACK & BEGNS TO TAL
- 2 KT AND HIDDEN CHILD SYNDROME ARE 2 SIDES OF SAME COIN AND BEC SO FEW ARE LEFT, EMPHASIS OUGHT NOW TO SHIFT IN SOME MEASURE TO THOSE WHO ARE THE FUTUTRE
- 3 *out for* SO THAT THEY WILL KNOW AND REMEMBER AND PAY TRIBUTE THAT IS OUR TASK HERE THS SHABBAT EVE: AS WE OBSRV YOM HASHOAH: TO RECALL THR MEMORIES, TO RECITE APPROPRIATE PRAYERS, CHANT PROPER MELODIES, TO FIND FR OURSELVES COMFORT IN THE RITUAL & THUS HONOR THR ME MORY
- 4 LET US THEN TURN TO MENORAH, 6 FLICK CANDLES, AND EXTRA SINGLE CANDLE TO REMEMBR THE CHILD AND LET US TOGETHER RISE & PRAY....

now from

AMEN.

HEB TAB., FRIDAY, APRIL 19, 1996

YOM HASHOAH OBSERVANCE.

*received 16: Czech Republic, Praty, Dsr - give to DC
Ser 100 at meeting in Fla*

4/19/96

YOM HASHOAH 96

FRIDAY שבת SERVICE #6

GOP
Page#

Cue

206	<u>Opening Hymn</u> : L'cha Dodi	
204	Candleblessing	the lights of Shabbat
208	Hatzi Kaddish	leads us to freedom
208	Bar'chu	segue
210	Sh'ma	Israel our people!
210	V'ahavta	segue
210	Emet	<i>Adonai Elohechem Emet</i>
211	Mi Chamocha/V'neemar	and all bondage
212	V'sham'ru	promise of peace
212	Avot (reading)	segue
214	R'tze/Modim	<i>hael hakadosh</i>
410	Reading	announced
411	Ani Maamin	after meditation
719	Kiddush	segue

Sermon

Next to the plague:

Names
El Mole Rachamim
Kaddish + Amen

Rabbi read
Cantor
Rabbi & Choir
back to the pulpit

Sermon Song: Shalom Rav (B.Steinberg)

620	Aleinu #4	announced
621	On that Day	ever and ever

Announcements-Expression of Sympathy

729	<u>Closing Hymn</u> : Adon Olam	announced
	<u>Benediction</u> : Y'varech'cha	Rabbi, Cantor & Choir

JERUSALEM 3000

1st Version

revised for Concert
4/21/96

In January and February of this year, at the very moment when we were all speaking in awe of the forthcoming and continuing peace process, we anticipated the idea of Jerusalem 3000. At that very moment, bombs exploded in the midst of the people; they were injured, traumatized, killed and courage, faith and hope were in short supply. It was left for Dr. Ismar Schorsch, of the Jewish Theological Seminary, to place the mourning into a context of resolution: "To be Jewish today is to strive for self-definition, to reject being defined by default." If that context is correct, and we believe it is, how much the more so that the integrity of Jerusalem be maintained, that its history be noted and exalted, that we pay tribute to all those of the past and present who have striven to make this city the capital of country and heart. To the depth of our being, we are all Jerusalemites!

How did it all begin? Nineteen hundred years before the start of the Common Era, a manuscript of ancient Egypt mentioned the city we know today as Jerusalem. It was then called Urushamem, combining in their ancient form the key words of "ir" = city, and "Shalem" which means peace. Further, the city is associated with David, who became king at age 30. He reigned just over Hebron for seven years and six months and then over Jerusalem for the next thirty-three years. It also remained the capital of Solomon because the city had one enormous natural resource necessary to ancient peoples: clean, clear water. It was the most precious commodity. Further, the city was in the hills, was along a strategic route between North and South, East and the West of the Mediterranean Sea. And yet, listen to these words which are a direct contradiction to the concept just delineated: "It is historically, and perhaps theologically, significant that there is no good reason for Jerusalem to be a capital city; Jerusalem is unlucky and an unlikely site for the capital, a center. It is not on a road; it is not on a river; it is not near the sea - it is somewhere in nowhere. Even so, it is a center. When people think about Jerusalem, they think, as the Bible calls it, that the city is the place that God chose..." You will be surprised when you hear the name of the author of these lines: they were written by ABBA EBAN!

Who is right, then? What is right? The contradictory answer is that both sides are right because we are dealing with different levels of tension: a spiritual nature and the Jerusalem of this world. The heavenly and the worldly, the spiritual and the physical, the city of the heart and the city of the traffic jams. It is the city which plays out a drama, a conflict, the tension and each is evident every Shabbat evening. The city is harsh, brash and striving, noisy all of the time; no one walks if there is the possibility to run and rush as the sun goes down, but you soon sense it, then hear and feel it in your own body and heart and mind, even in your bones: Jerusalem slows to silence. As some have characterized it, on Shabbat, "living in the city is a prayer". For those on the outside and for those of us who know it on a daily basis, for all the forces which stand in contention with one another, Jerusalem is "simple, but it is not naive". It is to these differences of experiences and feelings that Eban was referring because while he lives in the Jerusalem which has "no reason" to be a capital, the Jerusalem of his heart is the capital of his life, his home, his faith, his being.

x The Psalmist (137) said many centuries ago: "If I forget thee, O Jerusalem, let my right hand forget its cunning" meaning that it is not possible for us Jews to be separated from the city even for a moment. Jerusalem has been part of our life and liturgy almost from the beginning; in the life cycle: the breaking of the glass at a wedding reminds us that even at a time of joy and blessing, we must remember the tragedy of the destruction of Jerusalem; at the Seder we say, at the point of culmination: "next year in Jerusalem", and we say it as a prayer and as hope; at the Torah service, we recite: "For out of Zion shall go forth the Law and the word of the Lord from Jerusalem"; and at the funeral we say: "May you be comforted among all the mourners of Zion and Jerusalem". The citations from book to book, prayer to melody could go on and on.

With all of its problems, with all of its conflicts, with the tension between good and times of trial, like the Kotel, the Western Wall, Jerusalem is resilient, the people and the city live!

But Jerusalem was not always the beautiful city which we have in mind in our own day; when you step off the airplane and drive to the Holy City, and you catch your first glimpse, and your heart flutters with awe and a sense of history, you are not in the process of yesterdays' experience: Theodor Herzl, founder of political Zionism, when he met the Kaiser in Jerusalem in 1893 was horrified and shamed by the squalor of the city. Samuel Clemens, also known as Mark Twain, was one of those who came to be overwhelmed but came away disillusioned. "No landscape exists that is more tiresome to the eye than that which bounds the approaches to Jerusalem. The only difference between the roads and the surrounding country, perhaps, is that there are rather more rocks in the roads than in the surrounding country...we toiled up one more hill, every pilgrim and sinner swung their hat on high! Jerusalem! So small! Why it was no larger than an American village of 4000 inhabitants, and no larger than an ordinary Syrian city of 30,000. Jerusalem numbers only 14,000 people...There was no call for tears. Tears would have been out of place." A noted rabbi of the 15th century wrote, in part: "At one time they had more houses but these are now heaps of rubbish which can not be rebuilt, for the law of the land is that a Jew may not rebuild a ruined house without permission, and the permission often costs more than the whole house is worth" (Bertinoro). And, almost 500 years earlier, during the time of the early crusaders, Daniel the Pilgrim wrote: "You will not find anywhere baths more filthy than those of the Holy City; nor anywhere heavier fees for their use. Learned people are few, and the Christians numerous, and they are unmannerly in the public places...taxes are heavy on all that is sold, there are guards at every gate, and no one is allowed to sell the necessities of life except in the appointed places. In this city the oppressed have no solace, the meek are molested, and the rich are envied. Erudite people have no renown; the schools are unattended. for there are no lectures. Everywhere the Jews and Christians have the upper hand and the Mosque is void of either congregation or assembly of learned people."

This is the picture of a desolate Jerusalem over a period of almost one thousand years; yet, to us, it was and will always be known as the Holy City. Despite the tragedies it experienced over the centuries and the hordes of strangers who attacked home and heart, Jerusalem remained central to us. The city was, is the center of our aspirations. The Dome of the rock was built by the

Moslems in 865 of the Common Era on the site where traditions says that Abraham bound Isaac and where nearly three thousand years ago Solomon built the Temple. Islamic tradition

So far identifies this spot as the place from which Mohammed ascended to heaven to receive Allah's revelation but with it all, to the Moslem, Mecca and Medina are religiously far superior to Jerusalem. By contrast, as Rome is to the Catholic, so Jerusalem is to the Jew. To say that it is sacred to us would be an understatement. At the same time, we do not want a prophesy, as it was stated by an employee of the Housing Ministry, to come true: "Highway 6, a new toll road slated to slice through the middle of Beersheba in the south to Yokneam in the north, *will* have lots of lanes, hamburger joints, gas stations. It'll be just like the United States." This highway could already be open by 2001; in 20 years the population will skyrocket to 7 million from the present 5 million and the possibility seriously exists that as cities in Israel grow bigger and come closer together, Israel 2010 will probably look a lot like Los Angeles in 1995. It all is a far cry from the time Herzl stood to greet the Kaiser!

Of course, we know the modern history best. While the contemporary industrialized, commercial Israel centers on Tel Aviv, the heart of the Jew resides in Jerusalem. It is the Holy City. In 1948, the Old City fell to the Jordanians who then cut off the water supply and, were it not for the heroic measures of the Jews then, and Jews from all over the world, who came to the rescue in hundreds of different ways, the dream might never have become reality, as it did at the moment of rebirth. Troops stormed the Western Wall in Jerusalem, freed the city in June of 1967. The whole world stood and payed honor to the Israelis who had defeated seven Arab armies and had saved the city which, as the Shofar was sounded, surely became "holy" once again in a time of affirmation. After Romans, the Muslims, the Ottoman Empire, the British, the Jordanians, the Muslims, the Christians, the Copts, the Protestants and Mormons came Teddy Kolleck. And still, the Holy City ~~still~~ was not the City of Peace *out*

out of In 1988, the Arabs stated, quite openly: "Jerusalem is the capital of Palestine" and no retraction was ever offered even today, when some world leaders have won Nobel Peace Prizes in a condition which might well be labeled a "sham". Arafat has stated that he will always be loyal to "our Palestinian soil and its capital, holy Jcrusalem". Already, the campaign rhetoric calls for the removal of all Jewish settlements in East Jerusalem and for the right of return of Palestinians to Jerusalem. Do you have any idea what this might mean in a realistic setting? How do you determine, today, who is a Palestinian from Jerusalem, even from sacred soil? The shifting population is unthinkable; the agony of peoples would be heartrending. The modern B'nai B'rith Magazine has stated that "Israel will make some accommodation to Palestinian Authority" with regard to Jerusalem, but, at the same time, every single opinion poll indicates that the American Jewish community is against any division of the city, What else will we sacrifice for peace? A united Jerusalem? Hopefully, we will never see that day except in the context ~~that if we speak~~ of religious issues and problems; these are matters of administration, but, on the level of the sovereignty of the city, there is no room for wavering in principle. This applies to Jews in every part of the world; our heritage must not be compromised even one iota.

From what shall we take our cue for the future? First, by what is in our hearts. Secondly, there is our affirmation that Am Yisroel Chai! applies not just to the people but also or especially to the faith, the land and particularly, the city. Finally, that we learn the name of Naomi Shemers. How many of you have ever heard her name? On the night of May 15, 1967, a huge crowd came to Binyanei Ha-ooma in modern Jerusalem for the annual song festival commemorating Israel Independence Day. This young girl, with guitar in hand, stepped out on the stage and sang a new song; its title was "Yerushalyim she zahav", Jerusalem of gold. It became the national song especially during the 1967 war, which followed soon after! History was made not only in battle but with a song; Naomi Shemers was her name but it has been largely forgotten, Jerusalem of Gold has not. It is a theme song today as we mark 3000 years of history. May we sing it with a whole heart, with spirits uplifted, with emotion visible, with tears flowing because it says to us, in melody and words that Jerusalem lives; in reality and in prayer, in Heaven and on Earth, in you and in me, in and among Israelis and Jews and peoples all over the world. May its future be one of fulfillment, of wholeness, of love and of peace. Let us sing, together: Yerushalayim shel zahav....

R. L. L.
 H T C
 April 1996

CCAR MEET IN 1996

INTRODUCT

A GENERAL

- 1 U CAN NEVR TELL RE RABBIN CONVENTIONS! FR YRS NOTHING OF IMPORT, THEN M-M WTH NATL PUBLICITY; OR, A SEEM-INGLY INNOC RESOL TURNS INTO NATL DEBATE
- 2 BY ALL STANDARDS WE A VERY QUIET GRP, WTH OUR OWN LIMITED AGENDA DESPITE DIVERSITY OF 1500 MEMBR & FR YRS "DONE R THING" WTH LITTLE STIR
- 3 BT WE LRND FRM NATL CNCL OF CATH BISHOPS WHO HAVE NT HESITATED OVER LAST SEV DECADES NT MERELY TO VOICE THR OPINIONS BT TO DELVE INTO NATL POL ARENA
- 4 AND ON SOME ISSUES, WE HAVE FOLLOWD SUIT; WE ARE QUOTD, FR BETTR OR WORSE, & HAVE ACQUIRD A VOICE

B SPECIFIC

- 1 SAME THS PAST MARCH WHEN MET IN PHILA AND WTHOUT MEANING TO CREATD STORM OF NATL PUBLICITY, ~~ALTHO~~ SEV ~~OTHERS~~ ISSUES TO BE FOUND AMONG "RESOL" ~~& BEYOND~~
- 2 FR EX, AMONG THE ~~dr~~ "RESOL" CONGRAT NEW LEADRS IN REF EXPRESSD HORROR AT RABIN ASSASSIN, WERE PRO TOBACCO FREE KIDS, PRO ENVIRONMENT, PRO-PC IN BOSNIA. ~~AND~~
- 3 WONDER OF WONDERS, SIDED WTH "ECON COMITMNT TO AM PR" = VS CUTBACKS OF CONGRESS & PRO-PR PEOPLE
- 4 IN SHORT, NOTH UNUSUAL OR DRAMATIC, NOR TRAUMATIC
- 5 BT A CLOSER READING OF 19 MAJR RESOL ALSO INDIC THAT WE WANT TO RETHINK THE 1983 RESOL ON PATRIL DESCENT BEC OF DIFFICULTIES & DIFFERENCES AMONG US & IF SUCH A LACK OF UNANIMITY AMONG REF LEADERSHIP NO WONDER OUR MOVEMENT IS CONFUSED. REPORT BACK IN 1997

BODY

A OUT-REACH

- 1 BT SUDDENLY A NEW SUBJECT INTO FOCUS WTH BARELY A WARNING: "OUT-REACH" ONE OF SCHINDLERS PROJECTS NOW 18 YRS OLD & ~~was~~ ^{was} AT OUTSET A DIFF APPROACH BY JEWS
- 2 IT WAS AN ATTEMPT TO REACH OUT TO GEN POPUL, BREAK MINORITY ISOLATION, DEFEND OR ILLUSTRATE WHO WE ARE AND, IN GEN, ACQUIRE A MORE ASSERTIVE STANCE ~~VS X~~
- 3 SPECIF RELATED TO NON-J PARTNERS OF J, TO MAKE THEM FEEL MORE AT HOME BT CONCEPT SOON TK ON LIFE OF ITS OWN: BECAME APOLOGETIC FR WHAT WE DO, HOW WE PRAY, OUR LOYALTIES IN FACE OF WORLD CRIT RE ISRAEL, ETC
- 4 TILL NOW, SUDDENLY FRM GROUND UP, MOVE TO "IN-RCH" MEANT TO BOLSTER OUR OWN NEEDS, SHORE UP OUR YTH, ~~MAKE PB RELEVANT~~, MAKE PRAYERS THEMSELVES IMPORTANT
- 5 OR, PUT IT SIMPLY: EXPEND AS MUCH ENERGY ON OUR OWN INNER NEEDS AS NOW PLACD OUTWARD TOW NON-J IN HOPE OF THR ACCEPTANCE WHEN WE ND SO MUCH TO ACCEPT OUR-

Edna.

→ if f or m rel which det. rel of child
 $a = m$, then f , word $q \rightarrow$ confusion

B SAME SEX MARRIAGES

- 1 BT THS OUT/IN REACH CONTROV SIMPLE IN COMP TO ANOTH
RESOL WHICH WAS SIMPLY HEADED: GAY & L MARRIAGES
- 2 NOW ON 1 LEVEL, ISSUE OF G/L NOTH NEW: IN 1977 HAD
ALREADY ARGUED FOR LEGISLATION WHICH WLD DECRIMINAL
HOMO ACTS BETWEEN CONSENTING ADULTS
- 3 AND IN 1990 A POSITION PAPER TO PROHIBIT DISCRIMI
NATION VS THEM AS INDIVIDUALS BT NOW, '96, TYHAT"WE
OPPOSE GVT EFFORTS TO BAN G/L MARR"

4 ~~NOTE THAT LANGUAGE IS NT ADDRESSED TO THAT TYPE OF M
FR OUR OWN MEMBRSHIP BT ONLY THAT WE OPPOSE A BAN,
AS THE CRT RECENTLY VOTED IN HAWAII~~

- 5 BT WHEN WE SAY: CCAR SUPPORT "RIGHT OF G/L COUPLES
TO SHARE FULLY & EQUALLY IN THE RIGHTS OF CIVIL MARR"
IN THE FULL NATL SPOTLIGHT BEC OF TV & PRINT MEDIA
PRESENT IN LARGE NUMBERS, WTH DEBATE CARRIED ON NWS

6 THE NEXT Q. OF C. IF WE SUPPORT RIGHTS OF CIVIL M
WHAT ABT REL M AND IF WE SUPPORT THE ONE, WHY NT TH
OTHER? ~~DISC WAS ACRIMONIOUS, OFTEN TASTELESS, THE
Q OF ADOPTION BY THESE COUPLES CAME INTO FOCUS~~

- 7 ~~AS IF THESE RELATIONSHIPS WERE MOST NATURAL THING!~~
MANY OF US BELIEVE, ~~IS~~ IS NT NATURAL BT WHEN VOTE
WAS TAKEN WE WERE IN A SUBSTANTIAL MINORITY, AND
I WAS ACCUSED OF INSENSITIVITY TO HUM PLIGHT, OF NT
REMEMBERING CR STRUGGLE 30 YRS AGO

- 8 TAKING IT FR GRANTD THAT I WLD VIEW THESE 2 PROBLEM
ON ONE & SAME LEVEL OF OUR CONCERN; I DO NOT! AND
I FIND MYSELF SUDDENLY IN SAME CORNER AS EXTREME R
POLITICALLY

- 9 ~~&~~ ATTEMPT TO ^{OK} BLESS THESE UNIONS FRM REL/T PT OF VW:
GRETD WTH LOUD APPLAUSE BT, OF C, VS J TRADITION
NO MATTR HOW MUCH TWIST & TURN VV OF TORAH; KIDDUSH
IS NT A "COMMITTMENT" SERVICE OF M; SAME SZ CPLS#J!

C HEALING SERVICE

- 1 FINALLY, ON THE LEVEL OF BEING PC NEWEST CRZE WHICH
WE WERE ASKD TO SUPPORT WAS THE HEALING SERVICE =
A PROCESS OF TRANSMITTING GD FEELING, CAREING AND
CONCERN WHICH WLD CLEANSE AND HEAL

- 2 AN ENTIRE EVE WAS DEVOTED TO SUCH A SERVICE AS WAS
A SHACHARIT SERVICE; THERE WERE NT ENOUGH CHAIRS
IN RM, THE MOOD AND PTS OF REF WERE MYSTICAL, ALL
EMOTIONAL, LOTS OF TOUCHING WTH NT A DOCTOR PRESENT

- 3 DO NT WANT TO NEGATE THSEFFRT IN ITS ENTIRETY BEC
THERE IS SEC AS WELL AS REL BASIS FR HEALING PROCES
AND IT IS A CONCEPT WHICH HAS BEEN ACCEPTD OVER THE
CENTURIES; MANY REL DEVOTEES BELIEVE THEY HEALED

*in a church setting for ex - + antikes, canes left
in many a Cath shrine as proof of miraculous healing.*

+ calls into q concept of
"family" as we know it

III

- 4 NOW WE NT AS EXTREME BT HAVE SOME OF THS TRAD ALSO: MIDRASH RE VISITING SICK & IT IS A MITZVAH IF 1=1% OF HEAL PROCESS, 100 VISITORS EFFECT A CURE
- 5 BT JUST WHEN A QUALIFD MED MAN (AN MD) CALLED IN IS NT DEFINED AND THEREIN LIES THE DANGER BT EVEN THS PAST WK, FRM A R IN BOST, RECEIVD REQUEST FR SERMON OR PRAYER MATERIAL TO HELP THE HEAL CAUSE
- 6 WILL NT PARTICIPATE; SEEN TOO MUCH ILLNESS, VISITED TOO MANY HOSPITALS, HAVE SAT AT TOO MANY DTHBEDS TO TOY WTH THIS NEW CONCEPT IN JUD OR, AT LEAST, WAY IT IS BEING EMPHASIZD FR THS MODERN AGE
- 7 BT THAT IS WHERE REF RABB GOING BT, AGAIN, NT I

CONCLUSION

A GENERAL

- 1 SEE CHANGES THEN IN OUR MOVEMENT, NT JUST THE OBV BT DP WITHIN OUR NEEDS AND NEEDS OF OUR PEOPLE; I NT A MYSTIC BT RELATE MORE TO PRACTICAL PROBLEMS
- 2 FR EX, ALLOW TEENS TO BE PART OF YTH GRP EVENTHOUGH PAR QUIT THR MEMBERSHIP IN CONG? THS RELATES TO FUT OF OUR MOVEMENT BT NO RESOLUTION TO Q, NO ANSWERS
- 3 HOW, THEN, TO PROCEED? CONCERN WTH ESOTERIC OR WTH WHAT IS REAL FR OUR CONG LIVES? IS IT F OR M RELIGION WHICH DETIRMINES REL OF CHILD? CAN 2 MEN GO THROUGH A M CEREMONY OR 2 WOMEN & WHICH ONE OF US R WILL BE OFFICIATING AND HOW TO CHANGE MARRIAGE VOWS?
- 4 WHAT WILL BE THE NEXT CAUSE WE ASKD TO EMBRACE, WHT COMES AFTR HEALING, HOW LONG WILL HEAL BE WTH US AS A MAJR PREOCCUPATION, HOW MANY SCHOLARLY ARTICLES WILL BE WRITTEN RE SUBJECT AND WHO IS QUALIFIED TO WRITE THEM? Q ARE ENDLESS = ALSO PART OF JUD TO Q!

B SPECIFIC

- 1 IN SUM, WHAT IS AT THE CORE IS "IN-R" BEC WE MUST KNOW FIRST IS WHO WE ARE, WHERE WE STAND, WHAT WE WANT FRM LIFE & BY WAY OF OUR FAITH TO LIVE ACCORD
- 2 NT SUFFIC TO KNOW THE WORDS OR TO BOW & BEND AT THE PROPER TIMES BT TO ACT IN ACCORD WTH OUR TEACHINGS AND YET, WE: WHO SUPPOSD TO KNOW TRAD, ARE NT IN AGREEMENT, HOW MUCH MORE SO THE LAITY?
- 3 CCARGATH AS VITAL FR US AS FR CONGREGATION BT THE RESOLUTION OF THESE ISSUES OF CONFLICT & CONSCIENCE WILL TAKE YRS, HOPEFULLY FR A STRONGER TIE TO REF J

AMEN

HEB. TAB., FRIDAY, MAY 3, 1996

CCAR Report

NUMBERS/BAMIDBAR

INTRODUCT

A GENERAL

- 1 MANY TEMPTD TO SKIP NUMB BEC FIRST SEV CHAPTS DEAL WTH NUMBRS OF PEOPLE ONLY; LISTS OF TRIBES, HEADS OF TRIBES, OFFERINGS, ETC.
- 2 IF ^UNT A SOCIOLOGIST, OR WORK FR DEPT OF CENSUS, = BORING ~~AND~~ IF U QUIT IMMED, WLD LOSE A GRT INSIGHT INTO OUR PAST; AFT 1ST SEV CHAPTS, WHOLE NEW WORLD EVOLVES

B SPECIFIC

- 1 WHAT PEOPLE DO NOT UNDERSTAND, & DO NOT TAKE TROUBLE TO FIND OUT, IS THAT NUMB HEB NME = BAMIDBAR, IN TH WILDERNESS = RE SOJOURN OF 40 YRS IN DESERT
- 2 WHAT HAPPENS IN THS CHANGE OF GENERATIONS, HOW THE PEOPLE ADAPT TO DESERT CONDITIONS, WHY GD WANTS THEM TO HAVE THS TERRIFYING EXPERIENCE IN 1ST PLACE
- 3 ARE ALL ASPECTS OF A PEOPLE'S GROWTH FRM SLAVES TO FREE MEN WHO ND TO LEARN TO FEND BY THEMSELVES & STILL KNOW HOW GD ENTERS THR LIVES & HOW THEY DEPEND
- 4 SO, FR EX, HAVE 3 DIFF ACCOUNTS OF 1 CONQUEST AND IN EACH INSTANCE, EMPHASIS DIFFERS: 21:21-31 MENTION NEITHER MOSES NOR GD (AS DOES DEUT:2:26-37; AS IS ALSO THE CASE IN JUDGES 11:19-26)

BODY

A HISTORY

- 1 BASIC QUEST: IS THIS HISTORY? ANSWER: Y/N BEC AS VS ASSYR HYMNS OF PRAISE ~~IS~~ IS NEITHR HERO WORSHIP NOR REALISM ENTIRELY BT COMBINATION OF BOTH
- 2 IN ADD: LEARN A GRT DEAL OF WHAT ANC LIFE WAS LIKE: FRM PATR TO TRIBAL HIST, FRM BRONZE TO IRON AGE, A PARALLEL FRM 13TH CENT BCE OF ENORM MIGRATIONS, TO WHO, AFTR ALL, IS IN CHARGE
- 3 PRIEST OR SECULAR, WHO HAS THE POWER AND WE HAVE A PERFECT EXAMPLE OF AUTHORITY WHEN WE NOTE THAT THE ALL IMPORTANT "TENT OF MEETING" AT 1 PT (2) IS AT THE OUTSKIRTS OF CAMP BT WHEN IN MOTION, T-M AT CNT
- 4 OR TAKE CASE OF FD: NOT ONLY DO WE KNOW OF MANY DIFF WAYS OF BAKING BRD BT ALSO WHAT CONSTITUTED DIET: = 11:5 "WE REMEMBR FISH WE USD TO EAT IN E; ALSO THE CUCUMBERS, MELONS, LEEKS, ONIONS AND THE GARLIC"
- 5 SOME SCHOLARS MAINTAIN THAT T KNEW OF THIS DIET BEC THS WAS WHAT EATEN BY EGYPT WORKING CLASS AND THIS IS WHAT SLAVES RECALLED SHORTLY AFTR LV EGYPT=TRUE?
- 6 OR, LEARN OF ACTUAL NUMBRS: 600,000 BT THS ENORM SU AND HIGHLY QUESTIONED BY ALL AUTHORITIES = HEROIC MATERIAL OF ASSYR KINGS; MORE LIKELY: 6000 WHICH IS A FIGURE MENTIONED SEV TIMES IN OUR & OTHR RECORDS=

a good size army! ÷ into strategic sub-groups

B CONCEPTS

- 1 BT IN ADD TO FACTS, HAVE NEW THEORIES, CONCEPTS WHICH IN DUE TIME, ENTERED PRACTICE & THOUGHT PROC OF JEWS AND BECAME INTEGRAL PART OF OUR RELIGION
- 2 ALL IN BK OF NUMB/BAMIDBAR: SPIES WHICH FORMD A GRP AND WHICH BROUGHT BACK REPORT = 10 MEN, MINYAN? IN ADD, EARLY ON WHILE STILL COUNTING PRIESTS & THR DUTIES, IN CHAPT 6, HAVE P BENEDICT WHICH WE ALL KNW
- 3 BT MORE COMPLEX: CITIES OF REFUGE WHERE A CRIMINAL CLD FLEE IF HE PROCLAIMED HIS INNOCENSE AND HOW THS PLACE HAD TO BE RESPECTED
- 4 EVEN MORE VITAL FRM MODERN PT OF VIEW: IN CHAPT 26F ~~WE HAVE A SITUATION WHERE~~ A MAN LEFT NO MALE HEIRS, ONLY HIS DAUGHTERS, & THESE GIRLS SUCCESSFULLY JOIN IN LEGAL BATTLE VS AUTHROITIES SO THAT THEY MIGHT INHERIT THR FATHERS PROPERTY & MOSES RENDERS THE FAV JUDGEMENT; IS A MILESTONE IN EVOLVING JURISPRUDENCE
- 5 HERE ALSO: 2ND PESACH IF PARTIC IN CONTACT WTH A D PERSON = POSTPONED FR EXACTLY 1 MO BT THS PRACTICE NO LONGER IN EFFECT EXCEPT IN MOST UNUSUAL PLACES
- 6 FURTHER, 2 BKS MENTIONED HERE WHICH ARE NO LONGER IN EXISTENCE: "BK OF THE WARS OF THE LORD", MENT NOWHERE ELSE IN ENTIRE BIBLE; AND, "BK OF JASHAR" BT MENTIONED ONLY IN JOSH AND IN IISAM WHICH QUOTES IT EXTENSIVELY
- 7 FINALLY, LAWS OF ABSTINENCE RE SEX, ALCOHOL, CUT OF HAIR, TOUCHING DTH & RAMIFIC IF DISOBEYED; A TIME, AS OPPOSED TO OUR OWN, WHEN LONG HAIR = HOLINESS
- 8 ALL THESE ARE ASPECTS OF GROWTH OF PEOPLE AND ARE BT SMALL INSIGHT INTO A BK OF BT 36 SHORT CHAPTS.

CONCLUSION

A GENERAL

- 1 NUMB = PRACTICAL; BAMIDBAR = THEOL = 2 DIFF PLANES OF DEVELOPING REL THOUGHT, CONSCIOUSNESS, HISTORY
- 2 QUEST OF AUTHORITY NT ONLY REL V SEC BT WHERE IS ~~THE~~ POLITICAL POWR TO BE FOUND? AND WHY 1 GRP IN ASCEND WHEREAS OTHR IS BEING DEMOTED & WHAT OF ALL OTHER ~~MATERIALS~~ NT YET MENTIONED: STORY OF RED HEIFER OR BALAAM *Experience*

B SPECIFIC

- 1 A MOST INTERESTING AND VITAL BK; WORTHY OF STUDY
- 2 THS NT JUST SOME ANCIENT TEXT OF LITTLE CONSEQUENCE TO US/BT A LIVING RECORD OF THE PAST, IN A PERIOD OF TRANSITION
- 3 ONE OF MANY WHICH HAS LED US, & OUR TRAD, TO THS DA AMEN.

HEB

Tab - 17/96 - Tid ore

Commentary on "Numb/Bamidbar"

INVOCATION - TUESDAY, MAY 21, 1996.

WE ARE ALL YOUR CHILDREN. WE THANK YOU FOR THE LIGHT OF DAY,
FOR LOVE, UNDERSTANDING, WARMTH; FOR GROWTH WHICH HAS
ALLOWED US TO REACH THIS DAY AS ADULTS.

NOT ALL ARE AS FORTUNATE AS WE. CHILDREN IN EVERY PART OF
OUR WORLD ARE STRICKEN AND AFFLICTED. THEIR KNOWLEDGE OF
PAIN OF BODY OR MIND MAY NOT BE FOCUSED BUT WE ARE AWARE
OF THE ENORMOUS CONSEQUENCES THE PHYSICALLY CHALLENGED
WILL FACE DAY BY DAY, HOUR BY HOUR.

WE COME TOGETHER TO ASK FOR HELP ^{& guidance} AS WE PRAY. WE PRAY FOR
STRENGTH TO SUSTAIN THOSE IN NEED. WE PRAY FOR WILL-
POWER TO OVERCOME FEELINGS OF FRUSTRATION. WE PRAY FOR
PERSONAL HUMILITY AS WE SEE A CHILD'S GRIMACE OF ANGER
AT NOT BEING ABLE TO ACHIEVE.

ABOVE ALL, WE PRAY THAT OUR REASONS FOR BEING HERE- TO BE
ASSOCIATED WITH THOSE WHO ALTRUISTICALLY ARE OF SERVICE
TO OTHERS- CONTINUE TO INSPIRE AND ENNOBLE SO THAT ALL
CHILDREN, OUR CHILDREN, OUR SCHOOL'S CHILDREN WILL LIVE
EACH DAY THEY ARE IN OUR CARE WITH A SMILE, WITH A SONG,
WITH A HUG, WITH LOVE AND WARMTH.

WE THANK YOU FOR EVERY OPPORTUNITY TO EMBRACE YOUR CHILDREN;
MAY THEY BE SATED IN SPIRIT AS WE NOW WILL BE SATED IN
BODY. \ SOURCE FOR ALL GOOD: FOR THE BLESSING OF OUR FRIEND-
SHIPS, OUR PURPOSE FOR CHILDREN'S DAY TREATMENT CENTER,
OUR BELIEF IN YOU, AND FOR THE SUSTENANCE WE ARE ABOUT TO
RECEIVE, WE INVOKE YOUR NAME ^{at} IN THE WORDS OF OUR TRADITION-
PRAYER : ^{in Thanks giving}

SHEVUOTH:1996

INTRODUCT

A GENERAL

- 1 ONE OF 1ST THINGS I TEACH MY STUDENTS, WHETHER IN A LARGE SETTING OR IN PERSONAL INSTRUCTION - THAT IN J ALL THINGS ARE INTERWIND, DO NOT STAND IN ISOLATION
- 2 CAN SEE THIS BEST IN HOLIDAY WE OBSERVE THIS DAY: SHEV BEC, AT LEAST IN MY VIEW, IT CAN NOT BE ~~UNDERSTOOD~~ OR APPREC WHEN STANDING BY ITSELF
- 3 CERTAINLY, IT HAS A MESSAGE, IT IS SEP AND APART, IT IS PART OF OUR HISTORICAL EXPERIENCE BUT AS A JEW, IT MUST BE ~~APPREC~~ ^{understood} IN A CERT CONTEXT
- 4 AND, THEREFORE, IT CAN ONLY BE APPREC IF SEEN IN RELATIONSHIP TO OTHER OCCAS & EXPERIENCES AND THAT IS THE MANNER IN WHICH SHEV TAKES ON ADD DEPTH/MEAN

B SPECIFIC

- 1 LK AT IT FRM SECULAR, AMERICAN PT OF VIEW: THIS WKEND OBSERVE MEM DAY, A BIG, LONG WKEND WHICH WILL MARK FR US THE BEGINN OF SUMMER SEASON; PARKS/BEACH=OPN.
- 2 BUT THAT DOES NOT TOUCH THE BASIS OF THE OBSERV AT ALL AND WERE WE TO SEE MEM DAY RE BEACH ALONE, CLD NOT POSSIBLY UNDERSTAND ITS IMPLICATIONS
- 3 MEM DAY POINTS BACK TO END OF CIV WAR, OVER 100 YRS AGO AND SHOULD REALLY BE OBSERVED BY PLACING FLOWERS ON GRAVES OF CWAR VETS, AS IS DONE IN CERT PARTS OF OUR COUNTRY TO THIS DAY, ESPEC THE SOUTH
- 4 OR, TAKE ANOTHER OCCASION: NOV 11TH = ARMISTICE DAY. IN OUR TIME, IT IS A DAY PRACTICALLY IGNORED, PERHAPS THERE ARE ^{some} SOME ARMY UNITS WHICH MARK THE DAY
- 5 BUT FR US CIVILIANS, ARMIST DAY FALLEN INTO DISUSE AND YET U OUGHTO RECALL WHEN IT MARKD END OF WWI, THE JOY, THE RELIEF, THE PEACE THAT CAME TO AM AND THE WHOLE WORLD.
- 6 BUT HOW CLD ^{we} UNDERSTAND THESE TWO & OTHER OCCASIONS WITHOUT THE BACKGROUND, THE HIST, THE INSIGHT AND THUS APPREC IT THE MORE?
- 7 IN SAME MANNER: SHEVUOTH! MUST BE ~~APPREC~~ ^{seen} IN A CONTEXT WHICH GOES MUCH FURTHER THAN ACTUALITY OF THE OCCAS ALTHOUGH, OF C, SHEVUOTH MARKS ONE OF MOST BASIC EV

BODY

A SHEVUOTH

- 1 WHAT DOES SHEV IMPART TO US? IT IS ^{ה'תשנ"ו} ^{for us} THE TIME OF THE GIVING OF THE LAW
- 2 SPECIFICALLY: WHEN OUR PEOPLE - SO MANY CENT AGO - STOOD AT FT OF MT. SINAI AND RECEIVED DECALOGUE WHICH WE RD FRM THE TORAH THIS AM
- 3 IS THERE A MORE BASIC DOCUMENT IN WEST CIV? IS IT

NT THE ROOT OF OUR EXIST AS JEWS? THE 10CS WERE GIVEN
TO US & THEREFORE WE HAVE SPEC RELATIONSHIP
4 BT HOW MANY OBSERVE THEM, OR EVEN A PART OF THEM?
PICK YR LAW AND I SHALL SHOW U HOW IT IS OBSERVED
IN THE BREACH, HOW MANY FIND WAYS TO CIRCUMVENT
5 BT WHAT WE ND TO KNOW, AS WE LK TO HOLIDAY IS THAT
LAW, AS REP BY SHEV, COMES INTO EFFECT ONLY AS WE
LINK IT TO FREEDOM, THAT LAW IS OF LITTLE CONSEQUEN
AS AN ABSTRACT BT DOES APPLY TO REGULATE LIVES OF
FREE PEOPLE

6 AND THAT IS WHY WE ND PESACH TO ANTICIPATE SHEVUOTH
B CLOSURE

1 WHAT I AM TRYING TO SAY IS THAT THERE NEEDS TO BE A
SENSE OF CLOSURE; THAT THE ONE BRACKETS THE OTHER!
AS ATZERET CLOSES OUT SUCCOT, SO SHEV DOES TO PESCH

2 EVENTS, OCCASIONS, IDEAS, THEN, ARE LINKED IN OUR
MINDS AS WELL AS IN OUR PERSONAL LIVES: BIRTH/DTH,
ACTION/CONSQ, WANDERING/HOME, MATERIALISM/SPIRITUAL
A BEGINNING AND AN END

3 THAT IS THE RELATIONSHIP BETWEEN PESACH & SHEV: FRE
DM WITHOUT LAW IS ANARCHY, EVERYONE DOING WHAT IS
RIGHT IN HIS OWN EYES AND WE CAN EXIST THAT MANNR

4 IT IS NT ONLY THAT IF I DRIVE MY CAR THAT I AM EX-
PECTED ~~TO OBSERVE DRIVING LAWS AND~~ NT PASS RED LIGH
BT U CAN SEE IT IN OUR VERY OWN TIME FRAME ON A
NATL LEVEL AS WELL

5 LK WHAT IS HAPPENING TO ISSUES SUCH AS RUBY RIDGE,
OR WACO OR-EVEN AS WE SPK-ON SOME ISOLATED, DESERTD
PLAIN IN MONTANA. A GRP SEEKS TO MAKE ITS OWN RUL-
ES, ITS OWN DETIRMINATION, ITS OWN TAX STRUCTURE,
ITS OWN DECLARATIONS OF WAR/PC, GD/EVIL, ACCEPTANCE
OF GVT INDIV AND AGENCIES OR REJECTION OF THEM

6 IN BRIEF, IF LEFT UNTOUCHED: ANARCHY. THE CLOSURE TO
THE FREEDOM (PES) IS MISSING (SHEV) AND THAT IS
WHAT THIS HOLIDAY AND ITS OBSERVANCE IS ALL ABOUT

7 FREEDOM COMES NT THRU MATZ BT EXODUS; LAW COMES NT
THROUGH ARBITRARY CONCERNS BT THROUGH MT SINAI; JUD
IS NT CHOPD LIV, NOR BAGELS, NOR ISRAEL ALONE BT
SHEMA, MINYAN, NER TAMID AND, OF C, TORAH. THESE
ARE NT EMPTY CONCEPTS OR EMPTY WORDS BT ASPECTS
OF JUDAISM BY WHICH WE OUGHT TO LIVE.

CONCLUSION

A GENERAL

1 SHEV GOTTEN A BAD REPUTATION OVER THE CENTURIES BEC
WE HAVE SPOKE ON "THE YOKE OF THE TORAH" AND "YOKE"
MEANS HEAVY, RESTRICTIVE, A BURDEN

- 2 BT, OF C, WE MEAN MORE THAN THAT BEC WE ACCEPT THS
 "BURDEN", THS YOKE OF THE TORAH, THEN-AS WE STOOD
 AT MT SINAI-AND TODAY
- 3 NT AS THE SLAVES WE WERE ONCE ~~UPON A TIME~~ BUT AS TH
 FREE MEN WE BECAME AND THE FREE MEN WE ARE; WE ACCP
~~Yoke~~ NT WTH SIGHING AND MOURNING AND HEAVY TEARS BT
 JOYOUSLY, WILLINGLY, WITH APPRECIATION OF THE GRT
 AND AWESOME HERITAGE THAT IS OURS
- B SPECIFIC
- 1 THESE ARE ASPECTS OF SHEVUOTH WHICH TEND TO FALL BY
 THE WAYSIDE, ESPECIALLY IN OUR MORE MODERN TIMES BT
 YOU SEE, THERE IS APPLICATION EVEN TO THE 20TH CENT,
 AND BEYOND, TO BESURE
- 2 THE T WE RECEIVED THS DAY SO MANY CENT AGO, AND OUR
 LOVE FR ITS MESSAGE, UNITES AND STRENGTHENS, FOR
 FREEDOM AND FOR RESPONSIBILITY, AS AMERICANS AND AS
JEWS AND THAT, FR THS TIME & FR ALL TIME, IS A TRUL
 PRECIOUS HERITAGE.
- 3 SHEV=MORE THAN CHEESE CAKE; IT IS TORAH "MISINAI" AND
 IT IS ON THAT LAST LEVEL THAT WE SHALL SURVIVE.
 AMEN.

HEB TAB., ~~XXXX~~DAY, MAY 24, 1996 --- 1ST AM SHEVUOTH
 FRI

LEN KRAVITZ TRIBUTE: 5/31/96

QUEST POSED: MAKE THIS SERIOUS OR FUNNY? ^{light}ANSW: SHORT!

(DONT GET YR HOPES UP!)

NT EASY: L.K. 20 YRS HERE | PART OF OUR 45 YRS AS
STUDENTS, CLASSMATES, FRIENDS, INCL FAMILIES
AN AFFINITY FRM BEG: BETTAN EULOGY: TEARS & SO GD &
COMPLIMENTARY AM TO REPEAT IT IN 120 YRS-AND
THAT WAS BEFORE I REALLY KNEW HIM!

COLLEAGUES HERE & THEY HOLD HIM IN GRT RESPECT
WHY ELSE A TRIP FRM WILDS OF N.J., LAND OF MALL
TO RURAL, BUCOLIC, PCFUL WASH HTS?
THEY SEE WHAT I SEE, KNOW WHAT I KNOW
LET ME EXPLAIN MYSELF

[I KNOW A MAN WHO WALKS IN CIRCLES
WOMAN WHO SINGS TO HERSELF, MAN WHO HAS BLUE HAIR
SEEN PICT OF WOMAN WTH VARIETY OF RINGS IN BODY
(HAVE I GOT YOUR ATTENTION?)]

LEN [IS NONE OF THE ABOVE BT HE IS A MAN WITHAN ATTITUDE
WHAT IS ATTITUDE? HE IS BELLIGERANT ^{how?} IN ^{underlying} CONCEPT
THAT KNOWL IS GD, JUD IS BEST, LEARN IS CENTRAL,
TRAD IS AT THE CORE, ^{9>10 7>8 = way of life!}

THAT IS AN ATTITUDE MY FAM & I APPRECIATE GRTLY...

NOW, FR PAST 20 YRS AT HT, AT HH SERVICES, U SAW &
HRD ANOTHR PART OF HIM, ONE NT ALTOGETHR SERIOUS
INDEED, MAKES US SMILE BT ALSO IDENTIFIES HIM

HE IS A CONDUCTOR: "SE'U SHHEORIM" ON HH HE CONDUCTS
<sup>now-
here</sup> AND SINGS AS IF IT IS TRIUMPHAL MARCH FRM AIDA
FULL OF ENTHUSIASM, LOUDLY IF SOMEWHAT OFF KEY

HE KNOWS INNUMERABLE OPERETTAS BY HRT, IN SEV LANGUAGE
AND I RECALL A NYRS EVE WHEN FLDERMAUS ON TV &
HE SPENT GD PART OF EVENING CONDUCT, SINGING, BEC
HE KNOWS NT ^{only} MUSIC BT ALSO LIBRETTO, LED FULL ORCH

II

AND US, SITTING AROUND, WITH GESTURE & GUSTO, BOB UP/DOWN
 WHOLE BODY, PERSON ^{responds} INVOLVED, ^{involved with} TOTALLY DEVOTED TO MUSIC
 AND THAT IS HIS GREAT STRENGTH AS TEACHER & PREACHER & PERSON
 BECAUSE NOT ONLY THE MESSAGE IS HIS BELIEF, HE IS MESSAGE:
 LOYALTIES, ETHICS, CONCEPTS RE: R/W, DECENCY,
 SENSE OF WORTH, PRIORITIES AS R
 HE STANDS AT APEX OF OUR PROFF, HE LEADS US WITH BODY
 & MIND, BY P & EX, AND WE ^{at H.T.} ARE LUCKY TO HAVE HIM
 AS OUR TEACHER FROM HERE, AS WELL AS HANNAH & THE CH.
 HE AS FROM, EXEMPLAR, JEW, MENSCH STANDS TALL INDEED

WHICH BRINGS ME TO RUTH!

NOT THAT TALL BUT THOSE OF US WHO HAVE SEEN HER IN
 ACTION, HOW SHE CAN GALVANIZE A ROOM IN A FEW MIN,
 WE KNOW THAT HEIGHT IN HER CASE IS AN ILLUSION.
 KNOWN THROUGHOUT WORLD, SHE TALLER THAN MOST
 OF US, COULD SAY ALMOST ANYTHING THIS EVE BECAUSE FOR ONCE
 SHE IS IN MY POWER: WILL OFFICIALLY AT SONS WEDD NEXT
 WEEKEND

IF SHE DOES NOT BEHAVE CAN YOU IMAGINE WHAT I MIGHT, WOULD
 SAY TO HER D/LAW?

BUT, TRULY, SHE IS SPECIAL & I GLAD THAT I HAD A PART
 IN BRINGING LEN & RUTH TOGETHER & THAT IS WHY
 LONI & MY NAME IN ALMOST ALL OF HER BOOKS, THAT IS
 WHY SHE IS HERE, AS FROM, AS SPECIAL PERSON, INDEED!

GOOD FRIENDS: DR. RUTH...

(FOLLOWED BY JOAN AND RESPONSE BY LEN)

FRIDAY EVE., MAY 31, 1996; HEB TAB CONGREGATION

Wm. J. Smith
Company of Inc

SHEILA TRIBUTE: JUNE 14, 1996

PAY TRIBUTE TO SH THS EVE, HAS SERVD CONG FR 20 YRS:
BEEN MY PRIVATE SECT^{assn mgmt}, SYN SECT, OFFICE MGR, SCHL
BT, SINCE OURS SMALL OFFICE, I CHOOSE TO LK UPON OCCAS
FRM A PERSONAL PERSPECTIVE
BUT IN SO DOING, DONT REALLY KNOW WHY THS TRIBUTE! EX:
TO THS DAY, SH DOES NT TAKE SHORTHAND (AFTR 20 YRS):
HER DESK SO WELL ORGANZD CANT FIND ANYTHING, SHE
HAS MORE FOLDERS THAN DOES "STAPLES": HER PAPERS
HAVE PAPERS
SHE ADMITS TO EARLY SENILITY: A 4 LETTR WORD: 2 ERRORS,
WHEN GONE ON VAC, SENDS BACK 6-8 PAGES OF DOOM :.
WE WANT HER BACK JUST TO SEE THAT SHE IS OK
SPENDS SO MUCH TIME AT MDs I KNOW HOW USELESS MY Ds R
HER BIRTHDAY GIFTS ALWAYS OF WRONG SIZE &/OR COL-
OR: YET, CONT TO CORRECT MY WARDROBE COLOR CO-
ORDINATES
HER CONSUMPTION OF TUMS TAKEN NOTE BY PHARMACEUTIC CO
AND HAVE LETTR OF GRATITUDE & FREE SAMPLES
HER SENSE ~~of~~ DESCRIPTION OF DIRECTIONS IS LEGENDARY;
YRS AGO, FRM WASH HTS TO WEEHAWKN, ^{so circled on paper} SOME NEVER
HRD FRM AGAIN, MAY STILL BE CIRCLING; BT THOSE
WHO ARRIVD BT 1 HR LATE, ALWAYS BE GRATEFUL
I THINK U GET THE PICTURE & SO NT MANY REASONS TO EXPR

II

GRATITUDE: LET'S GO DOWNSTAIRS & EAT...

ON SECND THOUGHT: AM GRATEFUL BEC U TAUGHT ME
HOW HUMBLE I AM: U ARE CORRECT & I'LL ALWAYS GRATE
ALSO MADE ME SEE THINGS IN NEW LIGHT MANY TIMES: U
GAVE ME THE GIFT TO HAVE AN IMAGINATIVE MIND!

RECALL GIFT CERTIF TO MCD IN JERUS WHEN NO MC D
AND I KEPT LKING FR IT BEC HOW ELSE THE CERTIFIC
it did I know with whom I was dealing
OR, THE TIME WHEN KADD LIST OMITTD AND I HAD TO FAKE
AN ENTIRE LIST OF NAMES WTH COUGH^t, WHEEZ, SO THA
CONG CALLD UP ON MOND WHETHR I HAD RECOVRD *from what was the real serious*
IN SHORT, DL HERE WITH A RARE SPIRIT IN SHEILA: A GIRL

FRM BX ^{with} CH GR-S = STRETCH OF IMAGINATION BT REAL!
REALITY IS ^{her concern} YNG & OLD, REL SCHL FR 10 YRS, OMIND, SHE
HAS BEEN CARING, SUPPORTIVE, GRACIOUS (WELL!) &
WITH A GRACIOUS SMILE BT ABOVE ALL INTELLIGENT
articulate, imaginative
WTH AN ABIL TO DIFFUSE ARGUM WTH EXCEPT, OF C, WHEN
SHE WANTED TO HAVE THE ARGUM & KNEW SHE WLD WIN.

SHE MOVES FRM CRISIS TO LIFE OF PARTY, SOURCE OF STRNG
& I KNOW THAT ^{she} IN OWN, PERSONAL MANNER SHE BEEN A
MAJR SUPPORT IN TIMES OF NEED TO THOSE WHO SIMPLY
CALLED HERE & FOUND IN SHEILA A RSPONSE FR LIFE.

OUR THANKS TO VAMY & MITCHELL, ^{she} TO (PAUL) & ROBIE & ALLISN
^{her with} FOR SHARING US THESE MANY YEARS (& LEE WHO SHOULD

Cowley to her a Chinese accent.

AND WITH ALL THOSE GOOD THOUGHTS & PRAYERS IN MIND:
HOPE SHE WILL PERMIT ME TO CALL HER "FRIEND"
& IN THAT SPIRIT I/WE WISH HER WELL TOGETHER
WITH PAUL AND ALL THEIR FAMILY...
NOW, JOAN TAUB

HEB TAB., FRID EVE, JUNE 14, 1996

TRIBUTE TO SHEILA KLEIN

NURNBERG REUNION: 1996

Introduct:

- a- some yrs ago, spent early AM hrs on train platfrm
in B waiting ~~x~~ to change trains from Berlin to F
- b- lookd ar me: no hint of the past; all was clean &
sanitized & I was struck by surreal situation; the
emptiness of the station was unnerving!
- c- did nt expect ghosts of times past but in my mind
~~I~~ hrd the sounds of grt numbrs of people being
forced into rr cars, being seperated, children
crying, adults frantic, ~~pol~~ being authoritarian
- d- in short: no hint of the past ~~as it was~~; it was as
if it had never bden; disconcerting to say thleast

B, specific

- 1 ~~be~~ it was ^{De,} ~~really~~ a false emotion bec I was out
of time and place; how many of us think of them
standing on the station platform at times othr
than this?
- 2 how many think of the Inquisition when we are
having coffee in the Plaza Major in Madrid; how
many of us think of the Crusaders when we visit
the cathedrals and museums of York or Lincoln/E
- 3 surely, nt uppermost in our minds; yes: we stil
do think of them bt what when u & I are gone?
who will recall the scenes then? our children?

body

a Children

- 1 as matter of fact, we are slow to ~~spk~~ ^{our} of ~~the~~ exper
to our children, some ~~as~~ even to this day
- 2 of c, books been written, films made, panels ~~discus~~
held, controversy initiated and u wld expect all
of our ch & now gr-ch to know of the past, of our
past
- 3 bt nt nec so! My exper is that they say: "yes, I've
rd of it", "I've hrd of it", etc bt nt that the par
or ~~most~~ likely the gr-p ^{lived} ~~were a part of it~~
- 4 ~~there~~ is the survivors syndrome and it often re-
flects our problem with what to tell our ch/grch.
~~of the past~~ the horror story only? We dont
want to burden the young mind
- 5 a pt of view I disagree with is if there was nt
suffic horror on the eve news or in ev newspaper
on a daily basis - ~~events~~ ^{which filter through to the younger}
- 6 I suspect we dont tell bec we fear quest of child
fr ex: where was Gd in all this? or, why didnt u
fight back? as if this were ^{the} most natural response
- ~~X~~ lking at past history frm the perspective of 50yrs

7 bt in nt responding they have ~~done~~ harm to thr own mental hlth and the untutored innocence of ch/grch

b Gd

1 bt let us lk for a few moments at the more basic concept: that of Gd, a concept we moderns, we Jews, dont discuss very often, almost in embarrassment

2 bt if we venture into ths area we have sev options. Most simply: Gd is Gd = we dont have understanding. To some, that ends the discussion; ~~to some~~ ^{not me} "Gam zu" ~~and to others~~ ^{but}: Job "where were u, etc"

3 bt u can choose other options: nt quite the "Gd is Dead" philo of some radicals bt Gd is limited and there u have a grt response; We cant do all, cant be everywhere, cant be concernd wth ~~u~~ ill child..

4 can go another direction: Man is at fault; Gd gave us the potential bt it is our undoing that we ~~don't~~ take time and energy to fulfill capabilities; even worse, we misuse our potential

5 or, bec ths happnd to us as Jews: that ~~we~~ Jews have a special neg quality vs us ranging frm plain a-s to a far more sophisticated desire to elim us all; that is: that man and Gd ~~and~~ the world are gd bt that we are evil. Hist has such examples for us

6 in brief, u can go on and on; volumes already in existence bt I wld offer another ^{not to surprise} area of understanding namely: we are lking for lesson of holoc in wrong place: nt in the evil bt in the gd of people, nt among the killers bt among the altruistic ones

C POSITIVE LESSON

1 am referring to those who gave of themselves unselfishly to save lives of thr fellow human being fr no othr reason, fr best reason: they were human beings. This a noble concept at time when J nt " "

2 am speaking of individuals who saved people on thr farms or in attics in the city and of that small community in Frnce which hid a few 100 and kept thr secret throughout war; cld ths be done today???

3 think of the risks to themselves, to thr homes, thr children ~~and their~~ bodies as frail as yrs & mine. Think: how wld u fare under those circumstances?

Knowing today what went on then, if u asked to hide a person who is being persecuted bec of his faith & knowing consq of discovery fr u & yrs, wld u do it

4 am nt accusing bt am speaking to u directly; translated into modern terms: do u get involved when u hear a family quarrel, when a child cries out in pain in yr next ks, apt? do u feel fr the needy, ^{hungry} the homeless, the ch without proper classrms or bks

- 5 it is easy to lose faith, to be discouraged, to move out of city to escape issues bt how many of us in our time, having escaped, ~~embrace the need~~ ^{think I have in}
- 6 how many of us draw the parallel in our hrts between the recent burning of black ch in s wth KN?
- 7 ^{where is our outrage?} yes, we learn bt do we act? ~~accordingly~~ ^{the agonizing} bee It is easier to forget, to bury, to escape with inertia bt I am haunted by thought, of what went on in the minds of those ^{who} put thr lives on the line fr us

CONCLUSION

A general

- 1 did these people, and ours, who survived spend the first or later hrs in jubilation? I doubt it. The xians went on wth thr lives and often even suffrd at the hands of thr fellow Xians fr giving us sanct
 - 2 the Jess who survived; did they shout fr joy. Again, I doubt it. They tried thr best to resume lf perhaps wth thanks or with anger in hrt re Gd bt ^{always} wth the intense desire to seek fam & rebuild
 - 3 bt, above all, I think, they asked of the future to remember and therein Gd; wonder is to be behold: that we have been given a hrt, mind, spirit = qualities and aspects of humanity which ^{make us} ~~make us~~ ^{to} ~~be a level~~ higher than the animals ^{very}
 - 4 and in our case, we are given Torah as well. To save 1 life is as if we had saved the entire world and while it is 50 yrs lat r, to remind the world of one of our own, now no longer here, bt alive in our memory, is as if all were remembered
- ~~and~~ it is in that spirit that we recall those of P, of Fuerth and of every other city, town and hamlet as we rise to hallow Gds name.....

x to remember h/w, f/m, ch, fr, s/h

6/30/96

o x That is the lesson (if not the answer)
of why our observance this day



Die Kinder

A group of children who survived the Holocaust wants to tell their story. Bottled up inside them for years, the men and women of the Kindertransport believe they have an unusual tale of mourning and re-adjustment that separates them from other survivors.

The Kindertransport (children's train) consisted of about 10,000 children from Germany, Austria, Poland and Czechoslovakia who arrived in England between Nov. 9, 1938 (Kristallnacht) and Sept. 1, 1939 (Germany's invasion of Poland). They said goodbye to their parents in their native countries and were adopted by British families. About 80 percent never saw their parents again.

"We have a strong affection for Britain," said Kurt Fuchel of Rocky Point, N.Y., president of the Kindertransport Association, who was adopted by a family in Norwich. "Once we were in England, we were at no more risk than the general population."

But not every child had a smooth ride. Many were traumatized by the separation from their families. Others felt degraded by the "cattle market" in which British families decided which child they wanted. And several tell stories of religious confusion and moving from family to family because they were not happy.

The survivors will share their stories at the third National Conference of the Kindertransport Association Nov. 10 to 12 at the Bonaventure Resort and Spa in Fort Lauderdale.

Although the majority of survivors live in England, about one-fourth live in the United States or Canada, Mr. Fuchel said. About 120 people are expected for the reunion, which will include workshops on communication with the next generation and speaking and writing about Kindertransport experiences.

A documentary, "My Knees Were Jumping," will be shown at 8:30 p.m. Nov. 11. Narrated by Joanne Woodward, the film tells the story of the mother of the documentary's producer, Melissa Hacker, who fled Vienna on a Kindertransport in January, 1939. The film is open to the public and costs \$5.

Kindertransport Association members try not to dwell on their pasts. They work on several contemporary issues, including helping young refugees.

"We have given away about \$9,000 to organizations in Bosnia and other charities who help children," Mr. Fuchel said.

—Lois K. Solomon

Parents say goodbye to their children leaving Ruzyn, Czechoslovakia, on a Kindertransport in January, 1939.

People Of The Book

Name: Richard Rampell, West Palm Beach

Book: The Gnostic Gospels, by Elaine Pagels

Comment:

"Elaine Pagels wanted to find out what the essence of Christianity was. She found there were many different essences.

There was a group called the gnostics, whose writings, such as the Gospel of Thomas and the Gospel of Knowledge, were suppressed by the church because they contradicted the church's teachings. The Books of Matthew, Mark, Luke and John were carefully selected because they supported the church. I wanted to know how people came to accept the church's teachings. I reject the gospels' rendition of Jesus's death. People who claim to have one revealed truth — it just doesn't exist."



ROBBIE BEDELL

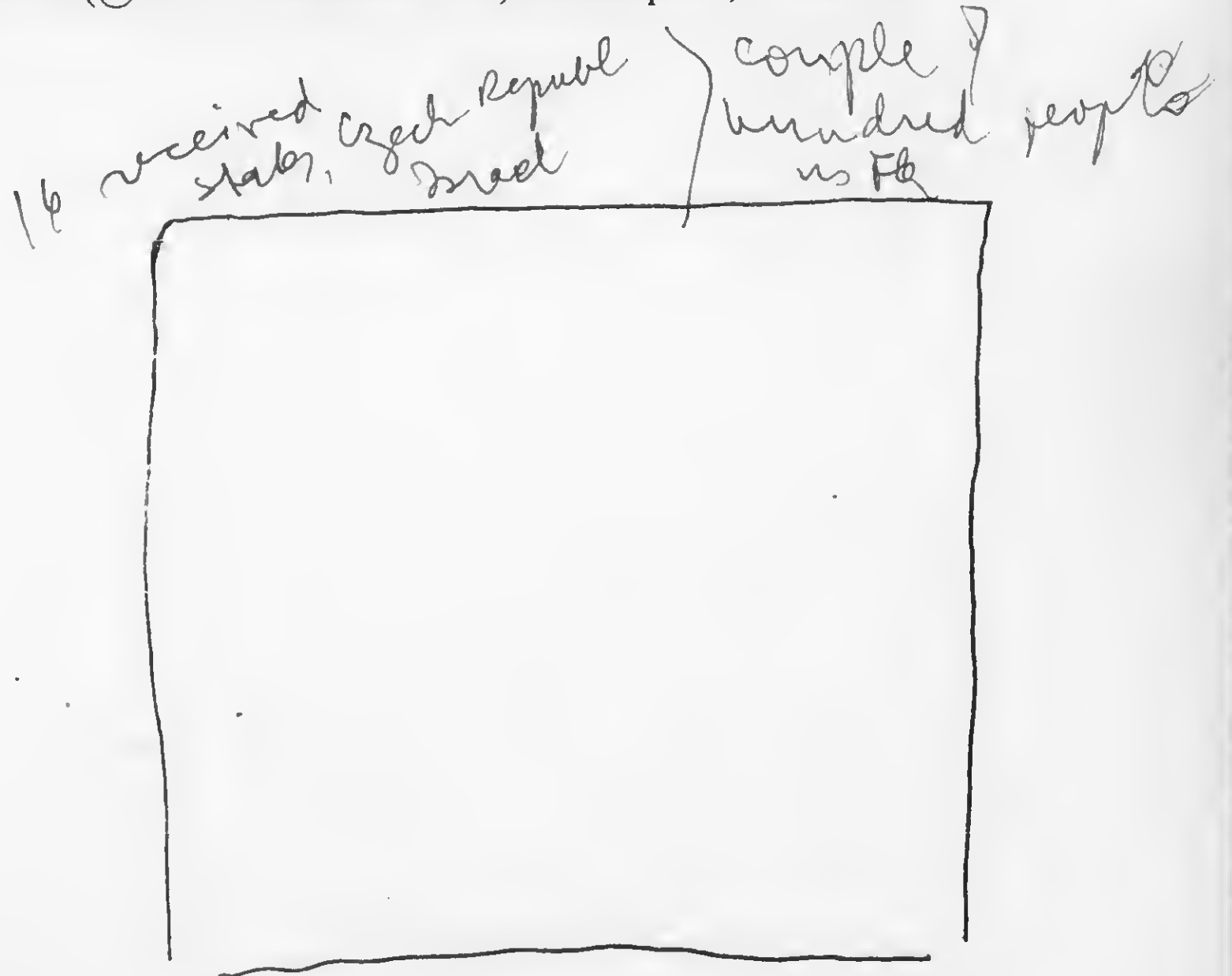
KINDERTRANSPORT MEMORY QUILT

It has been suggested that members of the KTA join together in making a "Memory Quilt." This Quilt would be a combination of unique squares, each made by members of the KTA (or their relatives and friends), and would be a visual illustration of an aspect of the past (or present) which is felt to be related to the Kindertransport. The Quilt could be exhibited at all major KTA events and at any exhibitions about the Kindertransport.

Kirsten Grosz, a spouse of a *Kind*, who lives in Indianapolis, has expressed willingness to coordinate such a project and suggests the following:

- * The Quilt be composed of 10" squares, plus seam allowance (approx. 1").
- * Each person designs his/her own square on a theme related to the Kindertransport.
- * The squares can be executed in anyway desired: embroidery, painting, photographs, pieced together, etc., so long as it is permanent and can be washed.
- * For historical purposes, each square should be accompanied by a short explanation of the piece and its meaning to the creator.
- * To help defray the costs, each square contributed to the Quilt should include a \$15-\$20 donation, made payable to the "KTA--Memory Quilt Project."
- * The participants should agree on where the Quilt will eventually be donated, such as the Holocaust Museum.

Kirsten plans on having a short meeting at the Ft. Lauderdale KTA Convention in November for persons interested in this project. Please bring with you in November any design or square (completed or partly finished) for "show and tell." People interested in the Memory Quilt project or interested in doing the hand quilting, but unable to attend the November Convention, please contact Kirsten Grosz (@ 7233 Lakeside Drive, Indianapolis, IN 46278 -- 317-297-8061).



ADs in Jewish Chronicle, 1938 reflect the despair that drove the besieged families in Germany and Austria and Czechoslovakia.

Read five years of the Jewish Chronicle. Years 1937 - 1942

November 25, 1938

Will charitable family offer hospitality to healthy and refined Jewish girl, ✓
motherless, aged 11 1/2, now in Vienna. Very urgent case.

July 15, 1938

Which noble minded Jewish family would look after 7 yr old girl for a few months? ✓
Of good merchan's family and healthy. Girl's mother is looking for a position
in household. Experienced in all duties.

July 22, 1938

Home wanted with kind-hearted family for well-bred Vienesese Jewish girl (13 1/2
years) for period 1 - 2 years to finish her schooling. Mother must regretfully
part from only child owing to unhappy circumstances.

July 7, 1938

*Soul is
body
life is dth*
Orthodox Jewish family urgently required to gurarantee and to care for a baby
still living with his parents in Berlin.

July 7, 1938

Vienesese couple, both 42, daughter 9, implore temporary refuge, England.
Expecting certificates to Palestine.

KN shift to Light Gentiles
Wm: "to children - K T spec

a) Ks, comes out of the in
total surrendering of families
guilt re parents
expectations of ch - never defined bec ch too young

b) problems

ortho is liberal

switz

lack of knowl re future at home - see "ads"

c) memorials (in add to DC Museum)

quiet

film

meet + other gyps = hidden ch

paint, sketches etc even after many yrs silence

no take them in hidden agendas

12th = ground
open, low, vents
bleed inside, not openly
will heal - 5 cat - eventually fall off
also a scar!
can also test
irritated, red, burns day + night

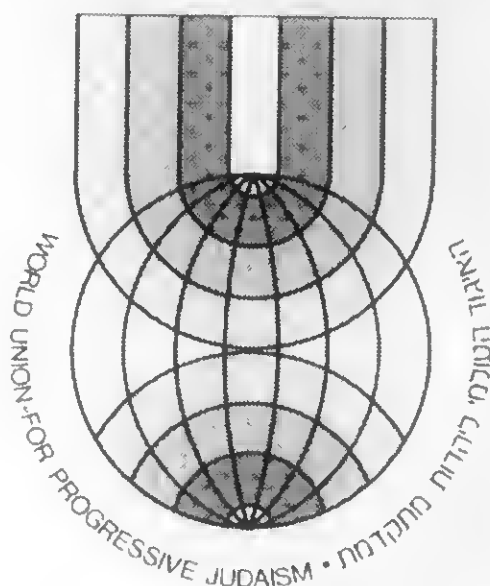
UNION MONDIALE DU JUDAÏSME LIBÉRAL
WORLD UNION FOR PROGRESSIVE JUDAISM

P A R I S

JUNE 29

JULY 3

1 9 9 5



27TH INTERNATIONAL CONVENTION

P R O G R A M

TIKKUN OLAM CAN WE REPAIR THE WORLD FOR THE 21st CENTURY

Position of liberal judaism
in light of contemporary societal problems

THURSDAY, JUNE 29

9:00 AM - 6:00 PM

Registration at the MJLF

9:00 AM - 10:30 AM	Executive Committee Meeting
11:00 AM - 4:00 PM	Governing Body Meeting
1:30 PM - 3:30 PM	Resolutions Committee Meeting
5:00 PM - 5:30 PM	North American Board Meeting

Busses leave from Nikko at 7:30 PM

8:15 PM - 10:30 PM **Opening Session**
Chair : Félix MOSBACHER, Convention Chairman (France)

Greetings
Rabbi Michael WILLIAMS, Rabbi, Union Libérale Israelite (France)
Donald S. DAY, Président, World Union for Progressive Judaism (USA)
Claude BLOCH, Président, Union Libérale Israelite (France)
Jean-François LEVY, Président, Mouvement Juif Libéral de France (France)

Presentation
Alexandre ADLER (France)
«French Jewry Today : Coping with Diversity»
• Musical Presentation : Cantor Armand BENHAMOU

Keynote
Rabbi Richard G. HIRSCH, Executive Director World Union
for Progressive Judaism (Israel)
"Tikkun Olam - Can We Repair the World for the 21st Century ?"
Hatikvah

10:30 PM

Busses Return to Nikko at Conclusion

FRIDAY, JUNE 30

7:30 AM - 8:30 AM	SAUPJ Delegation Breakfast Meeting
8:30 AM - 9:15 AM	Morning Services Leaders : Leo BAECK College Students ✓ North American Board Meeting
9:30 AM - 12:15 PM	Plenary Session

- Presidential Address, Donald S. DAY (USA)
- Presentation of "Tikkun Olam" Awards
- Special Report on the Former Soviet Union
- Overview : Menachem LEIBOVICH (Israel)
Dr Sergei GUSEV (FSU)
- Education Projects : Rabbi Joel OSERAN (Israel)
- Special Presentation to Educators for Soviet Jewry
- Resolutions : Rabbi Simeon MASLIN (USA), Co-Chair
David WALSH (UK), Co-Chair

12:15 PM - 1:15 PM

Lunch at the C3B

FRIDAY, JUNE 30

Workshops : opportunities to work with experts...

1:30 PM - 2:45 PM **Workshops (I)**

- Fundraising :

Ideas and strategies for congregational fundraising
Chair : Sami GOLDSTEIN (Brazil)
Presenters : Rabbi Brian FOX (Australia)
Martin STRELZER (USA)

- Women's Groups Addressing Women's Issues :

Enriching the Congregation ; Enriching the Individual
Chair : Ellen ROSENBERG (USA)
Presenters : Helga SANDAK-LEWIN (South Africa)
Judith ROSENKRANTZ (USA)
Paula MORTARA (Switzerland)
Bruria BARISH (Israel)

- Education :

The latest in movement education ideas, resources, texts and curricula from international leaders
Chair : Philip BLISS (Australia)
Presenters : Rabbi Joel OSERAN (Israel)
Rabbi Michaël SHIRE (UK)
Docteur William CUTTER (Switzerland)
Bruria BARISH (Israel)

2:45 PM -

Break

3:15 PM - 4:30 PM **Workshops (II)**

- ARZENU :

Discussion session for ARZENU activists and others interested in the changing relationship
between Israel and the Diaspora ; religious, ideological and organizational ideals and reality
Chair : Rabbi David LILIENTHAL (Netherlands)
Presenters : Paula EDELSTEIN (Israel)
Rabbi John S. LEVI (Australia)

- Emerging French Communities :

Planning session for representatives from new French congregations and other interested parties
Chair : Manuela WYLER (France)
Presenter : Rabbi François GARAI (Switzerland)

- Youth :

Movement youth professionnels with present recent innovations and trends in youth activities,
with practical advice on getting organized at the local, national and international level.
Chair : B.J. TANENBAUM, Jr. (USA)
Presenters : Leah RONEN (Israel)
Rabbi Allan SMITH (USA)

4:30 PM - **End of workshops (II)**

5:15 PM -

Busses will leave the Nikko to :
MJLF/Pétion - ULIF - Kehilat Gesher ("Orée du Bois")

6:00 PM -

Kabbalat Shabbat to local synagogues
Delegates will be met by their evening hosts,
who will take them home for dinner after services.

SATURDAY, JULY 1

8:30 AM

Busses leave the Nikko for ULIF

9:00 AM – 12:30 PM

Studies circle :

- Shiur Leaders : Michael ZEDEK (USA)
- Rabbi Richard LAMPERT (Australia)
- Rabbi Albert DAHAN (Belgium)
- Rabbi Tom COHEN (France)
- Rabbi Michael STANFIELD (South Africa)
- Rabbi Tovia Ben CHORIN (Israel)
- Rabbi Michael BOYDEN (Israel)
- Rabbi Meir AZARI (Israel)
- Rabbi Mordechai ROTEM (Israel)
- Rabbi Michel MARMUR (Israel)
- Rabbi Steven BERKOWITZ (France)
- Rabbi François GARAI (Switzerland)

Shabbat Morning Services

- Leaders : Michael WILLIAMS (France)
- Armand BENHAMOU (France)
- Darshan : Rabbi Sheldon ZIMMERMAN (USA)
- Past President, Central Conference of American Rabbis
- "Tikkun Olam in a complex world ; strange fire before the Lord"

At about 12:30 PM

A Kiddush will follow the Shabbat Morning Office at ULIF

1:30 PM –

After the Kiddush, busses return to Nikko

Until 8:30 PM

Free. Dinner free

8:30 PM – 11:00 PM

Evening Program

"Liberal Judaism 50 Years After the Shoah : The Way Ahead"
Chair : Gérard DANIEL (USA)

Honoring those Who Built Liberal Judaism in Post-War France

- Presentation to Honorees : Rabbi Daniel FARHI (France)
- Honorees : Marcel GREILSAMMER
- Emile KAÇMANN
- Colette KESSLER
- Rabbin André ZAOUÏ

Musical Selections : MJLF Choir

Speakers :

- Rabbi John RAYNER
- Liberal Jewish Synagogue, London (UK)
- Rabbi Alexander M. SCHINDLER
- President, Union of American Hebrew congregations (USA)

Questions and Comments

- Concluding remarks : Rabbi Hugo GRYN (UK)
- Havdallah : Avery TRACHT (Netherlands)

SUNDAY, JULY 2

8:30 AM – 9:15 AM

Morning Service

- Leaders : Leo Baeck College Students
- D'var Torah : Dr. Alfred GOTTSCHALK (USA)
- "Tikkun Olam in Jewish Thought"

9:30 AM – 11:00 AM

Theme Sessions (I)

- Family :

While the family is at the center of Liberal Jewish Life, the definition and structure of the Jewish family is relentlessly changing. How do we – or do we – combine acceptance of the inevitable with striving for the ideal

- Chair : David BELIN (USA)
- Presenters : Régine WAINTRATER (France)
- Mark GOLDSMITH (UK)
- Betty ROSWELL (USA)

- Nationalism :

Liberal Jews have long believed in the right of self-determination for all peoples. With recent varieties of nationalism boding ill for local Jewish – and other – communities, how is the ideal to be reconciled with the real ?

- Chair : Ruth COHEN (UK)
- Presenters : Rabbi David SAPERSTEIN (USA)
- Leslie BERGMAN (Austria)

11:00 AM –

Break

11:15 AM – 12:45 PM

Theme Sessions (II)

- Ecumenicism :

With recent events like the Vatican recognition of Israel, the strengthening of Fundamentalism in Catholic and Moslem countries, and the general emergence of non-Christians as critical partners for interfaith dialogue, how should our movement ecumenical efforts be reoriented ?

- Chair : Sir Sigmund STERNBERG (UK)
- Presenters : Rabbi Lennard THAL (USA)
- Colette KESSLER (France)
- Dr. Jonathan MAGONET (UK)

- Environment :

The Progressive movement has long been environmentally "green". But with such a large percentage of humanity living at or below the subsistence level, for example, economic development becomes increasingly critical. Respect for nature and an obligation to the poor are both core Jewish values. How can we resolve such conflicts ?

- Chair : Dolores WILKENFELD (USA)
- Presenters : Rabbi Awraham SOETENDORP (Netherlands)
- Neville SASSIENIE (UK)

11:15 AM – 1:15 PM

European Fundraising

12:45 PM –

Lunch at the C3B

12:45 AM – 1:45 PM

ANZUPJ Delegation Luncheon Meeting

2:00 PM – 3:00 PM

South American Delegation Meeting

4:00 PM – 6:30 PM

Bus Tour of Jewish Paris (Optional)

7:00 PM – 9:00 PM

Dinner at "Les Ministères" (Optional)

9:15 PM – 11:00 PM

River Cruise (Optional)

MONDAY, JULY 3

MJLF

T. H.

SORBONNE

8:30 AM – 9:15 AM **Morning Service**
Leaders : Leo Baeck College Students

9:30 AM – 11:15 AM **Israel Session**
The Israel/Diaspora Relationship ; A New Agenda for the 21st Century ?
Chair : Jonathan LIVNY (Israel)
Speaker : Yehuda LANCERY,
Israeli Ambassador to France

Panelists : Roger BENARROSH (France)
Rabbi Ammiel HIRSCH (USA)
Rabbi John S. LEVI (Australia)

11:30 AM – 12:30 PM Breakout Sessions

12:45 PM – 1:30 PM *Lunch at the C3B*

1:45 PM – 4:15 PM **Plenary Session**
• Resolutions (Cont.)
• Election of Officers
Installation of New Officers by Rabbi Richard G. HIRSCH (Israel)
• Remarks of World Union's President
• Convention Summary : Rabbi Tony BAYFIELD (UK)

5:30 PM – *Busses leave from Nikko to Town hall*

6:00 PM – **Town hall's reception**

8:30 PM – **Closing Session – Amphithéâtre RICHELIEU – SORBONNE**
• Chairmanship : Simone VEIL,
Former minister
"Le rôle de la Communauté Juive dans le monde"
Chairman : Austin BEUTEL (Canada)

Greetings :
Jean KAHN, Chairman of Consistoire Central
David de ROTHSCHILD, Chairman of FSJU
Emmanuel WEINTRAUB, Vice-Chairman of CRIF

• Special Presentation to Simone VEIL,
Former minister
by Ruth COHEN (UK)

• Musical Selection : Avery TRACHT

• Adresses : David KESSLER
Past President MJLF Synagogue
Robert BADINTER,
Former minister

MJLF

T. H.

SORBONNE

PERSONAL NOTES

**27th International Convention
of Liberal Judaism**

**TIKKUN OLAM
CAN WE REPAIR THE WORLD
FOR THE 21st CENTURY**

**Position of liberal judaism
in light of contemporary societal problems**

Paris

June 29 – July 3, 1995

AR 25598

7/6

SERMONS - HIGH HOLIDAYS 1996

ARCHIVES

ROSH HASHONOH: 1ST DAY, A.M.

FRIENDS, WHENEVER THE DISCUSSION COMES TO THE SUBJECT OF MY RETIREMENT, MANY INDIVIDUALS SUGGEST THAT I CAN SPEND MY FREE TIME WRITING A BOOK. IT IS NOT A BAD IDEA AND SOMETIMES I EVEN ENTERTAIN IT FOR MORE THAN A FLEETING MOMENT/BUT THEN I KNOW THAT IN ALL LIKELIHOOD, I WILL NEVER DO IT. I KNOW MYSELF WELL ENOUGH TO KNOW THAT I AM NOT A GREAT WRITER, THAT I AM NEITHER ESSAYIST NOR PHILOSOPHER AND I AM NOT AT ALL SURE THAT ANYTHING I MIGHT PUT ON PAPER COULD BE SAID TO BE ORIGINAL. ALSO, FROM OBSERVATION I KNOW HOW DIFFICULT IT IS TO WRITE A BOOK; ~~AND~~ I HAVE SHARED THAT PROCESS WITH A NUMBER OF ^{people.} ~~OUR MEMBERS.~~ FOR EXAMPLE, SOME YEARS AGO, LINKING HERSELF TO THE TITLE "AROUND THE WORLD IN 80 DAYS" THIS MEMBER WROTE "AROUND THE WORLD IN 80 YEARS" AS A TRIBUTE TO THE PAST AND AS A HISTORY LESSON TO HER GRANDCHILDREN ON HER 80TH BIRTHDAY. ALSO, THERE WAS DR., MAX HAMBURGH WHO WROTE A WHOLE SERIES OF ARTICLES AND BOOKS ON THE MOST ESOTERIC SCIENTIFIC SUBJECTS UNTIL ^{a book.} HE ALSO WROTE "THE ^{NEW} ~~GREAT~~ HUMANISM" WHICH SPOKE TO THE HEART OF US ALL & IT WAS A VOLUME WE ^{discussed in depth} ~~COULD ALL APPRECIATE.~~ I LOOK AROUND ME AND THERE IS RABBI KRAVITZ IN THE CONGREGATION, CERTAINLY A MAN WHO HAS WRITTEN WELL ON PHILOSOPHICAL THEMES WHICH ARE HIS SPECIALTY AND I KNOW HOW HARD HE WORKED ON THESE VOLUMES AND AT WHAT SACRIFICE TO HIMSELF AND HIS FAMILY. ^x FURTHER, SOME OF YOU MAY RECALL STEPHEN LOWEENSTEINS BOOK "FRANKFURT ON THE HUDSON" WHICH CAME TO ME IN MANUSCRIPT FORM; ~~THE HOURS~~ ^{hours} ~~WHICH~~ I SPENT REWRITING IT, SUGGESTING CHANGES, EXCLUDING AND INCLUDING EVENTS AND PERSONALITIES SOME OF WHICH WERE ACCEPTED AND MOST WERE NOT. IT IS VERY HARD TO WRITE A BOOK ~~AND I CAN NOT SEE MYSELF DOING IT.~~

AT THE SAME TIME I MUST SAY THAT AT THOSE MOMENTS WHEN I DID THINK ABOUT SUCH A TASK I KNEW THAT IF I WERE TO ACTUALLY TAKE PEN IN HAND, IT WOULD NOT SUFFICE TO WRITE ONE BOOK BUT I WOULD CERTAINLY HAVE TO WRITE THREE! THE FIRST OF THIS TRILOGY WOULD BE CALLED THE BOOK OF HISTORY BECAUSE IT IS IN HISTORICAL TERMS THAT I APPROACH MOST ACADEMIC SUBJECTS. SOME OF YOU MAY KNOW THAT WHILE MY MAJOR IN COLLEGE WAS

X Victor Glas book & De Ruth - R. Rano.

PHILOSOPHY, BY TRAINING AND INCLINATION I AM A HISTORIAN. FOR EXAMPLE, I WOULD NEVER DISCUSS A SUBJECT WITHOUT PLACING IT INTO HISTORICAL PERSPECTIVE. ^{For ex:} ~~THEREFORE, WHEN I MIGHT COMMENT~~ ON THE BIRTH OF ISRAEL I WOULD NOT START WITH 1947 AND CERTAINLY NOT 1948 BUT PROBABLY IN THE MIDDLE OF THE 19TH CENTURY, LONG BEFORE THE BIRTH EVEN OF THEODORE HERZL. IN SECULAR TERMS, WOULD YOU ^{suggest} ~~SAY THAT AS~~

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BUT HAVING SAID ALL THAT I THINK I WOULD HAVE TO TURN TO THE

SECOND OF MY THREE BOOKS: THAT ~~O~~^F JUDAISM. WHAT WOULD YOU THINK IS THE KEY WORD OF JUDAISM FOR YOU AND ME? I WOULD ANSWER "CH~~A~~N~~GE" FOR AS LIBERAL JERWS, BOTH IN EUROPE AND CERTAINLY IN AMERICA, WE HAVE VERY LITTLE LINKEAGE TO OTHODOXY AND EVENTHEY ARE NOT UNIFORM IN THEIR ASSESSMENT OF EACH OTHER. AND JUDAISM HAS ALWAYS BEEN A RELIGION OF CHANGE, OF ADAPTABILITY, OF ACCOMODATION TO THE NEEDS OF TIME AND ~~P~~^LACE AND USAGE. [I POINT OUT TO MY CLASSES ALL THE TIME THAT EVN CERTAIN BASIC PRAYERS ^{+ passages in T} ARE DIFFERENT AND UNDERGO A PROCESS OF CHANGE; FOR EXAMPLE: THAT THERE ARE TWO SETS OF TEN COMMANDMENTS AND THAT THE FOUR QUESTIONS, FOR PESACH, THAT WE ~~USE~~ ~~AND~~ MAKE SO MUCH OF AS THE CHILDREN RECITE OR CHANT IT, ARE NOT THE SAME QUESTIONS AS ARE FOUND IN THE MISHNAH.] ~~I COULD GO ON AND ON BUT I HOPE~~ THE POINT IS OBVIOUS: CHANGE IS A PART OF US LIBERAL JEWS AND THAT IS WHY I HAVE SO DIFFICULT A TIME UNDERSTANDING THAT SOME IN~~N~~ THIS CONGREGATION ARE NOT HAPPY WITH THE FACT THAT WE MIGHT COME TO TERMS WITH A FEMALE RABBI. AFTER ALL, IF YOU NEED THE BEST DOCTOR POSSIBLE, AND FOR YOUR PARTICULARAILMENT THE SPECIALIST ~~SU~~ ~~PREME~~ IS A WOMAN, YOU WILL GO TO HER FOR TREATMENT. SIMILARLY THE LAWYER, THE TAX CONSULTANT, THE SCIENTIST, THE PRESIDENT; AND IF OUR COMMITTEE SHOULD FIND A WOMAN, PROPERLY EDUCATED, ONE WHO HAS COM-PASSION AND IS WILLING TO REACH OUT TO US AND LEAD, I SAY OUR VEY OWN ^R ~~I~~INTERPRETATION OF TRADITION DEMANDS THAT WE OPEN OUR HEARTS TO HER: ~~BECAUSE~~ THE MESSAGE OF JUDAISM IS THE SAME WHETHER COMING FROM THE ,MOUTH OF A WOMAN OR A MAN. IT IS, FINALLY, THE INNER PERSON THAT COUNTS, HIS OR HER VALUES WE SHALL EMBRACE, LEARNING TO LOVE HIM OR HER IF WE FEEL THAT GENTLENESS OF SPIRIT WHICH WE NEED IN TIME OF TRIAL. TO THE BEST OF MY KNOWLEDGE THE WORD "SEELSORGER" WAS NOT DEFINED BY GENDER; IF NOT THEN, WHY NOW? *→~~

[AND THIS VERY SAME BOOK SHOULD ALSO CONTAIN THE MESSAGE OF OUR ~~P~~^AST BECAUSE OF OUR JUDAISM. THAT WE SUFFERED AND SHED ALL TOO ~~MANY TEARS~~

MANY TEARS, THAT AS TIME WENT BY IT WAS OUR OBLIGATION TO MAKE A CHOICE ^{but} AND IT SEEMS TO ME THAT WE HAVE NOT LIVED UP TO OUR RESPONSIBILITIES.

I AM REFERRING TO THE FACT THAT TOO FEW TAKE JUDAISM SERIOUSLY, THAT WE TREAT THE SYNAGOGUE CAVALIERLY, THAT ATTENDANCE AMONG US LIBERALS IS FAR DOWN ON OUR LIST OF PRIORITIES, AND THAT THERE ARE ALL TOO MANY WHOSE JUDAISM IS DEFINED BY THE CHECKBOOK, BY LIP SERVICE TO THE HOLOCAUST AND TO ISRAEL. THE LESSON OF TORAH HAS BEEN SUPERCEDED BY ~~THE OPINIONS OF THE OP-ED PAGE OF THE NEW YORK TIMES;~~ ^(IT) WE READ [✓] LINE BY LINE IN ORDER TO ABSORB AND DISCUSS BUT THE WORDS OF TORAH ARE UN-READ. ~~AND FOR ALL TOO MANY HAVE SUNK INTO OBLIVION.~~ ^{*} HOW, THEN, DO WE LINK OURSELVES ^{as "liberals"} TO OUR TRADITION? BY SPENDING INORDINATE AMOUNTS OF TIME REVISING PRAYERS SO THAT THEY ARE NOT JUST "GENDER-SENSITIVE" BUT "GENDER FREE" AS IF THIS WERE THE KEY ISSUE TO OUR SURVIVAL. ~~FOR,~~

DONT WE HAVE OTHER PROBLEMS? THAT OF MIXED-MARRIAGE IS ONLY THE MOST OBVIOUS. ALSO, LACK OF FAITH, ^{commitment} IGNORANCE, ~~THE GROWING ALCOHOL ABUSE AND WHITE-COLLAR DRUG ABUSE AMONG ADULTS!~~ ^{just} WE GO INTO THE 21ST CENTURY WITH A NEW HEAD OF UAHG, A NEW PRESIDENT OF HUC, A NEW EXECUTIVE VP OF THE CCAR AND YOU WILL SOON HAVE A NEW RABBI. ^{for all of us} THE JUDAISM I ^{p. correct} WOULD LIKE TO WRITE ABOUT IN MY SECOND BOOK ^{is} NOT ONE DEVOTED TO THE LATEST ^A "CAUSE" BUT TO THE GREAT THEMES AND PERSONALITIES OF YESTERDAY AND TODAY: JEREMIAH, ISAIAH, JOB, ^{P. Zeri} ~~MICAH~~, WIESEL AND RABIN ALL OF WHOM WERE OUR TEACHERS AND SET STANDARDS OF CONSCIENCE AND ACTION. SHOULD MY BOOK NOT REFLECT THEIR MESSAGE AND HOW THIS CONGREGATION AND I STAND IN THAT CONTEXT? IN THE FINAL ANALYSIS, IT IS OUR ONLY LEGITIMATE CHOICE.

I SUPPOSE YOU ARE ALREADY ALL AWARE OF THE TITLE OF MY THIRD BOOK, ESPECIALLY SINCE IT IS ROSH HASHONOH: ^{א"ן נדו} THE BOOK OF LIFE. IT IS A NATURAL FOR IS THAT NOT THE WHOLE IDEA OF THIS DAY, THIS VERY SPECIAL, AWESOME OCCASION? HOW DO YOU ~~SEE~~ THIS CONCEPT, INCIDENT-

ALLY? DO YOU SEE IT IN SIMPLISTIC, LITERAL TERMS? IS THERE A GD UP THERE, PEN IN HAND, BOOK OPEN BEFORE HIM, READY TO WEIGH OUR FATES AND WRITE HIS DECISION IN THE BOOK OF LIFE? IS MY BOOK TO RESEMBLE ~~this?~~ ^{In terms of judgement} ~~IT IN ANY SUCH MANNER?~~ WHAT DOES GOD EXPECT OF US, WHAT DO I EXPECT OF PEOPLE, OF MY FELLOW MAN? ~~THEY MAY NOT BE JEWISH BUT~~ I AM INTERESTED ~~IN~~ ^{The innocents on the bus, DTA + ger to die} HOW THE TERRORISTS WHO CAUSED PAN AM 103 TO EXPLODE A FEW ~~YEARS AGO WILL FARE?~~ ^{will fare} IS THERE A BOOK OF LIFE FOR THEM AS WELL? I SURELY HOPE IT IS NOT THE SAME BOOK ^{as ours} BECAUSE THAT WOULD SURELY CAUSE MUCH ANXIETY IN MY HEART AS TO THE STANDARDS EMPLOYED IN ANSWERING THE QUESTION: WHO WILL LIVE AND WHO WILL DIE! SAME, ALSO, WHAT OF THE CRAZED INDIVIDUAL IN SCOTLAND WHO WALKED INTO A SCHOOL ROOM AND BEGAN SHOOTING CHILDREN AND TEACHERS ALIKE? ^{think} WHAT, IF ANYTHING, DID THE FAMILIES OF TWA 800 WHO MIGHT BE JEWISH, OR NOT, ~~THINK~~ AS THEY STOOD WITH BARE FEET IN THE WATERS OF THE OCEAN WHICH HAD PROVED TO BE THE BURIAL GROUND OF THEIR LOVED ONES? A BOOK OF LIFE FOR THEM? ^{so soon!} ~~AND MY BOOK,~~ ^{The end of re} ONCE AGAIN? HOW MANY HAVE I SEEN DIE, HOW MANY HAVE I SEEN AS THE LAST LIVING PERSON, IN THE HOSPITAL, IN THE HOURS PRIOR TO THEIR DEATH? HOW MANY FAMILIES HAVE I COUNSELLED? TO WHOM HAVE I BEEN ABLE TO BRING SOME COMFORT, HOW COULD I HAVE EXPLAINED TO THE CHILD WHO LOST FATHER OR MOTHER ABOUT THE BOOK OF LIFE? AND YET, FROM YEAR TO YEAR, THE SAME PHRASES, THE SAME THOUGHTS, THE SAME QUESTIONS; NO WONDER WE HAVE USE OF A "GUIDE ^{to} FOR THE PERPLEXED". ~~IS THIS~~ ^{all} ~~THE IMAGE WE HAVE IN OUR MINDS, OR AM I THE ONLY ONE?~~ ^{R.H.} THIS IS A TIME FOR FAITH AND TRUST AND BELIEF; HOW CAN GOD ASK US TO BELIEVE IN ^{positive} ~~AN~~ IMAGE? ~~AND~~ ONE WONDERS WHETHER THE PRISONERS IN THE CAMPS USED THIS IMAGERY ALSO? IN THE MIDST OF THEIR HELL COULD THEY ACTUALLY HAVE USED THE PHRASE "BOOK OF LIFE"?

THE ANSWER, OF COURSE, IS "YES"! IT IS NOT JUST AN AFFIRMATIVE ANSWER BUT AN AFFIRMATION. IT IS AT THE VERY HEART OF OUR FAITH AND TRADITION; THAT LIFE GOES ON, THAT WE HAVE HOPE, THAT WE PLEAD TO BE

INSCRIBED BECAUSE NO MATTER HOW BLACK THE DARKNESS, HOW FRAIL THE
 THREAD OF LIFE TO WHICH WE CLING, HOW COPIOUS OUR TEARS, WE DARE TO
 PETITION ALMIGHTY GOD IN ORDER TO BE INSCRIBED IN THE BOOK OF LIFE.
 SO ~~ALSO~~ WITH MY ~~THIRD~~ AND LAST BOOK: I DO NOT KNOW WHAT EFFECT I
 HAVE HAD ON THOSE WITH WHOM I DEALT OVER THE PAST FORTY AND MORE
 YEARS ~~D~~ BUT I KEEP ON HOPING THAT SOMEHOW, IN SOME WAY, I ~~REACHED OUT~~
~~AND~~ TOUCHED A FELLOW HUMAN BEING, A JEW OR NOT BUT HOPEFULLY ONE OF
 OUR FAITH IF ONLY TO CONVINCE HIM OR HER OF THE TREASURE TO BE FOUND
 IN OUR SACRED TRADITION, SACRED FAITH, SACRED WAY OF LIFE. INDEED,
 "A GUIDE ~~FOR~~ ^{TO} THE PERPLEXED" BECAUSE I AM AS PERPLEXED AS YOU ARE BUT
 IT DOES ~~NOT~~ PERMIT ME TO ABANDON MYSELF OR MY PEOPLE, TO DENY ~~THEM~~
 EACH A WORD OF HOPE. ^{in contrary, I need} ~~TO~~ EASE THEIR PLIGHT BY WORDS ADDRESSED TO GOD.
^{or where}
 I AM NOT SURE THAT HE IS THERE, THAT HE WRITES OUR NAMES BUT JUST IN
 CASE, I WANT MY ~~P~~^TETITION TO BE HEARD, BECAUSE ABOVE ALL ELSE, I SEEK ~~LIFE~~
 FOR MYSELF AND THOSE WHOM I KNOW AND LOVE, LIFE ^{to} ~~IN~~ WHATEVER ^{degree} ~~FORM~~
 FOR THAT IS PART OF MY OPTIMISM, PART OF MY JUDAISM.

INDEED, PERHAPS WE ALL OUGHT TO GIVE THIS THEME SOME THOUGHT. ON
 ROSH HASHONOH, IF NOT A BOOK, SHOULD WE NOT ALL THINK TO WRITE AT
 LEAST A CHAPTER REFLECTING OUR HOPES, DREAMS, FEELINGS, NEEDS? THEN
 IT REMAINS ONLY FOR GOD TO HEAR OUR PRAYERS AND INSCRIBE US IN THE
~~LAST~~ ^{ו"ן 700} AND BEST BOOK YET: THE BOOK OF LIFE. WITH GREAT FAITH, MAY THAT
 BE OUR FATE, ~~NOT ONLY~~ FOR US, ~~BUT~~ FOR ALL OUR FAMILIES, AND THE WHOLE
 HOUSE OF ISRAEL ~~SO~~ THAT THE TEARS WILL CEASE / AND PEACE WILL REIGN. ~~IN~~
~~OUR HEARTS~~. THE YEAR 5757 HAS BEGUN; MAY IT END IN BLESSING FOR ALL.

AMEN.

Maying blessed us all.

ROSH HASHONOH: 1ST DAY, A.M.

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THE TRAGEDY WHICH BEFELL OUR PEOPLE IN CENTRAL EUROPE BEGAN WITH THE WEIMAR REPUBLIC, OR THE VERSAILLES TREATY OR EVEN AS FAR BACK AS THE NEW CONFIGURATION OF EUROPE AFTER THE FRANCO-PRUSSIAN WAR, AND SOME WOULD MOVE THE SERIES OF ACTIONS AND CONSEQUENCES EVEN FURTHER BACK TO THE DAWN OF MODERN HISTORY IN THE 1600s. THEREFORE, WHERE DOES ONE BEGIN A BOOK? WHERE IS THE ONSET OF A STORY? THIS YEAR WE ARE MARKING OUR 90TH ANNIVERSARY BUT DO WE BEGIN ON THE ACTUAL DATE WHEN SOME LADIES MET TO INCORPORATE THEMSELVES IN 1906 AND BEGAN THE SISTERHOOD OF THIS CONGREGATION WHICH BECAME THE HEBREW TABERNACLE? OR, TO FOLLOW OUR TREND OF THOUGHT, DO WE BEGIN WHEN THEIR ANCESTORS CAME TO THESE SHORES AS REFUGEES FROM EASTERN OR CENTRAL EUROPE IN THE MIDDLE OR LATE 19TH CENTURY. AND WHAT ABOUT OUR OWN MIGRATION? WERE I TO WRITE A BOOK ABOUT OUR SYNAGOGUE, AND EVEN MY LIFE, THESE ARE INTERTWINED AND FOLLOW THE SAME HISTORICAL PATH. WE CAME TO THE LOWER PART OF WASHINGTON HEIGHTS, SPOKE ONLY GERMAN AMONG OURSELVES, WE KIDS WERE SENT TO PUBLIC SCHOOLS, PARENTS BOTH WORKED AND, IF FORTUNATE EARNED PERHAPS EIGHT DOLLARS A WEEK. AND IT CAME TO BE CONSIDERED A POINT OF HONOR TO WALK TO WORK IN ORDER TO SAVE FIVE CENTS. WHEN I THINK OF THE AGE I WAS AND WHAT I DID THEN, THE AGE WHEN MY PARENTS HAD TO CROSS THE OCEAN TO START LIFE ANEW, I STAND IN AWE OF THEIR ABILITIES, COURAGE AND WILLPOWER. I WONDER IF I COULD HAVE DONE SIMILARLY; THAT IS THE LESSON AND QUESTION OF ^{our} HISTORY.

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MANY TEARS, THAT AS TIME WENT BY IT WAS OUR OBLIGATION TO MAKE A CHOICE AND IT SEEMS TO ME THAT WE HAVE NOT LIVED UP TO OUR RESPONSIBILITIES. I AM REFERRING TO THE FACT THAT TOO FEW TAKE JUDAISM SERIOUSLY, THAT WE TREAT THE SYNAGOGUE CAVALIERLY, THAT ATTENDANCE AMONG US LIBERALS IS FAR DOWN ON OUR LIST OF PRIORITIES, AND THAT THERE ARE ALL TOO MANY WHOSE JUDAISM IS DEFINED BY THE CHECKBOOK, BY LIP SERVICE TO THE HOLOCAUST AND TO ISRAEL. THE LESSON OF TORAH HAS BEEN SUPERCEDED BY THE OPINIONS OF THE OP-ED PAGE OF THE NEW YORK TIMES; IT WE READ~~LE~~ LINE BY LINE IN ORDER TO ABSORB AND DISCUSS BUT THE WORDS OF TORAH ARE UN-READ. ~~AND FOR ALL TOO MANY HAVE SUNK INTO OBLIVION.~~ HOW, THEN, DO WE LINK OURSELVES TO OUR TRADITION? BY SPENDING INORDINATE AMOUNTS OF TIME REVISING PRAYERS SO THAT THEY ARE NOT JUST "GENDER-SENSITIVE" BUT "GENDER FREE" AS IF THIS WERE THE KEY ISSUE TO OUR SURVIVAL. OR, AN ISSUE WITH WHICH I HAVE BEEN SLIGHTLY INVOLVED: THAT OF SAME SEX MARRIAGES AS IF THAT WERE TO DEFINE US ~~AND I SAY THAT~~ IF WE HAVE TRULY COME TO THE POINT WHERE SUCH A CIVIL MARRIAGE WOULD DEFINE US, AND EVEN OUR LIBERALISM, IT WOULD BE A SORRY DAY INDEED FOR ALL OF US. DONT WE HAVE OTHER PROBLEMS? WE GO INTO THE 21ST CENTURY WITH A NEW HEAD OF UAHG, A NEW PRESIDENT OF HUC, A NEW EXEC V.P. OF THE CCAR AND YOU WILL SOON HAVE A NEW RABBI. THE JUDAISM I WOULD LIKE TO WRITE ABOUT IN MY SECOND BOOK IS NOT THAT DEVOTED TO ~~SAME SEX MARRIAGES~~ ^{the latest "Cause"} BUT TO THE GREAT THEMES OF YESTERYEAR AND TODAY: JEREMIAH, ISAIAH, JOB, MICAH ~~WHOSE LESSONS HAVE BEEN EMBRACED IN THE ARTS FROM THE BACHS AND HAENDELS TO LEONARD BEARNSTEIN;~~ CAN WE DO ANY LESS? SHOULD MY BOOK NOT REFLECT THEIR TEACHING AND HOW THIS CONGREGATION STANDS IN THAT SETTING? IN THE FINAL ANALYSIS, THAT IS THE ONLY CHOICE.

I SUPPOSE YOU ARE ALREADY ALL AWARE OF THE TITLE OF MY THIRD BOOK, ESPECIALLY SINCE IT IS ROSH HASHONOH: THE BOOK OF LIFE. IT IS A NATURAL FOR IS THAT NOT THE WHOLE IDEA OF THIS DAY, THIS VERY SPECIAL, AWESOME OCCASION? HOW DO YOU SEE THIS CONCEPT, INCIDENT-

ALLY? DO YOU SEE IT IN SIMPLISTIC, LITERAL TERMS? IS THERE A GD UP THERE, PEN IN HAND, BOOK OPEN BEFORE HIM, READY TO WEIGH OUR FATES AND WRITE HIS DECISIOIN IN THE BOOK OF LIFE? IS MY BOOK TO RESEMBLE IT IN ANY SUCH MANNER? WHAT DOES GOD EXPECT OF US, WHAT DO I EXPCT OF PEOPLE, OF MY FELLOW MAN? THEY MAY NOT BE JEWISH BUT I AM INTERESTED IN HOW THE TERRORISTS WHO CAUSED PAN AM 103 TO EXPLODE A FEW YEARS AGO WILL FARE? IS THERE A BOOK OF LIFE FOR THEM AS WELL? I SURELY HOPE IT IS NOT THE SAME BOOK BECAUSE THAT WOULD SURELY CAUSE MUCH ANXIETY IN MYHEART AS TO THE STANDARDS EMPLOYED IN ANSWERING THE QUESTION: WHO WILL LIVE AND WHO WILL DIE! SAME, ALSO, WHAT OF THE CRAZED INDIVIDUAL IN SCOTLAND WHO WALKED INTO A SCHOOL ROOM AND BEGAN SHOOTING CHILDREN AND TEACHERS ALIKE? WHAT, IF ANYTHING, DID THE FAMILIES OF TWA 800 WHO MIGHT BE JEWISH , OR NOT, THINK AS THEY STOOD WITH BARE FEET IN THE WATERS OF THE OCEAN WHICH HAD PROVED TO BE THE BURIAL GROUND OF THEIR LOVED ONES? A BOOK OF LIFE FOR THEM? *So soon!* AND MY BOOK, ONCE AGAIN? HOW MANY HAVE I SEEN DIE, HOW MANY HAVE I SEEN AS THE LAST LIVING PERSON, IN THE HOSPITAL IN THE HOURS PRIOR TO THEIR DEATH? HOW MANY FAMILIES HAVE I COUNSELLED? TO WHOM HAVE I BEEN ABLE TO BRING SOME COMFORT, HOW COULD I HAVE EXPLAINED TO THE CHILD WHO LOST FATHER OR MOTHER ABOUT THE BOOK OF LIFE? AND YET, FROM YEAR TO YEAR, THE SAME PHRASES, THE SAME THOUGHTS, THE SAME QUESTIONS; NO WONDER WE HAVE USE OF A "GUIDE FOR THE PERPLEXED". IS THIS THE IMAGE WE HAVE IN OUR MINDS, OR AM I THE ONLY ONE? THIS ^{R.H.} IS A TIME FOR FAITH AND TRUST AND BELIEF; HOW CAN GOD ASK US TO BELIEVE IN SUCH AN IMAGE? AND ONE WONDERS WHETHER THE PRISONERS IN THE CAMPS USED THIS IMAGERY ALSO? IN THE MIDST OF THEIR HELL COULD THEY ACTUALLY HAVE USED THE PHRASE "BOOK OF LIFE"?

THE ANSWER, OF COURSE, IS "YES"! IT IS NOT JUST AN AFFIRMATIVE ANSWER BUT AN AFFIRMATION. IT IS AT THE VERY HEART OF OUR FAITH AND TRADITION THAT LIFE GOES ON, THAT WE HAVE HOPE, THAT WE PLEAD TO BE

INSCRIBED BECAUSE NO MATTER HOW BLACK THE DARKNESS, HOW FRAIL THE
 THREAD OF LIFE TO WHICH WE CLING, HOW COPIOUS OUR TEARS, WE DARE TO
 PETITION ALMIGHTY GOD IN ORDER TO BE INSCRIBED IN THE BOOK OF LIFE.
 SO ALSO WITH MY ~~THIRD~~ AND LAST BOOK: I DO NOT KNOW WHAT EFFECT I
 HAVE HAD ON THOSE WITH WHOM I DEALT OVER THE PAST FORTY AND MORE
 YEARS~~D~~ BUT I KEEP ON HOPING THAT SOMEHOW, IN SOME WAY, I REACHED OUT
 AND TOUCHED A FELLOW HUMAN BEING, A JEW OR NOT BUT HOPEFULLY ONE OF
 OUR FAITH IF ONLY TO CONVINCE HIM OR HER OF THE TREASURE TO BE FOUND
 IN OUR SACRED TRADITION, SACRED FAITH, SACRED WAY OF LIFE, INDEED,
 A GUIDE FOR THE PERPEXED BECAUSE I AM AS PERPLEXED AS YOU~~ARE~~ BUT
 IT DOES~~N~~ NOT PERMIT ME TO ABANDON MYSELF OR MY PEOPLE, TO DENY ~~THEM~~
 EACH A WORD OF HOPE, TO EASE THEIR PLIGHT BY WORDS ADDRESSED TO GOD.
 I AM NOT SURE THAT HE IS THERE, THAT HE WRITES OUR NAMES BUT JUST IN
 CASE, I WANT MY ~~P~~^TETITION TO BE HEARD, BECAUSE ABOVE ALL ELSE, I SEEK
 FOR MYSELF AND THOSE WHOM I KNOW AND LOVE, LIFE IN WHATEVER FORM
 FOR THAT IS PART OF MY OPTIMISM, PART OF MY JUDAISM.

INDEED, PERHAPS WE ALL OUGHT TO GIVE THIS THEME SOME THOUGHT. ON
 ROSH HASHONOH, IF NOT A BOOK, SHOULD WE NOT ALL THINK TO WRITE AT
 LEAST A CHAPTER REFLECTING OUR HOPES, DREAMS, FEELINGS, NEEDS? THEN
 IT REMAINS ONLY FOR GOD TO HEAR OUR PRAYERS AND INSCRIBE US IN THE
 LAST AND BEST BOOK YET: THE BOOK OF LIFE. WITH GREAT FAITH, MAY THAT
 BE OUR FATE, NOT ONLY FOR US BUT FOR ALL OUR FAMILIES AND THE WHOLE
 HOUSE OF ISRAEL~~SO~~ THAT THE TEARS WILL CEASE AND PEACE WILL REIGN IN
 OUR HEARTS. THE YEAR 5757 HAS BEGUN; MAY IT END IN BLESSING FOR ALL.

AMEN.

KOL NIDRE; 1996

FRIENDS, I WONDER HOW MANY OF YOU ARE AWARE OF THE FACT THAT THIS YEAR OF 1996 WE ARE OBSERVING THE 900TH ANNIVERSARY OF THE FIRST CRUSADE? IT WAS A DEFINING ^{experience} ~~MOMENT~~ IN THE HISTORY OF THE WESTERN WORLD NOT ONLY FOR WHAT THE CRUSADES ORIGINALLY WERE SUPPOSED TO ACCOMPLISH BUT FOR THE LATENT ANTI-SEMITISM WHICH ROSE TO THE FORE AND TO WHICH OUR ANCESTORS OF 900 YEARS AGO, FELL VICTIM. IT IS A TIME WORTH STUDYING FOR ITS COUNTERPARTS TO THE NAZI ERA OF THIS CENTURY. ^{There are other, lesser anniv. this year:} FORTY YEARS AGO I CAME TO THIS CONGREGATION WHICH WAS AT THAT VERY MOMENT CELEBRATING ITS FIFTIETH ANNIVERSARY; WE HAD A WONDERFUL ^{Dinner} ~~EVENING~~ AT THE HOTEL ROOSEVELT. IT WAS A FUN EVENING; WE WERE VERY YOUNG THEN! TWENTY-FIVE YEARS LATER, IN 1981, WE HELD OUR 75TH ANNIVERSARY AT THE PLAZA HOTEL AND IT WAS A TERRIFIC ^{Gathering beautifully organized} ~~EVENING~~ AND WE WERE YOUNG EVEN THEN. AND NOW, THIS YER OUR CONGREGATION WHICH HAS MOVED ^{161 St} FROM ~~ITS ORIGINAL PLACE IN HARLEM~~ TO THIS PRIME LOCALE, IS NOTING ITS 90TH ANNIVERSARY AND BECAUSE WE ARE NO LONGER AS YOUNG AS ONCE WE WERE, IT IS NOT BEING CELEBRATED AT A MAJOR DOWNTOWN LOCATION BUT RIGHT HERE, IN OUR OWN MIDST, WITHIN THE FAMILY SETTING. IT IS AS IT SHOULD BE. AND I ^{will be} ~~AM~~ OBSERVING WITHIN A VERY BRIEF PERIOD OF TIME, ON DEC. 1ST, MY 40TH ANNIVERSARY WITH THIS CONGREGATION AND, AS YOU KNOW, THIS IS MY LAST HIGH HOLYDAY CYCLE. ~~WITH YOU.~~ I KNOW SO MANY OF YOU SO WELL, I RECOGNIZE THE EMPTY SEATS OF THOSE WHO HELPED BUILD OUR TEMPLE, AS WELL AS I SEE THE FUTURE OF THIS CONGREGATION IN THE YOUNG ~~BOYS AND GIRLS~~, MEN AND WOMEN WHO NOW SIT ON OUR PULPIT, WILL PARTICIPATE IN THE MORNING AND MINCHAH SERVICES TOMORROW, COMPRISE ^{almost} ~~A FULL~~ THIRD OF OUR BOARD OF TRUSTEES IN ~~THE~~ THE DEFINING FRAME OF REFERENCE THAT THEY ARE ALL UNDER 40 YEARS OF AGE. I HAVE NO DOUBT AS TO THE FUTURE STRENGTH OF THIS SYNAGOGUE.

PERMIT ME TO REMINISCE FOR A FEW MOMENTS BECAUSE, AS MOST OF YOU KNOW, IT IS NOT ONLY THAT I SERVED HERE AS RABBI FOR FOUR DECADES BUT THAT I GREW UP IN YOUR MIDST. SOME OF YOU MAY STILL RECALL MY BAR MITZVAH AS I DO. RABBI OPHER SPOKE WORDS ~~TO ME~~ WHICH I REMEMBER STILL

AND I RECALL QUITE DISTINCTLY A GIFT FROM A YOUNG CONTEMPORARY WHICH WAS HANDED TO ME AT THE END OF THE SERVICE; ^{the envelope} ~~AND WHICH~~ CONTAINED THE MUNIFICENT SUM OF \$1. MY PARENTS AND I WERE SHOCKED AT THIS GENEROSITY!

IT WAS RABBI POLISH WHO GAVE ME THE FIRST OPPORTUNITY TO READ AND PREACH FROM THE PULPIT OF THIS TEMPLE ^{as rabbi} ~~AS I~~ ADVANCED IN MY SCHOOLING AND WHEN I FIRST CAME HERE IN 1956, IT WAS CANTOR EHRENBURG WHO TOOK ME IN HAND AND TAUGHT ME THE REALITIES OF CONGREGATIONAL LIFE. HE WAS A MOST WONDERFUL TEACHER AND IN HIS LIFE HE WAS A TRUE SOURCE OF BLESSING.

^{In due time we} ~~AND THEN, YOU AND I BUILT,~~ WE MOVED UPTOWN, WE MADE OUR MARK, WE BECAME KNOWN, ^{established} ~~BUILT~~ A REPUTATION AND SERVED NOTICE THAT HERE WAS A CONGREGATION WHICH WOULD TAKE ITS JUDAISM SERIOUSLY! ~~AND WAS TO BE RECKONED WITH.~~ I STARTED TO GROW UP, WE BEGAN TO EXPAND GREATLY, IT MEANT

A LOT IN OUR CIRCLES TO BELONG TO THE HEBREW TABERNACLE. THAT TYPE OF HONOR AND BELONGING SHALL NOT END WITH MY LEAVING BUT WILL ^{surely} CONTINUE ~~SURELY~~ UNDER NEW AND DYNAMIC LEADERSHIP. ^{but we became too comfortable in our cocoon.} ~~AND~~ WE KNOW THAT THE WORLD

CHANGES AND THOSE WHO DO NOT GROW ALONG WITH THE CHANGE WILL BE LEFT BEHIND. ~~WE BEGAN TO NOTE~~ CERTAIN INCONSISTENCIES AND CONTRADICTIONS ^{became obvious}

^{as I've led to another} ~~IN OUR SOCIETY:~~ FOR EXAMPLE, BRINGING IT UP TO MOST RECENT TIMES, THAT AS THE CONGRESS WAS DEBATING AD NAUSEUM THE MERITS OF RAISING THE MINIMUM WAGE BY 90 CENTS AN HOUR, OVER THE NEXT TWO YEARS, AT SOTHEBYS A CIRCUS OF CONSPICUOUS CONSUMPTION WAS TAKING PLACE OVER THE ESTATE OF MR. S. ONASSIS. MILLIONS WITHOUT LIMIT FOR WHATEVER BUT 90¢ WAS PERHAPS A BIG ^{to raise} ~~TORO~~ MUCH AND THE TRAGEDY IS THAT MOST ~~OF~~ GOVERNMENT OFFICIALS, ~~AND SO~~

~~MANY OF US "PLAINFOLKS"~~, DID NOT EVEN RECOGNIZE THE IRONY OF THESE TWO ^{in the media} ~~EVENTS BEING JUXTAPOSED.~~ OR, ^{more inconsistencies: the world outside the cocoon was not perfect!} ~~HAVING ATTENDED MANY OF THE BI-ANNUAL~~

MEETINGS OF THE RELIGIOUS ACTION CENTER IN WASHINGTON, I HEARD MARIAN WRIGHT EDELMAN CITE THESE STATISTICS ~~TIME AND AGAIN:~~ THAT IN AMERICAN SOCIETY IN OUR TIME, EVERY 9 SECONDS A CHILD DROPS OUT OF SCHOOL, EVERY 14 SECONDS A CHILD IS ARRESTED, EVERY 15 MINUTES A BABY DIES, EVERY 2 HOURS A CHILD IS KILLED BY A FIREARM,

~~hungry, homeless, abused & unemployed! Ignorant~~

EVERY 4 HOURS ^A CHILD COMMITS SUICIDE, EVERY 7 HOURS A CHILD DIES FROM ABUSE AND NEGLECT. THESE ARE THE STATISTICS OF LIFE AS WE SEE IT LIVED ALL AROUND US AND IT IS A REASON WHY WE COULD ^{longer} NO [^] REMAIN INSIDE THESE WALLS TO SERVE OURSELVES ALONE BUT, RATHER, TO BE SERVICE TO THE COMMUNITY AT LARGE. ~~AND~~ THAT IS WHY I WAS A STRIKE BREAKER AT PS 98 WHEN THE ISSUE OF COMMUNITY CONTROL THREATENED TO OVERWHELM US, THAT IS WHY I MADE IT A POINT TO ESTABLISH A RELATIONSHIP WITH THE LOCAL POLICE PRECINCT, AND THAT IS WHY I MARCHED AGAINST CRIME AND DRUGS IN OUR NEIGHBORHOOD ~~EFFORT~~, TOGETHER WITH THE MSGR. OF ST. ELIZABETH CHURCH ON WADSWORTH AVE. IT STRUCK ME, EVER SO FORCIBLY, THAT TEACHING CHILDREN ARITHMETIC AND READING AND WRITING WILL SUFFICE ONLY AS WE TEACH ETHICS, VALUES AND IDEALS ALSO. THERE WAS A MERGING OF CONCERNS AS WE TAUGHT ALL THIS TO THE CHILDREN AT RELIGIOUS SCHOOL AND IN PUBLIC SCHOOL. ~~AND~~ ~~WE DO IT STILL.~~ THE WORLD OUTSIDE MERGED WITH THE WORLD INSIDE AND WE SOON RECOGNIZED THAT THEY HAD TO BE LINKED, HAD TO FIT, HAD TO RECOGNIZE EACH OTHER'S NEEDS FOR BOTH TO SURVIVE IN OUR WORLD. OUR JUDAISM ENTERED LIFE AND OUR JUDAISM LIVED!

BUT WHAT DOES ALL OF THIS HAVE TO DO WITH KOL NIDRE? EVERYTHING. IT IS AT THIS ^{hour} ~~TIME~~ THAT WE MUST ASK ~~OURSELVES~~ QUESTIONS ^{of} ~~ABOUT~~ OURSELVES, SUCH AS: WHAT IS IT THAT WE SEEK? AND, WHAT HAS BECOME OF ME? (WHAT DID WE SEEK HALF A CENTURY AGO ^{after the war} WHEN WE TRULY BEGAN TO SETTLE IN AND BECAME A PART OF THE AMERICAN LANDSCAPE ^{in with}, AND WHAT HAS BECOME OF OUR DREAMS AND ASPIRATIONS IN THE MEANTIME? I HAVE ALREADY TRACED ^{on R.H.} THE COURSE OF OUR CONGREGATION'S HISTORY OF WHICH ^{you} ~~HAVE~~ BECOME AN INTEGRAL PART, AS I DID, BUT IN MY WILDEST DREAMS DID IT NOT OCCUR TO ME ~~THAT~~ AS A YOUNGSTER JUST OFF THE BOAT IN 1938, AND ^{becoming a} ~~HAVING BEEN~~ BAR MITZVAH IN THIS SYNAGOGUE, THAT I WOULD ONE DAY BE RABBI HERE, AND FOR FORTY YEARS! WHO WOULD HAVE THOUGHT AND WHO COULD HAVE FORSEEN ^E ~~AND~~ DOES THAT PROGRESSION OF LIFE NOT APPLY TO EACH ONE OF US? WHAT DID WE DREAM AS WE CAME TO THESE SHORES AND HOW DID WE MAKE OUR MARK AND WHAT HAS BECOME OF US?

IV

I AM REFERRING NOT SO MUCH TO WHAT WE DO BUT TO WHAT WE HAVE BECOME: ARE WE AN EXAMPLE TO OTHERS, CAN WE HOLD OUR HEAD UP HIGH, ARE WE A SOURCE OF COMFORT AND STRENGTH TO THOSE NEAR AND DEAR? WHAT IS OUR RELATIONSHIP TO THE OLD AND WHAT IS IT TO THE YOUNG; IS IT NOT THE PLACE OF THE OLD TO TEACH ABOUT POSSIBILITY? AND THAT ^{obligate} ~~INCLUDES~~ ALL OF US BECAUSE ~~AS WE ALREADY NOTED~~. AS THE ANNIVERSARIES PASSED US BY, WE ARE NO LONGER AS YOUNG AS WE ONCE WERE. WE HAVE BECOME ^{the elders} ~~THOSE~~ UPON WHOM IT IS INCUMBENT TO ASK AND REFLECT: WHERE WAS I INTENDING TO GO, WHERE DID I GO, WHAT HAVE I BECOME? ^{Kol Nidre:} ~~AND~~ WHAT BETTER OPPORTUNITY THAN THIS IS THERE? WE MAY NOT OBTAIN ANSWERS BUT THAT DOES NOT GIVE US PERMISSION TO REFRAIN FROM ASKING THE QUESTIONS.

BUT AS WE COME TOGETHER THIS EVENING IN A SOMBER AND REFLECTIVE MOOD, THERE IS A SECOND QUESTION: WHOSE VOICE WILL WE HEAR IN THIS SYNAGOGUE THIS EVENING? PEOPLE COME HERE ON "EMPTY" AND THEY SEEK REFRESHMENT OF SOUL BUT IT DOES NOT COME TO US JUST BY WISHFUL THINKING. I ^E ~~SENSE~~ IN OUR PEOPLE A VAST SENSE OF EMPTINESS; YES, WE ARE ^D ~~SURROUNDED~~ BY PEOPLE AND OUR POSSESSIONS/BUT WE FEEL ALONE, ARE ALONE, KNOW THE GNAWING HURT WHICH THE EMPTINESS BRINGS WITH IT. HAVE YOU EVER FELT THE PAIN OF HUNGER? IT IS THE SAME/ EXCEPT THAT THE EMPTINESS OF THIS KOL NIDRE GNAWS AT THE HEART PRIMARILY. IN SUCH A CONTEXT, WHOSE VOICE WOULD WE HEAR IN THIS SANCTUARY OF THE SPRIT, THIS EVENING?/ NONE? A LOVED ONES? ONLY OUR OWN? GODS? KATHLEEN NORRIS, IN HER WONDERFUL BOOK "THE CLOISTER WALK" MIRRORS THE SAME THOUGHTS AND QUESTION IN THESE WORDS: "WHAT WOULD I FIND IN MY OWN HEART IF THE NOISE OF THE WORLD WERE SILENCED?" CAN YOU VISUALIZE THE IMPACT OF THIS THOUGHT? THE WORLD IS AT SILENCE, THERE ARE NO SENSORY INTERRUPTIONS, WE HEAR ONLY OURSELVES, OR WHATEVER, WHOEVERS VOICE WE CHOOSE TO LISTEN TO. ⁹ SO, THEN, THE NEXT LEVEL: WHAT IS THE MESSAGE TO BE? AND MORE SO FOR US ON KOL NIDRE? ⁹ ~~LISTEN TO THE SECOND PART OF THE VERSE BY MS.~~

WHAT A QUESTION, WHAT AN OPPORTUNITY FOR US TO SEE THE GAGE SHIFT FROM
 EMPTY TO FULL, FROM PESSIMISM TO OPTIMISM, FROM DESPAIR TO CONFIDENCE
 FOR AS THE YEARS PASS NOW IS THE HOUR FOR US TO HEAR THIS VOICE AT A TIME
 WHICH IS TO BE REFLECTIVE, PERSONAL, SOLEMN, PRIVATE! WHOSE INNER VOICE
 IS AT THE CORE OF THIS HOLYDAY? WHOSE? GODS VOICE, COMING FROM THE HEART
 AND THOSE WHO HEAR ARE NOT ALONE.

FINALLY, THE LAST QUESTION AND, AGAIN, DECEPTIVE IN ITS SIMPLICITY:
 WHY ARE WE HERE THIS EVENING? SOME MAY SAY BECAUSE OF OUR TRADITION; *90 years of history*
 YOU MAY ~~ACCUSE ME OF BEING~~ *Think I am* HERE BECAUSE IT'S MY JOB. OTHERS DONT REALLY
 WANT TO BE HERE AND FEEL UNCOMFORTABLE. SOME COME IN ANGER AND STILL OTH-
 ERS IN A SPIRIT OF THANKSGIVING. ALL, OR ONE, OR SOME REASONS APPLY BUT
 I STILL THINK THAT IT DOES NOT ANSWER THE BASIC QUESTION: WHY ARE WE
 HERE? I SUGGEST TO YOU THAT WE ARE HERE, ALL OF US, BECAUSE GOD IS HERE—
 NOT IN THE BUILDING PER SE BUT IN US. WE ARE THE ONES WHO HAVE SHARED,
 WE HAVE FELT THE TEARS AND HEARD THE LAUGHTER, WE HAVE SUSTAINED AND COM-
 FORTED ONE ANOTHER DURING TIMES OF ILLNESS AND RECOVERY AND IN EACH OF
 THESE INDIVIDUAL ^{inter-} ACTIONS, GOD WAS PRESENT BECAUSE OF WHAT WE DID, BE-
 ING, AS IT IS, THAT WE ARE CREATED IN HIS IMAGE! ~~I~~ ^I AM NOT HERE BECAUSE
 IT IS MY JOB BUT BECAUSE THERE IS AN AFFINITY BETWEEN US. FOR FORTY *years*
 WE HAVE SHARED EACH OTHERS' BURDENS AND WE HAVE BECOME A FAMILY OF LIKE-MIND-
 ED INDIVIDUALS WHO HAVE TRAVELLED FROM THERE TO HERE, HAVE BUILT A NEW
 WAY OF LIFE FOR OURSELVES AND OUR FAMILIES IN AMERICA, HAVE MADE THE
 PROCESS OF ADJUSTMENT A REALITY, ^{from refugee to citizen} AND WE CARE ABOUT EACH OTHER, AS WE OUGHT!
We are here bec God is our healer & shoahs our redeemer & Israel. Together, we hear His voice.
 IT MAKES US WHO WE ARE IN THE SETTING OF THIS CONGREGATION; NOWHERE ELSE
 WOULD WE FEEL AS MUCH AT HOME. THOSE WHO HAVE LEFT US AND MOVED AWAY:
 WHEN WE SPEAK TO THEM WHAT IS THE FIRST THING THEY ALWAYS SAY? THERE IS
 NO PLACE, CERTAINLY NO SERVICE LIKE THAT OF THE TABERNACLE. IT IS NOT
 AN EMPTY BOAST TO SAY: THAT IS WHY WE ARE HERE, AND WE ARE HERE TOGETHER!
 YOU KNOW EACH OTHER, I KNOW YOU AND YOU KNOW ME, AND IT IS A GOOD FEELING

TO FIND ONESELF ON THIS NIGHT AMONG FAMILY. THAT IS WHY WE ARE HERE. IT IS NOT THE STAINED GLASS WINDOWS OR THE TREE FOR THE LIVING OR THE ETERNAL

^{normal} LIGHT, AND MORE, BEAUTIFUL AS THESE ARE, IT IS OUR FAMILIARITY WHICH BRINGS US HERE, WHICH MAKES US COME, WHICH ^{gives substance to our gatherings} ~~IS THE REASON WE ARE HERE TO PRAY~~ ^{prayer}

X [THREE QUESTIONS, THEN, FOR KOL NIDRE: WHAT DO WE SEEK AND WHAT HAVE WE BECOME, WHOSE VOICE WILL WE HEAR IN THE SILENCE, AND WHY ARE WE HERE.]

I CAN ONLY TELL YOU THAT ^{except for brief intervals 5/3 yrs} IN THE FORTY YEARS OF MY RABBINATE HERE I HAVE NEVER FELT TIRED OR BURDENED BY THE BURDEN OF OFFICE, I HAVE SPOKEN THE WORDS BECAUSE I KNEW THAT MOST OF YOU WOULD LISTEN, I HAVE USED THE PULPIT BECAUSE YOU GAVE ME FREEDOM OF SPEECH AND PERHAPS ONE OR TWO OF YOU WERE EVEN SWAYED BY THE MESSAGE. X I AM HERE BECAUSE I AM AT HOME

WITH YOU AND FOR THAT FEELING I THANK YOU. I THANK MY FAMILY FOR BEING AT MY SIDE, I THANK YOU WHO HAVE SUPPORTED AND ARGUED WITH ME, I RECOGNIZE THOSE WHO HAVE BEEN UNSELFISH AND THOSE WHO NEEDED TO HAVE THEIR WAY, I THANK THE OLD AND THE YOUNG FOR ALL I HAVE LEARNED. ~~AND~~

I ANSWER ^{own} ~~TO~~ MY ^{own} QUESTIONS: ~~BECAUSE~~ I KNOW WHAT I HAVE BECOME, AND I KNOW WHOSE VOICE I SHALL HEAR IN THE SILENCE AND ^{I know that} ~~WHY~~ I AM HERE, TO

THANK GOD AND HOPE THAT HE WILL INSCRIBE ME AND YOU IN THE BOOK OF LIFE ^{for the} ~~years~~ ^{years} ~~to come.~~

AMEN.

^{in family,}

KOL NIDRE; 1996

FRIENDS, I WONDER HOW MANY OF YOU ARE AWARE OF THE FACT THAT THIS YEAR OF 1996 WE ARE OBSERVING THE 900TH ANNIVERSARY OF THE FIRST CRUSADE? IT WAS A DEFINING ^{experience} ~~MOMENT~~ IN THE HISTORY OF THE WESTERN WORLD NOT ONLY FOR WHAT THE CRUSADES ORIGINALLY WERE SUPPOSED TO ACCOMPLISH BUT FOR THE LATENT ANTI-SEMITISM WHICH ROSE TO THE FORE AND TO WHICH OUR ANCESTORS OF 900 YEARS AGO, FELL VICTIM. IT IS A TIME WORTH STUDYING FOR ITS COUNTERPARTS TO THE NAZI ERA OF THIS CENTURY. ^{There are other / lesser speaking series this year!} FORTY YEARS AGO I CAME TO THIS CONGREGATION WHICH WAS AT THAT VERY MOMENT CELEBRATING ITS FIFTIETH ANNIVERSARY; WE HAD A WONDERFUL ^{Dinner} ~~EVENING~~ AT THE HOTEL ROOSEVELT. IT WAS A FUN EVENING; WE WERE VERY YOUNG THEN! TWENTY-FIVE YEARS LATER, IN 1981, WE HELD OUR 75TH ANNIVERSARY AT THE PLAZA HOTEL AND IT WAS A TERRIFIC ^{Gathering, beautifully organized} ~~EVENING~~ AND WE WERE YOUNG EVEN THEN. AND NOW, THIS YER, ^A OUR CONGREGATION WHICH HAS MOVED FROM ITS ORIGINAL PLACE IN HARLEM TO THIS PRIME LOCALE, IS NOTING ITS 90TH ANNIVERSARY AND BECAUSE WE ARE NO LONGER AS YOUNG AS ONCE WE WERE, IT IS NOT BEING CELEBRATED AT A MAJOR DOWNTOWN LOCATION BUT RIGHT HERE, IN OUR OWN MIDST, WITHIN THE FAMILY SETTING. IT IS AS IT SHOULD BE. AND I ^{will be} ~~AM~~ OBSERVING WITHIN A VERY BRIEF PERIOD OF TIME, ON DEC. 1ST, MY 40TH ANNIVERSARY WITH THIS CONGREGATION AND, AS YOU KNOW, THIS IS MY LAST HIGH HOLYDAY CYCLE WITH YOU. I KNOW SO MANY OF YOU SO WELL, I RECOGNIZE THE EMPTY SEATS OF THOSE WHO HELPED BUILD OUR TEMPLE, AS WELL AS I SEE THE FUTURE OF THIS CONGREGATION IN THE YOUNG ~~BOYS~~ ^{almost} ~~AND~~ AND WOMEN WHO NOW SIT ON OUR PULPIT, WILL PARTICIPATE IN THE MORNING AND MINCHAH SERVICES TOMORROW, COMPRISE A ~~FULL~~ ^{almost} THIRD OF OUR BOARD OF TRUSTEES IN ~~THE~~ THE DEFINING FRAME OF REFERENCE THAT THEY ARE ALL UNDER 40 YEARS OF AGE. I HAVE NO DOUBT AS TO THE FUTURE STRENGTH OF THIS SYNAGOGUE.

PERMIT ME TO REMINISCE FOR A FEW MOMENTS BECAUSE, AS MOST OF YOU KNOW, IT IS NOT ONLY THAT I SERVED HERE AS RABBI FOR FOUR DECADES BUT THAT I GREW UP IN YOUR MIDST. SOME OF YOU MAY STILL RECALL MY BAR MITZVAH AS I DO. RABBI OPHER SPOKE WORDS ~~TO ME~~ WHICH I REMEMBER STILL

AND I RECALL QUITE DISTINCTLY A GIFT FROM A YOUNG CONTEMPORARY WHICH WAS HANDED TO ME AT THE END OF THE SERVICE, ^{the envelope} AND WHICH CONTAINED THE MUNIFICENT SUM OF \$1. MY PARENTS AND I WERE SHOCKED AT THIS GENEROSITY! IT WAS RABBI POLISH WHO GAVE ME THE FIRST OPPORTUNITY TO READ AND PREACH FROM THE PULPIT OF THIS TEMPLE AS I ADVANCED IN MY SCHOOLING AND WHEN I FIRST CAME HERE IN 1956 IT WAS CANTOR EHRENBERG WHO TOOK ME IN HAND AND TAUGHT ME THE REALITIES OF CONGREGATIONAL LIFE. HE WAS A MOST WONDERFUL TEACHER AND IN HIS LIFE HE WAS A TRUE SOURCE OF BLESSING.

^{In due time} ~~AND THEN, YOU AND I BUILT,~~ ^{or built} WE MOVED UPTOWN, WE MADE OUR MARK, WE BECAME KNOWN, ^{established} ~~BUILT~~ A REPUTATION AND SERVED NOTICE THAT HERE WAS A CONGREGATION WHICH WOULD TAKE ITS JUDAISM SERIOUSLY AND WAS TO BE RECKONED WITH. I STARTED TO GROW UP, WE BEGAN TO EXPAND GREATLY, IT MEANT A LOT IN OUR CIRCLES TO BELONG TO THE HEBREW TABERNACLE. THAT TYPE OF HONOR AND BELONGING SHALL NOT END WITH MY LEAVING BUT WILL CONTINUE SURELY UNDER NEW AND DYNAMIC LEADERSHIP. ^{now} ~~BUT~~ WE KNOW THAT THE WORLD CHANGES AND THOSE WHO DO NOT GROW ALONG WITH THE CHANGE WILL BE LEFT BEHIND. ^{But we became too comfortable in our cocoon!} WE BEGAN TO NOTE CERTAIN INCONSISTENCIES AND CONTRADICTIONS ^{became obvious} IN OUR SOCIETY: FOR EXAMPLE, BRINGING IT UP TO MOST RECENT TIMES, THAT AS THE CONGRESS WAS DEBATING AD NAUSEUM THE MERITS OF RAISING THE MINIMUM WAGE BY 90CENTS AN HOUR, OVER THE NEXT TWO YEARS, AT SOTHEBYS A CIRCUS OF CONSPICUOUS CONSUMPTION WAS TAKING PLACE OVER THE ESTATE OF MR. ONASSIS. MILLIONS WITHOUT LIMIT FOR WHATEVER BUT 90¢ WAS ^{or a raise} PERHAPS A BIT TOO MUCH AND THE TRAGEDY IS THAT MOST ~~OF~~ GOVERNMENT OFFICIALS, AND SO MANY OF US "PLAINFOLKS", DID NOT EVEN RECOGNIZE THE IRONY OF THESE TWO ^{more inconsistencies; the world outside the cocoon was not perfect} EVENTS BEING JUXTAPOSED. OR, HAVING ATTENDED MANY OF THE BI-ANNUAL MEETINGS OF THE RELIGIOUS ACTION CENTER IN WASHINGTON, I HEARD MARIAN WRIGHT EDELMAN CITE THESE STATISTICS [TIME AND AGAIN] THAT IN AMERICAN SOCIETY IN OUR TIME, EVERY 9 SECONDS A CHILD DROPS OUT OF SCHOOL, EVERY 14 SECONDS A CHILD IS ARRESTED, EVERY 15 MINUTES A BABY DIES, EVERY 2 HOURS A CHILD IS KILLED BY A FIREARM,

EVERY 4 HOURS ^A CHILD COMMITS SUICIDE, EVERY 7 HOURS A CHILD DIES FROM ABUSE AND NEGLECT. THESE ARE THE STATISTICS OF LIFE AS WE SEE IT LIVED ALL AROUND US AND IT IS A REASON WHY WE COULD NO ^{longer} REMAIN INSIDE THESE WALLS TO SERVE OURSELVES ALONE BUT, RATHER, TO BE SERVICE TO THE COMMUNITY AT LARGE. AND THAT IS WHY I WAS A STRIKE BREAKER AT PS 98 WHEN THE ISSUE OF COMMUNITY CONTROL THREATENED TO OVERWHELM US, THAT IS WHY I MADE IT A POINT TO ESTABLISH A RELATIONSHIP WITH THE LOCAL POLICE PRECINCT, AND THAT IS WHY I MARCHED AGAINST CRIME AND DRUGS IN OUR NEIGHBORHOOD ~~EFFORT~~, TOGETHER WITH THE MSGR. OF ST. ELIZABETH CHURCH ON WADSWORTH AVE. IT STRUCK ME, EVER SO FORCIBLY, THAT TEACHING CHILDREN ARITHMETIC AND READING AND WRITING WILL SUFFICE ONLY AS WE TEACH ETHICS, VALUES AND IDEALS ALSO. THERE WAS A MERGING OF CONCERNS AS WE TAUGHT ALL THIS TO THE CHILDREN AT RELIGIOUS SCHOOL AND IN PUBLIC SCHOOL AND WE DO IT STILL. THE WORLD OUTSIDE MERGED WITH THE WORLD INSIDE AND WE SOON RECOGNIZED THAT THEY HAD TO BE LINKED, HAD TO FIT, HAD TO RECOGNIZE EACH OTHER'S NEEDS FOR BOTH TO SURVIVE IN OUR WORLD. OUR JUDAISM ENTERED LIFE AND OUR JUDAISM LIVED!

BUT WHAT DOES ALL OF THIS HAVE TO DO WITH KOL NIDRE? EVERYTHING. IT IS AT THIS ^{hour} ~~TIME~~ THAT WE MUST ASK ~~OURSELVES~~ QUESTIONS ABOUT OURSELVES, SUCH AS: WHAT IS IT THAT WE SEEK? AND, WHAT HAS BECOME OF ME? WHAT DID WE SEEK HALF A CENTURY AGO ^{after the war} WHEN WE TRULY BEGAN TO SETTLE IN AND BECAME A PART OF THE AMERICAN LANDSCAPE, AND WHAT HAS BECOME OF OUR DREAMS AND ASPIRATIONS IN THE MEANTIME? I HAVE ALREADY TRACED ^{on R+H} THE COURSE OF OUR CONGREGATION'S HISTORY OF WHICH ^{YOU} BECAME AN INTEGRAL PART, AS I DID, BUT IN MY WILDEST DREAMS DID IT NOT OCCUR TO ME THAT AS A YOUNGSTER JUST OFF THE BOAT IN 1938, AND HAVING BEEN BAR MITZVAH IN THIS SYNAGOGUE, THAT I WOULD ONE DAY BE RABBI HERE, AND FOR FORTY YEARS! WHO WOULD HAVE THOUGHT AND WHO COULD HAVE FORSEEN ^E AND DOES THAT PROGRESSION OF LIFE NOT APPLY TO EACH ONE OF US? WHAT DID WE DREAM AS WE CAME TO THESE SHORES AND HOW DID WE MAKE OUR MARK AND WHAT HAS BECOME OF US?

I AM REFERRING NOT SO MUCH TO WHAT WE DO BUT TO WHAT WE HAVE BECOME: ARE WE AN EXAMPLE TO OTHERS, CAN WE HOLD OUR HEAD UP HIGH, ARE WE A SOURCE OF COMFORT AND STRENGTH TO THOSE NEAR AND DEAR? WHAT IS OUR RELATIONSHIP TO THE OLD AND WHAT IS IT TO THE YOUNG; IS IT NOT THE PLACE OF THE OLD TO TEACH ABOUT POSSIBILITY? AND THAT INCLUDES ALL OF US BECAUSE ~~AS WE ALREADY NOTED~~, AS THE ANNIVERSARIES PASSED US BY, WE ARE NO LONGER AS YOUNG AS WE ONCE WERE. WE HAVE BECOME THOSE UPON WHOM IT IS INCUMBENT TO ASK AND REFLECT: WHERE WAS I INTENDING TO GO, WHERE DID I GO, WHAT HAVE I BECOME! ^{1 Kol Nidre:} ~~AND~~ WHAT BETTER OPPORTUNITY THAN THIS IS THERE? WE MAY NOT OBTAIN ANSWERS BUT THAT DOES NOT GIVE US ^{right} PERMISSION TO REFRAIN FROM ASKING THE QUESTIONS.

FURTHER, THERE IS A SECOND QUESTION AS WE COME TOGETHER THIS EVENING IN A SOMBER AND REFLECTIVE MOOD, AS WE REFLECT THE AWE OF GOD WEIGHING OUR FATE FOR THE YEAR TO COME. THE QUESTION: WHOSE VOICE WILL WE HEAR IN THE SILENCE OF OUR HEARTS ² ~~AND BEINGS?~~ PEOPLE COME TO THE SYNAGOGUE ON "EMPTY" AND THEY SEEK REFRESHMENT OF SOUL BUT IT DOES NOT COME TO US JUST BY WISHFUL THINKING. YOU CANT BE HOLY WITHOUT TRYING TO BE HUMAN FIRST, TRYING TO APPRECIATE WHAT WE HAVE RATHER THAN COMPLAINING ABOUT WHAT WE LACK, UNDERSTANDING THAT TO SAY A BLESSING OF THANKSGIVING IS MORE THAN JUST THE UTTERANCE OF A FEW PIOUS PHRASES [WHICH, JUST AS LIKELY, HAVE BECOME PLATITUDES.] AS WE GATHER FOR THESE HOLY-DAYS AND THIS DAY OF ATONEMENT IN PARTICULAR, I SENSE IN OUR PEOPLE A VAST SENSE OF EMPTINESS; YES, WE ARE SURROUNDED ^{by} BY PEOPLE AND OUR POSSESSIONS BUT WE FEEL ALONE, ARE ALONE, KNOW THE GNAWING HURT WHICH THE EMPTINESS BRINGS WITH IT. HAVE YOU EVER FELT HUNGRY, HAVE YOU EVER FELT THE PAIN OF HUNGER? IT IS THE SAME EXCEPT THAT THE EMPTINESS OF THIS ~~KOL NIDRE~~, [IN THE BEING OF OUR PEOPLE,] TOUCHES THE HEART PRIMARILY, ^{can} ~~AND~~ ONE ONLY HOPES THAT [IN ^{this} ~~that~~ SETTING] ^{here} WE WILL ^{stop} HEAR AND LISTEN TO THE VOICE OF GD AS HE SPEAKS TO US PRIOR TO THE MOMENT OF JUDGEMENT. KATHLEEN NORRIS, IN HER WONDERFUL BOOK "THE CLOISTER WALK" ^{mentions} SPEAKS OF

THE SAME THEME IN THESE WORDS: "WHAT WOULD I FIND IN MY OWN HEART IF THE NOISE OF THE WORLD WERE SILENCED? WHO WOULD I BE? WHO WILL I BE, WHEN LOSS OR CRISIS OR THE DEPRADATIONS OF TIME TAKE AWAY THE TRAPPINGS OF SUCCESS, OF SELF-IMPORTANCE, EVEN PERSONALITY ITSELF?" WHOSE VOICE WOULD WE LISTEN TO, WHOSE VOICE WOULD WE HEAR, AT THAT TIME? NONE? A LOVED ONES? YOUR OWN? GDS? THIS IS THE TIME TO LET THE SILENCE SPEAK AND FOR EACH OF US TO ^{listen} HEAR. IT IS BASIC TO KOL NIDRE.

FINALLY, THE LAST QUESTION AND, AGAIN, DECEPTIVE IN ITS SIMPLICITY: WHY ARE WE HERE THIS EVENING? SOME MAY SAY BECAUSE OF OUR TRADITION; YOU MAY ACCUSE ME OF BEING HERE BECAUSE IT'S MY JOB. OTHERS DONT REALLY WANT TO BE HERE AND FEEL UNCOMFORTABLE. SOME COME IN ANGER AND STILL OTHERS IN A SPIRIT OF THANKSGIVING. ALL, OR ONE, OR SOME REASONS APPLY BUT I STILL THINK THAT IT DOES NOT ANSWER THE BASIC QUESTION: WHY ARE WE HERE? I SUGGEST TO YOU THAT WE ARE HERE, ALL OF US, BECAUSE GOD IS HERE NOT IN THE BUILDING PER SE BUT IN US. WE ARE THE ONES WHO HAVE SHARED, WE HAVE FELT THE TEARS AND HEARD THE LAUGHTER, WE HAVE SUSTAINED AND COMFORTED ONE ANOTHER DURING TIMES OF ILLNESS AND RECOVERY AND IN EACH OF THESE INDIVIDUAL ACTIONS, GOD WAS PRESENT BECAUSE OF WHAT WE DID, BEING, AS IT IS, THAT WE ARE CREATED IN HIS IMAGE! I AM NOT HERE BECAUSE IT IS MY JOB BUT BECAUSE THERE IS AN AFFINITY BETWEEN US, FOR FORTY ^{years} WE HAVE SHARED EACH OTHERS' BURDENS AND WE HAVE BECOME A FAMILY OF LIKE-MINDED INDIVIDUALS WHO HAVE TRAVELLED FROM THERE TO HERE, HAVE BUILT A NEW WAY OF LIFE FOR OURSELVES AND OUR FAMILIES IN AMERICA, HAVE MADE THE PROCESS OF ADJUSTMENT A REALITY, ^{from refugee to citizen} AND WE CARE ABOUT EACH OTHER, AS WE OUGHT. ^{we are here because God is our teacher & father & our Redeemer & Israel. Together, we hear His voice.} IT MAKES US WHO WE ARE IN THE SETTING OF THIS CONGREGATION; NOWHERE ELSE WOULD WE FEEL AS MUCH AT HOME. THOSE WHO HAVE LEFT US AND MOVED AWAY: WHEN WE SPEAK TO THEM WHAT IS THE FIRST THING THEY ALWAYS SAY: THERE IS NO PLACE, CERTAINLY NO SERVICE LIKE THAT OF THE TABERNACLE. IT IS NOT AN EMPTY BOAST TO SAY: THAT IS WHY WE ARE HERE, AND WE ARE HERE TOGETHER! YOU KNOW EACH OTHER, I KNOW YOU AND YOU KNOW ME, AND IT IS A GOOD FEELING

TO FIND ONESELF ON THIS NIGHT AMONG FAMILY. THAT IS WHY WE ARE HERE. IT IS NOT
 THE STAINED GLASS WINDOWS OR THE TREE FOR THE LIVING OR THE ETERNAL
 LIGHT, AND MORE, BEAUTIFUL AS THESE ARE, IT IS OUR FAMILIARITY WHICH
 BRINGS US HERE, WHICH MAKES US COME, WHICH ^{gives substance to our gathering} IS THE REASON WE ARE HERE ^{to pray.}

X [THREE QUESTIONS, THEN, FOR KOL NIDRE: WHAT DO WE SEEK AND WHAT HAVE
 WE BECOME, WHOSE VOICE WILL WE HEAR IN THE SILENCE, AND WHY ARE WE HERE.]

I CAN ONLY TELL YOU THAT IN THE FORTY YEARS OF MY RABBINATE HERE I HAVE
 NEVER FELT TIRED OR BURDENED BY THE BURDEN OF OFFICE, I HAVE SPOKEN THE
 WORDS BECAUSE I KNEW THAT MOST OF YOU WOULD LISTEN, I HAVE USED THE PUL-
 PIT BECAUSE YOU GAVE ME FREEDOM OF SPEECH AND PERHAPS ONE OR TWO OF
 YOU WERE EVEN SWAYED BY THE MESSAGE. X I AM HERE BECAUSE I AM AT HOME
 WITH YOU AND FOR THAT FEELING I THANK YOU. I THANK MY FAMILY FOR BE-
 ING AT MY SIDE, I THANK YOU WHO HAVE SUPPORTED AND ARGUED WITH ME, I
 RECOGNIZE THOSE WHO HAVE BEEN UNSELFISH AND THOSE WHO NEEDED TO HAVE
 THEIR WAY, I THANK THE OLD AND THE YOUNG FOR ALL I HAVE LEARNED. ~~AND~~
 I ANSWER ^{own} ~~TO~~ MY QUESTIONS: BECAUSE I KNOW WHAT I HAVE BECOME, AND I
 KNOW WHOSE VOICE I SHALL HEAR IN THE SILENCE AND WHY I AM HERE, I ^{I know that}
 THANK GOD AND HOPE THAT HE WILL INSCRIBE ME AND YOU, IN THE BOOK OF LIFE. ^{for the}

AMEN.

^{one family,}

^{years to come.}

AR 25598

7/7

SERMONS 1997-1999

ARCHIVES

R. BERKOWITZ INSTALL: NOV 15, 1997

WANT TO SHARE 2 QUEST/PROBLMS WTH U

WHEN I BEGAN MY R 43 YRS AGO IN BIGATO AND THEN CONT HERE, I WORKED VERY HARD AT MY PROFFESS. THERE WERE THE WKLY SERMNS, COMMUNITY INVOLVEMNT, TEACHING, THE LIFE CYCLE, THE VISITS, AD ED, THE CAUSES TO BE ESPOUSD LOCAL & NATL, ~~& MORE~~. IN SHORT, I WAS FULLY OCCUPIED.

MY HOPE, MY TASK WAS TO BE PART OF TIK OLM: TO REPAIR, TO REBUYILD SOCIETY AND I WAS DETRMND TO SINGLE HANDEDLY CHANGE THE WORLD!

MY 1ST Q: HOW IS IT THAT I DID NT SUCCEED? WE STIL BESET BY DRUGS, THE SICK WANDR OUR STREETS, THE HOMELESS AND HUNGRY STILL IN EVIDENCE, & FRM NY TO CA, AS WE AGAIN NOTED JUST RECENTLY, BEGGARS ARE ON ALMOST ALL THE STRT CORNERS. / AND IN OUR OWN COMMUNITY THE SINS OF OMISSION JUST AS NOTABLE: IGNORANCE, STRIFE WITHIN NO UNIFIED VOICE, ~~THE MIX OF REL WHICH OFTEN THREATENS~~ *into too many "concurrent" syn with each-ble instead*
~~TO THIN OUR BLD. Where did I go wrong?~~

X WHEN I PUT IN SO MUCH EFFRT FR SOC JUST, FR PC, FR THE GD OF THE COMMUNITY, FR SAKE OF J PEOPLE & J FAITH HERE AND ESPEC IN IS, HOW COME OURS NT A BETER WORLD IN WHICH TO LIVE? ~~WHERE DID I GO WRONG? WHAT HAVE I NOT DONE?~~

THS BRINGS ME TO 2Q: HOW CAN CHANGE BE EFFECTD? I LEARNED LINK MYSELF TO MIDRASHIM, THAT A 2FOLD TASK CONFRONTED ME/AS IT DOES ALL R: IN ORDER TO IMPROVE WORLD MUST 1ST LEARN TO BETTR MYSELF, KNOW WHO I AM & SET THE BASIC TASK IN PERSPECTIVE OF REALISTIC GOALS.

~~Now~~ THEN UNDERSTAND THAT NT NEC TO CHANGE WHOLE WRLD BT RATHR, AS KNOW YRSELF, TRY TO AFFECT & CHANGE ⁱⁿ BT 1
One other person, then another & a third & if we

ACCOMPLISH THS, A TASK WELL DONE.

AND IN ALL THS PROCESS OF DISCOV FOUND ~~ONE ADD ANSV~~ ^{collary}
 TO ORIG Q: HOW CHANGE CAN EFFECTED: NVR LOSE HOPE! THAT
 SIMPLE STATEMENT IS PERHAPS MOST VITAL OF ALL. ^{? was it} ~~IN MY~~
~~OWN LIFE DONT KNOW WULTHR OR NOT AFFECTD EVEN ONE PRSN,~~
~~ALTHO I HOPE SO. BT OVER ALL THOSE YRS KEPT STRIVING~~
~~IN HOPE THAT I MIGHT TOUCH ANOTHR LIFE FR GD, HON, BLES~~
on to my successor as a guide for your head. This belief is "hope"
helps to overcome setbacks which confront us in our work & of same
time serves as a stimulus to aspire

AND FRM WHERE DOES THS PHILO OF LIFE COME, WHAT ~~IS~~
 MY SOURCE? SIMPLY PUT: BT ALL-EMBRACIN, G: TORAH, BEC IT
 IS SOURCE FR A MEANINGFUL LIFE (PERS & PROF), BEC CONTAIN
 IT ALL: GD/EVL, JOY/LAUGHTR, TEARS/REJECTION, BIRTH/DTH.,
 MEN, WOMN, CH, THE FAMLS WTH ALL THR FAULTS & GLORY AS TH
 KEHILAH WAS IN ANC TIMES &, I FEEL, IS STILL TODAY.

THAT IS ~~THE~~ BROAD CANVAS CONFRONTING OUR NEW R WH
 WE WELCME TO OUR CONG FAM, TO THS PULPT, TO OUR HERITAG
 IN THE MOST TRAD MANNER IMAGINABLE: TO PASS ON TO HIM
 THE SEFER T, THAT BK WHICH BE SPKS OUR COVENANT.
 THE TRANSFR NT ONLY RELECTS HIS LIC TO TEACH BT ALSO
 TO ENTR OUR LIVES, SHARE OUR BURDENS & ACHIEVEMENTS,
 AND THAT TOGETHR WTH K WE WILL FIND IN THEM BOTH THE
 LEADERSHIP WE CRAVE, THE MORAL IMPERATIVES WE NEED, TH
 HUMANITY OF OUR ANCESTORS AND THOSE WHO FOLLOWD THEM &
 WHO UNDERSTD OUR CONCERNS. ^{Let them reassess} ~~AND THOSE WHO SET THE STAND~~
 ARD: NEVER TO LOSE HOPE.

~~I FIRMLY BELIEVE & PASS~~ ^{pass} THS ELEMENT OF FAITH ON TO
 MY WORTHY SUCCESSOR, THAT ^{able} ~~IN~~ GDS OWN GD TIME WE WILL
 BE ~~PERMITTED~~ TO HELP IN CREATION OF BETTR WORLD & WE
 THEN WILL SUCCEED.

WE WELCOME R BERKOW, WIFE & DAUGHT, THR PAR, LVD
 ONES & FR AS IN SYMBOLIC GESTURE OF INSTALL NOW TRANSF
 THE T, WHICH I CARRIED FR SO MANY DECADES, TO THE NEW
 SPIRITUAL head of our rel fam: R Steph Berkow.
Let us rise

KRISTALLNACHT: 1998 *R crystal, Siehe*
Can't say Colson & Baer

INTRODUCT

A GENERAL

- 1 HISTORY CAN BE UNDERSTOOD IN A MYRIAD OF WAYS AND CAN BE DEFINED IN AN EQUAL NUMBER
- 2 THERE IS "HISTORY" BUT MORE SPECIFICALLY: EUROP, AMER HISP, EAST E, ETHANIC, ETC AND EACH HAS A STORY
- 3 FURTHER, THERE IS HISTORIOGRAPHY: THE SC OF HIST: HOW IT IS TOLD, FRM WHOSE PERSPECTV, WHICH PT OF VIEW
- 4 EX: CRISIS IN MEAST SEES PALEST, ARABS, ISRAELI PTS OF APPROACH TO THE SUBJECT; + ISL, JEW, XIAN, AND EACH OF THR DIVISIONS AND SUB-DIVISIONS, AND THOUSND OF BKS WRITTEN ON EACH & EV PT OF VIEW

B SPECIFIC

- 1 SAME CONCEPT APPLIES TO HIST EXPER WHICH BRINGS US TOGETHER THS EVE, 60 YRS PRECISELY AFTR INCIDENT. 8 IMAGES IN OUR MINDS AS DIVERSE AS EARLY BKS BY WM SHIRER AND THE PRINCIPAL ^{Refer} WORK ON HOLOC BY RAOUL HILBERG, TO THE TOMES BEING IN PRINT EVEN AS WE SPK
- 2 FRM SHIRER WE LEARN OF INCIDENTS IN BERLIN, AS HE SAW & EXPERIENCED THEM: GRP OF THUGS ON STREETS, BEATING UP DIFF GRPS: GAYS, JEHOV WIT & PREDOM. JEWS, AND WHOEVER WAS HANDY AND WEAK
- 3 SHIRER WHO WROTE WELL AND REPORTED AS ONE OF THE BEST HAD UNFORTUNATELY NO INKLING OF WHAT HE WAS SEEING NOR CLD HE UNDERSTAND WHAT HE WAS HEARING *ISA 9*
- 4 AND ONE CANT BLAME HIM; WHO WLD HAVE THOUGHT THAT TH COUNTRY WITH ITS BACKGRND OF CULTURE OF POETS, MUS. MED DISCOVERIES, ETC CLD STOOP TO WHAT THEY BRAGGD ABOUT. WHO WLD CONSIDER IT FR REAL?
- 5 IT WAS ONLY HILBERG WHO 15 YRS AFTR FACT MADE US SEE THAT WHAT HAPPND DURING NZ TIMES MERELY A CONTINUATION OF EVENTS AND FEELINGS ALREADY EVIDENT CERTAINLY AS EARLY AS LUTHER
- 6 AND IT WAS A FAR MORE CONTEMP POET WHO WARNED US THAT THOSE WHO BURN BOOKS IN ONE GEN, BURN PEOPLE NEXT. IN SHORT, U CAN SEE HIST FRM MULT OF PERSPV

BODY

A GENERAL

- 1 OF CRSE, I NT HERE AS A HIST, NT EVEN AS AN AMATEUR HIST BT AM HERE AS A PROFESS WHO HAS THOUGHT ABT WHAT HAPPENED IN A VERY SPECIFIC, UNIQUE ~~MANNER~~ *approach* ON TWO LEVELS
- 2 FRST: WHAT THE DICT AND HIS CIRCLE DID WAS TO THREATEN OUR LIFE, AS A PEOPLE. NOTE MY WORDS: NT OUR ~~OR~~ WAY OF LIFE BT LIFE & THAT = ALL THE DIFFERENCE
- 3 IT WAS AN UNBELIEVABLE CONCEPT SO NO ONE BELIEVD HM

*(X) with my copy public European
II prod. & del. of profile*

4 THE 2ND AREA OF CONCERN, AS IT CAME TO ME OVER THE
MANY YRS OF MY RABB HERE IN NYC WAS THAT AMONG THE
THOUS B'NAI MITZ CANT RECALL A SINGLE ONE WHO ~~SPOKE~~
~~TO ME OF~~ KNACHT *in his talk*. *mentioned*

5 CLD UNDERSTAND IF 13TH BRTHDY IN APRIL OR JAN PERHAP
BT IF ANYTIME IN NOV/DEC SOME COMMENT SHOULD HAVE
BEEN FORTHCOMING BEC PARENTS OF THESE CH, WHO GREW
UP IN G, HAD ~~NO KNOW~~ ~~(AS JEWS, THAT THEY WHO)~~ WERE *see*
OF THE PROPER AGE, CLD NOT OR DID NOT BECOME BM BEC
THERE WAS NO SYN AVAILABLE

6 NO ONE EVER SPOKE OF IT. TO THS DAY, WONDER WHY NT!
B ANSWERS

1 SEV ANSWERS SUGGEST THEMSELVES: IN SIMPLEST TERMS TH
CHILDREN WERE TOO YOUNG TO ABSORB WHAT HAPPENED; IN
THOSE YRS, 60 YRS AGO, WTH MEANS OF COMUNIC STILL IN
EARLY STAGES OF DEVELOPMENT, POSSIBLE THAT CH DID NT
KNOW

2 LK AT THS HIST FRM DIFF PERSPECTV: IF THEY DID COME
TO KNOW WHAT HAPPND, THAT MOST SYN IN COUNTRY DESTR
BY FIRE, TOO YOUNG TO ABSORB CONSEQUENCES, ESPECIAL
IF THEIR BM AT DIFF TIME OF YR AND NONE OF THR FRNDS
PERSONALY AFFECTED

3 A THIRD VIEW OF HIST IS THAT PAR DID NOT SPK OF IT TO
THR CHILDREN, IN ATTEMPT TO SHIELD THEM FRM THE AR-
SON AS WELL AS ITS CONSEQUENCES *for 1st time*

4 4TH: I REALIZD OVER TIME THAT WHILE CH DID NOT RFR
TO BURN SYN, ~~THEIR~~ *some* FATHRS DID, ~~QUITE OFTN~~ IN THE
PERSONAL INTERVIEWS I CONDUCTD WTH FAM PRIOR TO BM DT

5 IT CAME OUT THAT SOME FATH COULD NT BRING THEMSELVES
TO DISCUSS THS HORRIFIC EVENT WHICH TRAUMATIZD ENTIR
COMMUNITY IN WHICH THEY HAD ~~SPENT~~ A HAPPY CHILHD

6 BT NOW, SUDDENLY AND IN A FRIGHTENING SCENARIO, SAW
THOSE WHOM THEY HAD CONSIDERED FRIENDS, HELP FUEL TH
FIRE AND EVEN THE YOUNGST REALIZES DIFF BETWEEN FR &
ENEMY. THAT WAS THE START, 60 YRS AGO; SOME WHO WER
PRESCIENT MOVED OUT, EMIGRATED BT NOT ALL AND THUS
AS IT AFFECTD G JEWRY FIRST, LITERALY, NZ ONSLOUGHT
WAS VS MORE THAN OUR "WAY OF LF", THEY VS OUR LIFE!

7 A FEW OF MEN, AS WE SPOKE IN MY STUDY, BROKE DOWN &
CRIED AS THEY RECALLED DEVASTATION OF CENTER OF THR
REL LIFE: THEIR CH, THR BOYS, LKD AT THEM WITH ASTON
ISHMENT; THEY HAD NO IDEA, NO CLUE

8 AND ALL OF THE TALK IN US RE PARTIES, INVITATIONS,
GIFTS, ETC *conv up* HID IN SOUL OF THR PARENT, THS PERSONAL
TRAGEDY; THAT NT ONLY WERE THERE NO BNAI M AFTR NOV
BT A BELIEF IN ONES FELLOW HUMAN BEING WAS SHATTRED

as the burning of syn led to burning of people.

9 LET ME REFLECT ONE MORE MOMENT ON PT MADE EARLY ON:
 THAT IT ALL SEEMD SO IMPOSSIBLE, UNBELIEVABLE THAT
 NO ONE WLD BELIEVE IT & DIDNT. (IMAGINE 1930S TIMES
 FRAME IN OUR DAY: NO TV, NO CNN, NO JCC, A CONTRLLED
 PRESS, NO CENTR FR J LIFE, NO OPPORTUNITY TO AFFIRM
 0 NT CLD WE/BT WOULD BE BE ABLE TO SURVIVE AS JEWS?)

CONCLUSION

A GENERAL

1 WHAT THEN IS THE MESSAGE? HAVE WE COME TO THE PT OF
 MANY OTHR CONG IN COUNTRY WHO SAY RE K OR YOM: ENOUGH
 ALREADY!

2 I SAY: IT IS NEVER ENOUGH BEC TO US THE EVENTS OF
 NOV 9, 1938 NT ANC HIST ~~OF EONS AGO~~ BT IN OUR OWN TM
 AND TO THOSE OF OUR CH WHO DO NOT KNOW OF THESE EVN
~~AND~~ WHERE PAR ~~OF~~ DICTATED TO THE RL SCHLCOM NT TO.
 TEACH THESE MATTRS BEC KIDS SHOULD NT BE UPSET =WRNG

3 IF WE DONT LEARN FRM HIST, CONDEMND TO RELIVE IT; WE
 DARE NT LET THAT BE OUR HERITAGE TO THE FUTUR

B SPECIFIC

1 YOU KNOW THAT EV SYN, EVERY RM, HAS A MEZ WHICH U
 TCH OR KISS OR BOTH AS U ENTER/LV

2 THS S EVE ASK OF EACH OF U THAT U NT ONLY TOUCH MEZ
 BT THE ACTUAL BLDG STONE, CEMENT, BRICK AND THEN
 THINK:

3 IF THSWERE GERM IN 1938 TODAY: NO SUCH STRENGTH, NO
 SUCH PRESENCE, NO SUCH WALLS, ROOF, STEPS, DOORS OR
 ANY OTHER ELEMENTS WHICH MAKE THS H~~IS~~ OF GD A SPIRY
 UAL HOME FOR OUR GEN BTH YOUNG AND OLD

4 HOW FORTUNATE WE IN US ARE THAT WE HAVE OUR SYN, THAT
 WE HAVE A PLACE TO COMMEMORATE THE PAST, TO IDENTIFY
 WTH HOPES FOR THE FUTUTRE, THAT WE RECALL & NT FORG

5 SO MNY LIVES WERE LOST IN THOSE YRS; BT OURS WERE NT
 AND WE OWE IT TO THE MEMORY OF THE 6MIL THAT THROUGH
 OUR OWN LIFE, A LIFE OF WORTH, A JEWISH LIFE, THEY
 WILL NT BE FORGOTTEN.

AMEN.

NOV. 13, 1998; NORTH SHORE SYN, L.I.

KNACHT. HABONIM; 11/5/99

INTRODUCT

A GENERAL

- 1 THINK YOU FOR INVIT ME, ESPEC SINCE LECT ASSOC WTH NAME OF H HAHN WHOM I KNEW AND WHOM I RECALL WITH GRT RESPCT & ADMIR
- 2 EXPRESS APPREC TO R SUMMERS, C HALEV, PRES *ASin* AND ALL OTHR MEMB OF SELECT COMM
- 3 NT MY 1ST TIME HERE; SEV LECT FR BR AND ON ANOTHER LEVL RECALL SEV ATTEMPTS BY R HAHN TO RECRUIT ME FR THS CONG AT TIME OF HIS RETIRE; THUS, AFFECT ALSO

B SPECIFI

- 1 PURPO OF OUR COM TOGETH THS EVE IS TO MARK THE 61 ANNIV OF KN; FR MANY OF US STILL A TIME OF DEVAST AND PERSNL HURT FELT ON BODY & SEEN WTH OUR EYES
- 2 I ONE OF THE FORT ONES WHO CAME TO US IN EARLY 38 MY P & I SAFE & SOUND BT I KNOW OF MANY WHO TO THS DAY REGRT NOT CELEB BM IN SYN DR TO THR FAM & COMM FOR SEV GENERATIONS
- 3 NT JUST SYN OR SCROLLS, ALSO THE BKS, TRAD, HERITG FOR THS ATTACK TO THE VERY CORE; HOW NAIVE WE WERE & HOW OBV, IN RETROSPCT, THE PROPHECY/INSIGHT OF H HEINE THAT THOSE WHO BRN BKS ALSO B PEOPLE
- 4 TO THS DAY WE REMEMBR & WILL TO OUR OWN END! THERE- IN LIES A FUNDAMENTAL: THAT THE LONGR THE TIME SPAN THE MORE WE REMEMBR; THE LESS OUR NUMBRS, AS THS GEN PASSES ON, THE HEAVIER THE HRT

BODY

A CHANGE

- 1 IVE SPOKN ON TOPC OF KN AT LEAST 40X, 1X² YR IN MY CONG IN NY & HAVE PROBABLY SOUGHT TO FIND NEW WAYS OF INTERRP EVENTS EACH TIME
- 2 AND DESPITE FACT THAT I DID NT SEE SYN GO UP IN FLAMES PERSONALLY I TREAT KN IN SAME VEIN AS I DO INQ OR CRUS; THEY NT MERE HISTORY OF REC OR DISTANT ERAS BT TRAGED WHICH BRING US PAIN, TEARS & QUESTIONING EACH YR
- 3 EXCEPT THS YR! JUST 3 WKS AGO THS EVE WAS AT SERV IN MUNICH WHERE CERT FACTS, PLANS & IDEAS WERE BROUGHT SHARPLY INTO FOCUS
- 4 AND WHILE DESTRUCT OF 38 WILL ALWAYS BE PRESENT, & REAL, NOW IN G, SW & AUST PARTIC BT ALSO IN HUNG, CZECH, & ROUM, AMONG G-SPK JEWS THERE IS EVID OF A REBIRTH OF JUD AND ALL THS IN SHARP CONTRAST TO NOV 61 YRS AGO
- 5 THEN IT WAS A MESSAGE OF DESTRUCT; THS EVE I BRING YOU A MESSAGE OF HOPE.

- 6 TODAY 100K J LV IN C EURP INVOLVD IN LIFE OF 85 VIAB
J COMMUNIT MOST OF THEM DESP SEEK HELP IN TRMS OF
LEADERZSHIP
- 7 OF C, THESE NT THE G-J AS WE SEE OURSELVES BT EVEN
THAT VERY DESIG, OUR OWN PARTIC HERIT & BACKGROUND
ARE PASSE. IT IS A NEW WORLD OVER THERE, WTH MANY
NEW GRPS OF PEOPLE WHO ARE NOW IN SEARCH OF A VIABLE
REL LIE, A DIFF JUD FRM ONE IN WHICH YOU & I BRIGHTUR
- 8 WE MUST BR IN MIND: AS TIME PASSES AND AS THE NEW
GEN TAKS RT ON THAT SOIL, IN DUE COURSE THEY WILL
REPLACE US AS G-J & IN 100 YRS THEY WILL SEE THEM-
SELVS AS WE SEE OURSELVES IN THIS GENERATIOIN
- 9 J LIFE NO LONGR HIDING OR REPRESSD BUT ALIVE, STRUGG
AND FULL OF DETIRM TO SUCCEED. NOW, MANY OF U MIGHT
SAY THAT THS DEVELOP IS WRONG, THAT J SHOULD NEVER
GO BACK, THAT OUR REL SHLD NEV AGAIN BE A PART OT
THAT PEOPLE OR CULTURE BT THAT PT IS MOOT
- 0 J ARE BACK! THEY ARE SETTLD IN, ALREADY IN 2ND GEN;
THEY MUST BE HELPD IN THR STRUGGLE AND THR DESIRE
TO LEARN, FIND ASSOC, TO PRACT JUD OPENLY WTHOUT FR
B COLLEGE/UNION
- 1 NOW SHIFT TO A QUEST: HOW DOES ALL THS AFFECT US &
WHAT CAN BE DONE FOR THOSE PEOPLE/WHOSE TIES TO US
ARE DEFINED BY 2 ELEMNTS: LIB JUD & GERMN LNGUAGE
- 2 1ST: NEW ORG IN PLACE "UNION OF PROG J IN G, SW & A"
WTH LOOSE TIES TO SUCH ENCOM ORGAN FND IN US & LOOSE
TIES TO OTHR SUCH ORG OFF CONTNENT: ENGLAND *Prof J.*
- 3 3 WKS AGO IN M INSTALD 1ST PERM RABBI OF M WHO, IN
EFFE~~CT~~, IS DUTCH. PT IS: THERE ARE R BUT THEY ARE
NT INDIG TO GER; RATHR, FRM IS, SAF, HUNG & ROUMANIA
BT THEY ARE GEN ORTHO WHEREAS OUR PEOPLE = LIB/PROG
- 4 WHAT TO DO? AND THS = 2ND DEVELOP: SEEING THAT THERE
IS NO INDIG RABB POPUL EVEN IN THE OFFING, A SITUA
WHICH LBC NEV TACKLD, MY FR WJ ESTABL TERMS & CONDI
TIONS FR NEW RABB SEMIN: A. GEIGR (NAMD AFTR FAM G RET
FRM R OF 19THC), AND AS IT OPENS ITS DRS IN 2000 IT
WILL BE 1ST LIB SEMINARY ON CONTINENT SINCE WWII
- 5 IT WAS HISTORC DECL ON WHICH WE HAVE BEEN WORKING
FR OVER 2 YRS & I PRD TO BE MEMBR OF ORIG BOARD; OUR
ATTEMPT WILL BE TO FND THS SCHL, EDUC YOUNG MEN/WOM
WHO WILL IN DUE COURSE BECOME G RABB, SPEAK GERM &
SERVING ^{New} LIB GERMN JEWS IN CENTRAL EUROPE
- 6 LET ME GIVE U PRACTIC EVID OF HOW THS CONCEPT IS BE
ING DEVELPD. THS PAST SUMMR ~~IN P~~, 1/2 DOZ YNG PEOPLE
SPENT 2 MO UNDR RABB SUPERVIS IN P, ALL CAME AT OWN
COST, LVD WTH LOCAL FAM, RABB GAVE OF TIME FR CAUSE
IMPRVD ENG & DAILY TK LESSONS IN J LIFE & CONG/SETTM

III

7 WENT TO HOSPTL, DIFF SYN, CONDUCT SERVC, ELDERLY, YTH CAMP WKEND & ANOTHR IN DC AT MUSEUM. ALL THS, & MUCH MORE SO YOUNG PEOPLE PREPARD TO ENTER AG COLLE WTH YR IN IS TO BE INSTITUTED LATER ON *it is a beginning!*

C TRANSLATION/PLAUT

1 FINALLY, 3RD LINK IN ALL THIS DEVLOP IS PUBLIC IN G OF G PLAUTS COMMENT, IN GERM, ON TANACH. WHILE T CO NT NEW IN OUR MOVEMENT, NOR IN ORTHO CIRCLES, OUR NEW TRANS & COMMENT FOLLOWS MM WORK AND THUS ~~BEGAN~~ A PROCESS OF COMPLETION WHICH BEGAN 200 YRS AGO, NT TO SPK OF PLACE OF REF JUD IN GERM AT BEG OF 19THC

3 THS NEW TRANSL & COMMENT DEDIC JUST 3 WKS AGO & IT IS MO~~RE~~ THAN SIMPLE PRIDE TALK ABT A NEW BK: RATHR IT IS AN INTRODUCT FR NEWL Y FORMD G/J COMMUNITIES OF NEW WAYS OF THINKING AND PROVIDING THEM WTH ~~DATA~~ ^{texts} FR STUDY, REF, TOGTHR WTH THE MODERN HAGG, MACHZOR AND SIDDUR ALREADY IN EXISTENCE & TO USE THESE AS A BASIS FOR THR REL OBSERVANCE

4 IT IS IRONIC THAT ALL THS TK PLACE IN M WTH ITS OWN LONG HIST OF ANTI-S & NAZSM BT THAT HISTORY IS NOW CONTRADICTD IN THE JOY OF A NEW LIFE FR OUR PEOPLE

5 EACH OF THESE 3 CATAG OF CHANGE: UNION, GEIGER & PLAUT COULD BE DISC AT LENGTH BT MY EFFRT THS EVE I TO INDICATE THAT IN EVER SO MANY WAYS, AT AN ACCEL PACE, OUT OF ASHES WE COMMEM THS EVE, HAS ARISEN A NEW MOVEMENT WHICH CAN NT BE HELD BACK

6 THE OPERATIVE WORD IS CHANGE & WE MUST ACCEPT IT

CONCLUSION

A GENERAL

1 JUD PRIOR TO 39 OR 40 NO LONGER EXISTS. WHATEVER REMNANT=REFLECTS YOU AND ME. WE ARE AN AGEING GRP, OUR CH & GR-CH ARE AMERC OR ISRAELIS BT NT, EXCEPT. FR A HANDFUL, GERMANS

2 THS NEW GRP OF WHICH I SPK IS GERM FRM BIRTH, NO MATTR WHAT ITS ANCESTRY. THEY LAUGH/LIVE, PROPOGATE PROSPR, BUILD & IN THR OWN WAY, HAVE MADE FR THEMSELVES A HOME THERE

3 THAT IS THR CHOICE & WE WISH THEM WELL

B SPECIFIC

1 IF YOU WANT TO GO BACK TO PRE-WAR J LIFE FEEL FREE TO DO SO BT YOU WILL NT FIND ANYTHNG THERE

2 TODAY, WTH EUROP EMERG AS A VITAL SOCIO/ECO/POL FRC J ARE A PART OF THIS PROCESS & WHETHER WE LIKE IT O NOT, THEY ARE THERE

3 THAT THERE ARE PROBLMS IS UNDENIABLE IN CONTEXT OF G AS WELL AS WITHIN THE J COMMUNITY BUT I BELIEVE

IV

WE MUST AID THEM IN THR DRMS, WE MUST SERVE THEM
IF NEEDED, WE MUST ENCOURAGE THEM SO THAT A NEW FRM
OR INTERAP OF JUD WILL EMERGE AND BE A SALVE TO
THOSE WHO ARE REMINDED EACH DAY, SPECIF IN M, OF THE
PROXIMITY OF DACHAU

- 4 AS WE PAY HOMAGE TO THE PAST, AS WE RECALL THE MEANT
OF KN AND AS WE ^{CONMEMORATE} ~~HONOR~~ NOV 9TH, WE PRAY FOR THE FUTUR
& WELL-BEING OF THIS COMMUNITY WHICH AFFIRMS:

י.א.א. נאמן ב'א.א.א. וסדר נאמן י'ה

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BOOK & MOVIE REVIEWS

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Folder 9

"A DEATH IN THE FAMILY" by JAMES AGEE.

My friends, most of us go about our daily lives being very unrealistic. We work at our assigned tasks, we yearn after certain goods and advantages, we mold the family of which we are a part into a certain accepted ^{able} standard of behavior, ~~and~~ we grow older from year to year celebrating our birthdays and bemoaning the ever greater accumulation of graying hairs. But we are unrealistic because we rarely, if ever, think of the end of our days; that, comes a certain hour or minute, we shall have to die. The average modern man has little concern for the problem of death for, until the very final moment of his life, death comes to all others but not to himself. In other words, a person can read that over 60 people were killed in an airplane crash, that hundreds died in a tornado, that thousands were killed in an uprising in some distant country, ⁺ that millions are perishing by drought, flood or uncontrolled ^{forces} ~~storms~~ of Nature. Indeed, even when one of his very own dies the human being may ask himself "Why does man have to die?" but under no circumstances will he voice the secret gnawing pain of the much more realistic question, "Why must I die?" And therefore, because he looks at life with rose-colored glasses, the individual is not truly concerned with the death of the many about which he reads in the newspapers; he is touched, of course, when one of his own is laid to eternal rest but, at the same time, he can never picture himself as ever coming close to the end of his stay on earth. In short, while men in modern times are concerned with a great many details which pertain to their everyday living experiences, death is only viewed in terms of making a will, having life-insurance, or seeing, in other ways, that the family is financially well protected in case of death. But, deep within the heart of man, there is always the idea that it will not happen to ^{him} ~~me~~ for a very long time: ^{he is} ~~I am~~ young, and vigorous and capable and ^{he} ~~I~~ shall be with ^{his} ~~my~~ loved ones on this earth for many years to come. The long finger of death can not point ^{at} ~~to~~ me for I am among the living.

It appears to me that this attitude is due to a very false premise:

most of us are afraid of death! We do not know what the actual experience will mean to us, we do not know of the future life, we do not know how we will linger, or when and where and how we shall meet death. There is in our hearts and souls and minds a terrifying fear of dying for we approach the unknown always with ^{awe} ~~fear~~ and uncertainty and distrust. But, it would seem to me, this is ^{the} ~~an~~ attitude of those who have not yet made peace with themselves. If a man has found his place in the world, if he has set a goal for himself and for his loved ones which goes beyond the financial arrangements, if a man has set his course ⁱⁿ ~~of~~ life in such a manner that he feels destined to leave a mark on those whom he leaves behind, he can surely approach the end of his days with calm, with fullness of heart, in peace. Death, whether sudden or expected, can, in other words, come to the peaceful man at any time for during the entire ^{span} ~~course~~ of his life he has made the necessary preparations for the hour when he must face his Maker. While not one of us actually wants to die, we can and must find our way to living with the realization that ^{death} ~~the experience~~ ^{will} ~~shall~~ come to all of us ~~at some~~ ^{when given this} ~~time and, because of this~~ understanding, we ^{ought to live} ~~shall live our lives~~ accordingly.

The late James Agee wrote his book, "A Death in the Family", with such a point of view in mind. He writes ^{through} ~~from~~ the eyes of a little boy whose father, hale and hearty on one day, meets with a ^{fatal} ~~break~~ accident on the next, ^{the child} ~~and he~~ finds himself alone in a world without his personal hero and idol. It is a warm, sympathetic and beautifully written volume; some say that it is the story of James Agee himself, when his own father died at an early age. While for some, death might well have been a story of great tragedy and turmoil and bitter anguish, Mr. Agee writes essentially a story of enduring love, ^{which} ~~with~~ glows with affection and tenderness, and brings to the fore ⁱⁿ ~~and~~ every soul in that novel a reservoir of courage and resoluteness which allow the family to rally and find their way to the future together. The story is all the more beautiful because it speaks in simple terms of

all that is most precious in the household of the Follet family. The little boy, to show you the depth of this family feeling, thinks of his parents: "I hear my father; I need never fear. I hear my mother; I shall never be lonely, or want of love. When I am hungry it is they who provide for me; when I am in dismay, it is they who fill me with comfort. When I am astonished or bewildered, it is they who make the weak ground firm beneath my soul; it is in them that I put my trust. When I am sick it is they who send for the doctor; when I am well and happy, it is in their eyes that I know best that I am loved; and it is in the shining of their smiles that I lift up my heart and in their laughter that I know my best delight. I hear my father and my mother and they are my giants, my king and queen, beside whom there are no others so wise or worthy or honorable or brave or beautiful in this world. I need ~~never~~ fear: nor shall I ever lack for lovingkindness." It is for writing so beautifully, so tenderly, almost like the words of a psalm, that James Agee's book but recently won the Pulitzer Prize for 1958.

Death, of course, brings with it great tragedy; not for the man who has died but for those who remain among the living. The death that comes so unexpectedly to the Follet household can best be pictured in terms of a child's game: children tend to build houses out of cards. ^{Carefully} ~~Delicately~~, they balance one card on top of another until they have built up a structure so tall that it is a joy to behold. But, at the same time, the house of cards is a delicate, fragile and precarious structure; one little blow with finger or breath and it all collapses in a tangled heap. Similarly, the house of our little boy of the book, in whose family there is a death. The prop is taken swiftly away and without warning and all collapses: the wife, the parents, the in-laws, the uncles and aunts all stand bereaved and empty and alone. But in the midst of tragedy, listen to the spirit of man asserting itself: "In his strength, that's how he was taken. Singing probably, happy, all alone, racing home because he loved to go so fast and couldn't except

when he was alone, and because he didn't want to dissapoint the children. And then, just one moment of trouble, of something that might be danger-- ~~and~~ was; it was death itself, and everything in his nature sp^{ring}ing to its full height to fight it, to ^{bring} it under control; but not in fear. In bravery, and nobility and perfect confidence; it's how he'd look Death itself in the face. It's how he did; in his strength! Those are the words what are going to be on his gravestone: in his strength." These are the words of the widow and bereaved mother of his children; these are the words which a little boy would always see~~x~~ and remember and out of the strength of his father, he would gain his own strength in the newly built house of his family. With all the childish thoughts about death and dying the little boy knew what he had lost; and, he also could come to believe that only in the strength that~~x~~ was the mark of his father could the family rally and make its way in the world. Perhaps, the little boy learned already at this early age that life never stops, that it goes on unendingly, that in the very minute one of our own is taken from us, somewhere else another family is rejoicing in an addition to its ranks. The world is balanced between good and evil, between plus and minus, between fear and security; between, as the ultimate, life and death.

We might ~~still~~ ^{yet} mention that the book, "A Death in the Family" was published and awarded its Pulitzer Prize, posthumously. James Agee died, unexpectedly of a heart attack, in 1955, at the age of 45. I do not know if he had a family of his own but surely his death must have been felt deeply and with great pain by some who were near and dear to him. Perhaps he even had a little boy of his own; much like the son of his book. If so, this child will ~~grow~~ ^{grow} into manhood and appreciate the message of his father: be not afraid! and face death, which is the ultimate and inescapable goal of life, in your strength. Live every single day given unto you with honesty of spirit, with purity of soul, with honor of body, with cleanliness of purpose. Thus you shall approach the end of your days having left a legacy of worth and tenderness which shall be of far greater value than all ma-

... terial benefits accrued during your lifetime. Leave your mark and although there be a death in the family and you be removed from the midst of your loved ones and the fragile house of the body topple, those who remain will again be able to build facing the future not in fear but clinging to the strength which was your very life.

My friends, at the beginning of this evening we ^{said} say that people are unrealistic because they dare not face the questions of life and death. We hide our own insecurity by asking "Why must others die" and not "Why must I die?" Perhaps for our own lesson for the future we ought even to rephrase that question: "What shall it mean to others if I die?" And the answer to that can be found in the words a stranger speaks to the little boy in our book of love, "Your father was one of the finest men that ever lived." This is a true measure of immortality, a way of life for each of us. From facing death, we can learn the message of life: to do that which is right, to live in peace and harmony, to raise our voices unto God in thanksgiving, to appreciate and know the beauty and value of the love which permeates our hearts, to seek during our days on earth that which is enduring, sacred and noble. Indeed, we can voice the confident prayer that we may so live out our days on earth that when our final moment will come, we shall be ready to meet our end with a tranquil mind, with a good heart, with clean hands, and with spirit unafraid, *in our strength.*

Amen.

Hebrew Tabernacle, Friday Evening, May 23, 1958.

Folder 13

"THE LAST OF THE JUST" by ANDRE SCHWARZ-Bart.

16
My friends, on this day we observed one of the glad occasions of Jewish history. Thirteen years ago, on the fifth of Iyar which was today Friday, the State of Israel came into existence officially and it was an event which brought tears of happiness and satisfaction to ^{all} ~~every~~ Jew scattered as we are unto the four corners of the earth. People danced ~~then~~ in the streets, they rallied before the embassies of America in the foreign capitals of the world, and mass ~~meetings of~~ celebrations took place wherever Jews gathered on that historic occasion. ^{in 1948} My wife and I were in Israel when that country celebrated its tenth anniversary year; we are told by friends who went more recently, that we would hardly recognize the changes which have taken place ~~in Israel~~ in the intervening years. The land of our fathers has progressed beyond belief; it is a dynamic enterprise in which each and every person ~~living in the land~~ participates for as we saw with our own eyes: you ^{must} ~~either~~ contribute to the rise of the country and to its progress or, by virtue of its ^{harsh} ~~harsh~~ and difficulty, ~~you~~ fall by the wayside. ~~For~~ the task is tremendous and the reward is difficult to weigh on the scales of temporal time. Now, that Israel celebrates its Bar Mitzvah year we can truly say that ^{she} ~~Israel~~ has come of age, that ^{the land} ~~it~~ has embraced a certain degree of maturity, that it stands on equal terms with the nations of the world. It is, in short, a happy day for all of us of the Jewish faith and one in which we ^{may} ~~can~~ justly rejoice.

It is with ~~these~~ thoughts in mind that I would like to speak to you this Sabbath evening ^{in a contrary spirit} of a book which has made a great impression upon the world of our time, both Jew and Gentile. It is not a pleasant book by any means; ~~but one which~~ ^{it} tells the tale of our people ^{covering the past} ~~over a span of the last~~ 800 years. It is a novel which is not so much a tragic commentary on the sojourn of the wandering Jew but one filled with infinite sadness and one which reflects not only certain generations of Jewry but ~~which is~~ a geneology of tears. The title of the volume is "The Last of the Just" and its message is in direct contradistinction to the joy and gladness in our hearts due to the 13th anniversary of the State of Israel. The book refers ~~us back~~

to all the tragedy ever experienced by our people, generally since the 12th century and specifically to the annihilation which was visited upon our co-religionists during the holocaust of the 1930s and 1940s. That the phrase, "a geneology of tears" aptly describes this experience, you know as well as I.

The author of the book, Andre Schwartz-Bart is only 33; he was born in Metz, spoke Yiddish ~~at home~~ as his mother ^{language} and learned French on the streets. He had no education but was self-taught; he went to work at an early age in order to help support his family which was in desperate need. At 14 he lost his parents to the gas chambers, he joined the French underground and after the war worked in a factory. His only real relaxation was the reading of detective novels until one day he ^{chanced on} ~~picked up~~ a copy of Dostoyevsky's "Crime and Punishment". and ^{he} suddenly discovered, as the story has it, that "one could put into thoughts on paper things which happened and were felt inside us". Thus, thinking he had come upon another detective story, the author was confronted by a whole new world of literature and as he read more and more, ^{he was moved} ~~suddenly sat down~~ to write what was in his heart. He ^{completed} ~~wrote~~ "The Last of the Just" in five drafts over a four year period; it won the famous Prix Goncourt of French literature and has already been translated into 17 languages. It is a book which is described as a novel but, in reality, it is ^{a limited} ~~an~~ autobiography ~~to an extent~~ and rather than being prose as we understand that term, it is really poetry. ~~For~~ the author sings of his feelings from the depth of his heart and ~~soul~~ in so stirring a manner as to ^{affect} ~~move~~ the emotions of ^{every} ~~any~~ individual to a heart-rending sympathy with the cause of Jewry. Andre Schwartz-Bart personifies his hero Ernie Levy whose grief at his people's experience is a lavish and appalling thing, something truly unparalleled in the history of human ^{experience} ~~and emotion~~.

But, in addition to all the tragedy, Ernie is a L-Vnik, one of 36 individuals in every generation upon whom part of Jewish survival rests. Our tradition tells ^{us} ~~of~~ that there are 36 righteous or Just Jewish men in every generation and because of these 36, God ^{saves} ~~saves~~ the world and Jewry from de-

struction. "36" in Hebrew is L-V; thus, L-Vnik. ^{And} ~~But~~ these 36 Just men, while righteous, suffer for the ^{depravity} ~~sins of the~~ others and it is, no less, than the sins of the world which they bear. Yet, they may never know they are one of the 36 but the grief and tragedy of an unjust world is their nevertheless. Our fictional, or not so fictional hero, Ernie Levy knows that he bears the weight of the centuries; from earliest childhood he has been told that he is a descendent of Rabbi Yom Tov Levy of the 12th century who was the first of this particular line of 36. To be a Just Man, incidentally, is not a curse visited upon Man by the Almighty; rather, it is a gift and a blessing which the Jew may never enjoy but, ^{he} still, has the comfort of knowing that ^{he} by his very being, contributes to the survival of ^{humanity} ~~all mankind~~. And, thus, the story starts with the martyrdom of the first Levy and continues up to the present for a period of 800 years with a terror so unbelievable that it hurts, all the more so since it mirrors faithfully the past which has comprised our history. In the book there is an epic quality, it is timeless, it is beyond belief; it is, in short, true. Ernie is born in this last generation; his childhood and young manhood form the core and heart of the book but, as with so many of our people, for Ernie Levy there ^{was} ~~is~~ no maturity in years, no Middle Age and no Old Age. ~~for he~~ Because of the advent of Hitler, ^{he} ~~is~~ the Last of the Just of his line. The Levy's which bore a burden of the world's guilt for so long, are wiped out. As a child he must play the crucifixion game and being the only Jew among his playmates he must order the execution. Not being able to do this because of the compassion in his soul, naturally he suffers as he becomes the victim. A number of times he attempts suicide but is never allowed to succeed, ^{for} ~~most~~ as if ~~he~~ in supreme irony, ^{he} ~~leads~~ a charmed life under the grace of God; rather, he may become a dog ~~rather than an immortal for he is forced~~ ^{since he is hated} ~~such~~. ^{He} ~~to live like a dog~~ and sleep in a place of filth, horror and degradation. Still later, he meets Golda, a girl slightly loved in the course of her many flights from destruction. The day they decide to take off their yellow

stars and risk wandering the streets in imitation of a normal young couple ^{is a} ~~this~~ description ~~is~~ unforgettable and sickening ~~at the same time~~ for we ^{know} ~~know deep in our hearts~~ what catastrophe will befall them ~~both~~. Golda is deported but Ernie, being a L-Vnik and bearing the burden of his ~~inn~~most self as one of the 36, commits the unbelievable act of trying to get into the deportation center so that he can be of comfort to his young beloved. Together, they decide to bring more comfort and humanity to a group of children who are being sealed into a transport for the journey to Auschwitz. Ernie voluntarily leaves the line of those selected to live so that he can embrace Golda and the children at the last moment, at the last breath, at the last call of "Shema Yisroel". Needless to repeat, Ernie Levy whose genealogy of tears can be traced ~~back~~ over 8 centuries, leaves no descendants; he is the Last of the Just.

This is the story of the book in the briefest of summary; contrary to what impression you might have gained, it is not all horror. Rather, it is ~~all~~ compassion, ~~and~~ feeling and humanity for ^{the 1 "Tukes"} ~~these people~~ do not feel their own pain but only that of others and this is what the author depicts. It is as if one of the prophets of our past had risen up in 1960 to roar from every page and from every nerve of his being leading to understanding in our hearts far more than in our minds. And this is the reason, also, why those people of the book do not fight; ^{they can} ~~but~~ only feel. For, contrary to what we might expect ~~in retrospect~~, Jews in some instances felt that the giving of their life was ^{per EIPR} that the recitation of the Shema was an act not of finality but of holiness and that, in the final analysis, the observance of the Bar Mitzvah year of Israel may not be an answer in itself but makes a great deal of their suffering worthwhile and meaningful. Ernie Levy, as so many others, will never know ^{of} this celebration but seeing himself as one of the 36, it may well have brought him that measure of comfort and strength by means of which he sacrificed his life for the dignity of death. ~~For~~ ^{The} cruelty of man broke his body but ^{it} could hardly touch his soul. Without

question, even in the moment of final agony, the victory ^{belongs not to} ~~belonged to~~ the Jew rather than to the Nazi. *The Nazi but to the Jew.*

In a measure, this is also the answer to the question ^{of} the Author, Andre-Schwartz-Bart: Why anti-semitism? The answer is ~~not~~ a direct relationship but a reaffirmation: there will always be Jewry. This is so because ~~not Judaism but~~ Christianity has failed; he dates his time as "the year 1931" after the coming of Jesus, the herald of impossible love" and the villain of the novel is tragedy, not because the faith of the Gentile is bad but because the people of the world will not abide by its teachings. Thus, Jews are unheeded in their agony; they have only dreams and God as their sources of comfort. Jews have been abandoned time and again over the course of the years but, strange as it may appear, they have never lost their faith in the world. ~~and~~ The greatest tragedy, Schwartz-Bart seems to say, is not that six million died but that any one individual Jew was killed for no better reason than his faith ~~and~~ the world did not rise up in protest to stop the slaughter. Thus, we say that whether the name of our Jew is Ernie Levy or "olda or any name in your hearts this book is a monumental work befitting the theme of sighs and tears but geared, through our reading, to the belief that man ~~can~~ prevail if he so wills it, that you and I are those men and that we shall survive because of our belief, ~~and~~ faith and trust in God. Can we bring them back to life again? Of course, not but we do live and because of this ^{undeniable fact} ~~gift we have~~ we must know for what we stand, in what we believe and to what degree we shall embrace ^{Judaism} ~~our faith~~ to make ^{of} their sacrifice a reminder ~~of the past~~ ^{an} and a spur or incentive for good in terms of ^{the future} ~~the future~~.

Amen.

Hebrew Tabernacle, Frid. Eve., April 21, 1961.

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Folder 9
"LOOK BACK IN ANGER" by John Osborne.

My friends, we are living in a world which is anything but safe and carefree. We need only open our daily newspapers in order to read of ~~great~~ ^{current} violence and struggle in every corner of this great world of ours. On each of the continents there is tension, ^{challenge} ~~struggle~~ and an undercurrent of revolution, whether this be manifest by guns and bloodshed or solely in the minds of men. We Americans call the temper of the times a "call to freedom" as the many peoples of the world attempt to link themselves to the cause of our western, democratic society. The Russian government calls this trend among peoples a dissatisfaction with the present, and a ^{yearning} ~~struggle~~ to attain a place in the communistic society which promises all good things to all good peoples. The minority ^{nations} ~~peoples~~ and races of the more remote continents call the fever which burns in their hearts and minds "nationalism", by which they mean to throw off the yoke which has bound them so long to foreign powers. In such countries as France and England, there is a movement afoot which seeks to destroy the existing symbols of power so that these two countries, by means of a more dynamic course of action, may regain their position of ^{leadership} ~~power~~ and dominance which they ~~have~~ ^{at} irrevocably lost ~~since~~ the end of the Second World War. In our own country, also, a new trend ⁱⁿ ~~in~~ thought is in evidence. While the general pattern may be one of conformity, there are many indications that the calm we see and feel is really a superficial aspect of our present civilization. This becomes evident when one views the problems of the South where many factors are upsetting a balance of power which has been cherished for close to a century. In the East and West, also, forces are at work which may have an influence on the ^{cultural} ~~mental~~ stability of our nation; in the East, gangs are roving the street ^{with} ~~where~~ young men and women seek ^{just} a measure of excitement, ^{release} ~~because~~ the tremendous forces bottled up within them must have some way of finding expression. In the West, various literary groups are forming which present a point of view which is both shocking and revealing. Their philosophy is negative, their language is dirty, the plans obscure and the main reason for their

existence is that they are dissatisfied with the world in which they live.

In England, also, a group has sprung up, very similar to our Californian variety. The English ^{school} ~~group~~, composed of men between the ages of 27 and 35, is known as the "Angry Young Men" and all of them express their hate and venom and dissatisfaction through the ^{ir} writings. Some are novelists, some poets, some essayists but the most vigorous of them all is ^{the playwright} John Osborne, 27 years old, whose "Look Back in Anger" was recently received with critical acclaim on Broadway. (He is the angriest of the lot), (on both sides of the ocean), ^{he} ~~and also~~ writes with such clarity and perception that it is a real thrill to listen to his lines ^{when} as they are ~~performed in the play~~ ^{recited on the stage}. In his fury he rages against the world as it is, and in which he finds little happiness or satisfaction; in his bitterness he raises his sledgehammer and, without pity, brings it down solidly on politics, religion, middle-class morality and every other idea, concept or principles which we have held dear over the past several decades. He believes that we are all dead in the mind, that we ^{live like sleep-walkers} ~~exist~~ from day to day without any real attempt to solve our problems, that the young men of ^{our} ~~his~~ generation have a right to be angry and violent and sarcastic ^{because of} in a world they never made ^{He hurds the challenge:} ~~and in a world which~~ "Let's play a game. Let's pretend we're alive!" ^{ours is a world?} ~~is beset by Hydrogen Bombs, Space Satellites, war, hurt and indifference.~~ Because of this belief, his most provocative thunderbolt ^{truly touches the} ~~consumes us with~~ emotions: ~~the words:~~ "How I long for a little human enthusiasm. I want to hear a warm, thrilling voice cry out: Hallelujah; I'm alive"; and, again, ~~"Let's play a game. Let's pretend we're alive;"~~ This bitter cry against indifference and conformity is expressed throughout the evening and is voiced at one time or another by the few actors who inhabit the dreary little room on the stage. At one point ^{my red} ~~his~~ wife sadly ^{asks} ~~states:~~ "What's it like to be young? It's been so long! And, in a eulogy directed at the present day English society, he states: "The old people feel hurt because everything has changed, and the young people feel hurt because everything is the same." It is in these few examples that one can find the true measure of his hurt,

^{his} sincere despair. John Osborne has written a critique of our times which will most probably have a profound effect on present-day society and for his ability to sharpen a phrase so that it penetrates to the very core of a problem, he has been hailed as "the best young theater writer to emerge since Tennessee Williams and Arthur Miller", or the "best playwright of the last ten years".

All in all, "Look Back in Anger" is an evening of eventful theater. The play is excellent, the acting superb, the staging imaginative, the lines stimulating. There is a great deal of truth in what Osborne writes and I agree with his effective attack against some of the paradoxical statements made by the great ^{Xian} Clergymen of our time. For instance, "The Bishop of Bromley has made a very moving appeal to all Christians to do all they can to assist in the manufacture of the H-Bomb". This statement is all to the good for if ~~ours~~ were a truly Xian, or Religiously inclined, civilization there would be less talk of weapons for destruction and more effort in behalf of peace, security and safety ^{in the welfare} ~~in behalf~~ of all the peoples of the world. Furthermore, he bitterly tells of the ^{woman} ~~woman~~ at a revivalist meeting ~~in a~~ ^{desired to} ~~huge arena~~ who ~~stepped forward to~~ make her decision. As she stepped into the aisle, she was trampled to death by thousands of other converts who came forward, marching over her prostrate body, joyously singing "Onward Christian Soldiers". This, again, is an example of the truth of ^{our} ~~the~~ age: that mass conversion or mass acceptance of a vague ^{secular or} theological principle is no substitute for individual action in the cause of goodness, justice and mercy on the face of the earth. This young man is angry because in this world of ours, where the individual has lost his voice, there is no cause left to die for, there is no ideal to which to cling, there is no unifying force ^{or no} ~~of a~~ power, or individual to whom he can look for constructive guidance. This is the pity of a man, young and dynamic and vigorous who at 27 has no place to go, sees no solution to the problems which beset us all, sees no hope or peace or security in the years which lie ahead of him and his gene-

ration. It is a feeling of heartache and personal hurt which can only be explained in his own terms that, as a man is stripped down to his soul, we find there only a state of spiritual barbarism. ^{of protest} It is this bitterness which outraged English society and the screams ^{they} one heard, as one writer phrased it, were not based so much on a full understanding of the play but the noise was made by the stiff joints of England as ^{they} it slowly and painfully ^{crawled} creaked ^{their} its way toward the future.

^{message of the} The play, to say the least, is disturbing. On the other hand, I ~~make~~ this comment for far different reasons than the obvious. People, generally, are outraged because ~~the~~ the author depicts such hopelessness and anger in terms of his society but I phrase my ^{thought} ~~question~~ by asking, "Is this angry young man justified in his anger?" In other words, is the world in which we live truly as hopeless as his words might indicate, is there no ideal left for us, is the bitterness and sarcasm and fury of his pen in proper perspective? Surely, there is a great deal wrong with the world in which we live and a good soul-searching might be needed on all sides but, at the same time, is there not much to recommend the age in which we live? ^{in the bitter world of this} ~~In a world of such~~ ^{men's mind} ~~bitterness~~, how much is truly objective evaluation, and how much is self-pity? And, furthermore, I am a part of his generation and age bracket, as are countless ^{other millions} ~~thousands~~ others; do all of us stand in a state of rebellion against a world we never made and which, ^{admittedly,} we would like to see more beautiful? What of all those young men and women who have chosen a way of life for themselves which is constructive and dynamic and fruitful, who work and labor day and night for the establishment of ideals and principles rather than presenting a play which is so completely destructive and negative. True, the world is no paradise and we can easily find reasons to complain; ^{yet,} there is no simple solution to the problems of our civilization. But, does this imply that all of us must throw in our lot with the cause of despair and unhappiness? How many of us are there who fought for the Four Freedoms in World War II and have not surrendered our faith in the future because these ideal

have been brutally cast aside. How many people are there who have suffered untold misery and hurt in war, in illness, in personal tragedy, in the concentration camps and yet have been able to make their adjustment to the world of which we are a part. How many of us, of the present generation, give up because of our frustration; how many of us, so deeply hurt because of ~~the~~ ^{man's} inhumanity ~~of~~ ^{to} man, ~~are~~ ^{on the contrary,} spurred to renewed vigor and trust that one day the world ~~in which we live~~ will be a better place in which to live. ^P It is for these reasons that I can find little sympathy for the point of view expressed by John Osborne, despite the excellence and repeated truths of his play. Perhaps the key point of difference between him and those with whom I would ally myself is to be found in a word of his title: Look Back in Anger. Whereas he "looks back in anger", I find myself looking "forward with faith and hope"; and, these two diversified points of view, I believe, hold all the answers to the problems of the current age. He looks back and writes his bitter play; we look back and then resolve to go ahead. We know the world is not perfect, we are aware of the many difficulties which are a part of the twentieth century, we feel the threat of total destruction, and we do not hesitate to complain or voice our criticisms. But, at the same time, we feel that there is more to life than looking back". As in Judaism, the key to survival is to be found in optimism, in work and effort and ^a strong belief which shall never shake the firm foundation of our ~~faith~~. ^{There will be a brighter tomorrow for the stimulus of exciting} ~~reason for continued existence that, while things may be bad in our eyes,~~ the challenge for a better world always lies before us. If a young man wishes to make a contribution to the welfare of human society in our time, he may not lose himself in ^{self} ~~in~~ apathy or meaningless ^{and} ~~or~~ senseless anger. Ours may be a depressing age but I would recommend to all "angry young men", and John Osborne in particular, the words of Rabbi Tarphon: It is not incumbent upon ~~you~~ ^{the} to complete the world but neither are ~~you~~ ^{you} free to abandon it altogether." Amen

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My friends, when a 44 year old person wins ~~the~~ one of the most coveted literary awards, the Nobel Prize for Literature, this is something of a phenomenon. The ~~gesture~~ ^{award given} by impartial judges who have scanned the literary efforts of all the world's major writers, is deeply significant for two reasons: one, the man who has written the book cited must, indeed, have a true gift for the literary and, therefore, must be accepted as one of the major ~~writers~~ ^{authors} of the year. Furthermore, and this is the second, much more important reason, the fact that the author is only in his mid-forties indicates that through his efforts he mirrors the temper and mood of his time and generation. It is for these reasons that one must seek to understand the book by Albert Camus, "The Fall" on a dual level: as a work of art, and as a document of the mid-twentieth century. Let it be said, then, that "The Fall" is a very short, brilliantly written book which possesses an unusual style. The hero, whose name is of ~~an~~ ^{little} importance to the story, is standing at the bar of a second-class tavern in a run-down, waterfront district of Amsterdam. He passes his time by speaking ^{to} and helping ~~the~~ sailors and ~~other~~ stray individuals whose footsteps happen to ~~lead~~ ^{lead} to the tavern. ~~and~~ In the course of such an everyday pre-occupation, our hero picks out one transient guest and speaks to him of his life's adventures. The other man's name, age, profession and reasons for being in this place are never revealed; our hero speaks continuously in a monologue, asking questions to which he, himself, supplies the answers. The slim volume can be completed at one sitting and the first reaction might well be: well, what does it mean? Upon more mature reflection, however, it will be seen that the answer to our question is not to be found in the style but in the underlying message of the book; that here is a man who holds a mirror to himself and sees in the glass the reflection of each of us, of you and me. Albert Camus has ~~achieved a dream~~ ^{realized the} which eludes ~~many~~ ^{most} writers and poets and artists: he has placed each one of us, unmistakably, into the pages of his book. The Nobel Prize winner

wrote not of one man in a tavern in Amsterdam, but of all men wherever they might be.

We have here the story of a man who ~~was~~ ^{was} a lawyer by profession and who prided himself on his deeds of kindness and mercy in behalf of other, less fortunate individuals. He defends the widows, orphans, destitute and tragedy-laden with an enthusiasm ~~which~~ ^{that} has endeared him to all the unfortunate men and women within his sphere of influence. "I loved to help blind people across streets. From far away I could see a cane hesitating on the edge of a sidewalk, and I would rush forward to snatch the blind person from any solicitude but mine... In the same way, I always enjoyed giving directions in the street, lending a hand to heavy pushcarts, pushing a stranded car, buying a paper from a Salvation Army man or flowers from an old peddler." The difficulty was, however, that he ² realized one day that this helpfulness and solicitude in terms of others was no more and no less than ~~a great~~ ^{an} ~~overwhelming expression~~ ^{overwhelming expression} of self-satisfaction; he ~~became~~ ^{was} smug and joyous when he noticed the misfortune of others, ~~because it~~ ^{Trial & burden for another} meant that he could be of help, and ~~that~~ people, in turn, would praise him and lavish upon him all their grateful affection. This was not mercy or charity which grew out of a humble awareness of his own ability to be of service ~~to others~~ but, on the contrary, ^{it was} a way in which he could compliment himself and glory in his goodness. "A very Xian friend of mine admitted that one's initial feeling on seeing a beggar approach one's house is unpleasant. Well, with me it was worse: I used to exult." He found that his Xian religion was not ~~to~~ ^{him} a source of strength and faith but a convenient ladder with which he could climb to the top of the Cross and shout to the world of his goodness and charity. But the most devastating experience was yet to follow, on the heels of this self-realization. "I had gone across the bridge when, despite the distance, I heard the dreadfully loud sound of a body striking water. Almost at once I heard a cry, repeated several times, which was going downstream; then it suddenly ceased. The silence that followed, as

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the night suddenly stood still, seemed endless. I wanted to run to help, but did not stir. I was trembling. I told myself that I had to be quick ~~but~~ and I felt an irresistible weakness steal over me. I was still listening as I stood motionless. Then, slowly under the rain, I went away. I informed no one...Who? What? Man or woman? Oh, I don't know. Really, I don't know. The next day, and the days following, I did not read the newspapers." In terms of this gruesome experience, the man in Amsterdam discovered within himself that he was not only self-centered but, ^{even} ^{basic} more ~~vital~~, that he simply did not care about others if it involved risks for himself. This, Albert Camus informs us, is the theme of our time and ^{illustrates} the moral corruption of ~~each~~ ^{modern man} and every one of us.

The young man who is the winner of the Nobel Prize for Literature has put his finger on the pulse of his generation, which includes you and me. We care, more than anything else, about ourselves; we are moral cowards seeking our own safety first and, whether we like to admit it or not, when we do some good, it is more often than not as a ~~self~~ ^{soothing instrument} with which we ~~soothe~~ ^{heal} the burning of our own negligent lives. With powerful, intensified and always steady questions ^{if} the sins of mankind are revealed for us and the book, "The Fall", becomes more of a trap with which to catch the wandering conscience of man, ^{rather} than a book to be read superficially and lightly. As we see ourselves in the life of our story's protagonist, we come to realize ever more clearly that our lives are built on monstrous vanities and even when we confess our guilt our confessions are ~~still~~ suffused with hypocrisy. Is there a man who is honest with himself? Is there a man in our world today who will dare to love without ^{first} loving himself? ^{are} These ~~is~~ the questions asked and the answers ^{are} ~~is~~ not forthcoming. There is only one possible solution: for man to forget himself, for but one short minute, in the sincere interest of someone else. This little cry in the wilderness of moral despair would help not only ourselves but all those with whom we come into contact. One minute, one gesture, one plea for moral excellence, and much of our life

would be visibly improved.

But, you will say to me, we are good, we do help, we give of ourselves and we do it sincerely. What do you want of us, perfection? And to this Camus would answer: no, not perfection; we desire your interest whenever you are afforded a second chance. In the very moment when the challenge confronts you, when you must move and move quickly, at the risk of your own person to save another, will you lend a helping hand? This is the weighty question, ^{with} which ~~all~~ ^{he burdens us} but ~~crushes us~~ for until the moment of actual challenge, no one will know our response. But in the meantime, in this world of continual aggression and personal insecurity, we can prepare ourselves. We can step back for a short while and think of what we are, of how we live our lives, of what is our relationship to others. Let the Religion which is in the heart of every man come forward, let us glance at ourselves with honesty and integrity, let us stand in the light of those forces which have shaped us and which dictate the course of our actions for the days to come. The man in our ^{book} ~~story~~ tells a ^{story} ~~story~~ to illustrate this point: "A man was taken to a concentration camp and registered there by other prisoners. The man, frightened and unsure of himself, said to the clerk that he had a complaint to make. The other laughed: a complaint in this place! But you see, said the new prisoner, my case is exceptional. I am innocent!" I think that the lesson is self-evident: all of us feel that our case is exceptional, that we are innocent. Even in the company of our fellow sinners, and the whole world is at fault because of the turmoil of our times, we still have the gall to maintain that our case is exceptional. ^{we are} ~~as if we were not~~ part and parcel of an attitude and age which has let so much come to pass because of our unwillingness to speak and make our presence known. No man is innocent, ⁺ the guilt is upon each of us ~~no~~ matter how strenuously we ~~may~~ maintain ~~our point~~ that we have acted only to the good and that our intentions were sincere. Who here is the exception; let him speak up and we shall find a confession based on lies, for the

guilt of one man is the universal guilt of all of us.

This, my friends, is the theme of the book, "The Fall", which won the Nobel Prize for Literature in 1957. As you can see, its philosophy is overwhelmingly pessimistic and its outlook, in terms of man, is negative. I think it is strange, indeed, that a book with this kind of orientation is cited as the best of the year; does this imply that the judges sitting in Sweden see no other way of life for man in modern times? Suppose you would have been on that bridge, on a cold and dreary night, in Amsterdam. If you would have heard the cry in the stillness of midnight, what would have been your reaction? It would not be too difficult to imagine that many people, of all classes, races and nations of the world, would have made the effort to save the soul endangered by the rushing waters. There is goodness everywhere and hope in the heart of man. It is for this reason that I believe the choice of the judges ^{was} ~~is an erroneous one~~ ^{unwise for me,} for the book by Albert Camus ^{does exclusively} ~~is not indicative of the general~~ ^{the universal} mood of ^{the year for me,} ~~the time.~~ The title implies that mankind has "fallen" from the heights of being one of God's creatures but, on the other hand, I believe that there are still some if not all, who would sacrifice themselves for the sake of another. It was always like this, in times of peace and even in times of war, and it will continue in the same vein for only in these terms can humanity survive and prosper. At the same time, one can use the book as a stimulus for critical insight for we need to understand that no man is perfect and that within each of us, there is room for improvement. If we take this course, man shall rise again and he shall attain heights of moral courage, deep conviction, and the satisfaction that comes with a world at peace. Amen.

Hebrew Tabernacle, Frid. eve., January 24, 1958

As we Really are
Reflections on "The Graduate"
and Bonnie + Clyde "

Our
moral
attitudes

Folder 4

WJ

"AS WE REALLY ARE."
(Reflections on THE GRADUATE & BONNIE AND CLYDE.)

Friends, in the past year we have been treated to three movies which were not merely works of art but which were, in fact, social commentaries, ~~on our time~~ ^{was} One of these, "Guess Who's coming to Dinner" ~~I~~ ^{we} already discussed some months ago but it, as well as the two others: "The Graduate and Bonnie & Clyde", all fall into the category of "blockbusters". This means that they were financially successful, attained a high audience response and finally were ~~praised~~ ^{praised} generally for their ~~technical~~ ^{technical} achievement. ~~At the same time,~~ ^{While} I could certainly see the ~~high artistic~~ ^{on other hand} artistic merits of the films, I was appalled by their message and content; there were so many people who ~~commented~~ ^{said} that they "enjoyed" these ~~films~~ ^{movies} that, ~~I think,~~ they deserve more than a casual appraisal. I shudder to think what the reaction might be of those who live ~~a~~ a hundred or two hundred years from now if we were to place these films into a time capsule and they were screened a century or two from this date. The film on the racial question would only, I think, emphasize our superficiality but the other two: The Graduate and Bonnie & Clyde show us in ~~a~~ quite different circumstances; they depict how demoralized and terrified we are; they indicate the sickness and ~~restlessness~~ ^{restlessness} of our era. These two films could not possibly be "enjoyed" by any critical individual; rather, they confront us with a strain of crudeness in our ^{national} character ~~as a nation~~ which is harrowing in its implications.

The film Bonnie & Clyde ~~was~~, as everyone readily acknowledges, ~~an artistic~~ ^{was a} success. The scenes of the dustbowl area, the depression, the folk ways of the American south-west were extremely well done and the acting from ~~the~~ lead to the supporting roles ~~were~~ ^{was} uniformly excellent. The small time gunman, the poverty, the bootlegged whisky, the rawness of land and humanity were all portrayed in a way which would only allow us to give unqualified support to this film as an artistic achievement. ~~and from~~ ^{Watching} it from that point of view alone we could not help but be impressed and also to learn a bit of the history which helped to shape the social consciousness of our country for the next two decades, until the second World War. But, on the other hand, this was no more than a film about bankrobbers, killers and the lowest form of humanity; the bloodshed, gore, violence and brutality, the killing in joy for the sake of killing, was ghastly.

Why, then, this film in our time; these were real people and not ~~gh~~ figments of some screen writers imagination. While incidents and personalities were changed to fit the limitations of the screen, the events and the people were ~~made~~ ^{accurate}. Again, then, why this film in our time; was it really intended as an ironic commentary ~~on our time~~ or was it, as some suggest, a picture to reflect us as we really are? The irony is obvious when we note that just this past year, when the film Bonnie & Clyde obtained its greatest impetus and was hailed by one and all, it was the ~~year~~ ^{last} when ~~both~~ Martin Luther King as well as ~~Robert~~ ^{two} Kennedy were killed by the same sort of violence ~~as~~ ^{as} found in this picture. It is also the era of rioting in the streets, crime everywhere on the rise, anti-semitism as virulent as the worst times in Germany, rebellion in the Universities and anarchy in the municipal governments. In the light of this film, ~~and~~ in the light of recent events both in this city and other places, and contrasting all this with the usual belief as found in elementary school text books that this is the best of all worlds and that this is the best of all countries, we might well allow ourselves the question: will the real America please stand up!

We ought to realize, you and I, that our American history is a far cry from the platitudes and cliches we teach our children. This country was born in violence and revolution; there has always been bigotry whether latent or obvious and upheaval, in one form or another, has been a staple part of American progress. Those who have read deeply ~~in~~ ^{of} the course of events which have shaped us over the past 200 years know also that vigilantism in social, economic, racial and religious forms has been an integral part of ~~the~~ psychology of the American character. The country of which we are a part is not, especially when seen from the point of view of the majority, the reasonable, ~~not~~ ^{quiet}, refined and reasoned voices of James Reston or Walter Lippman. For us in New York City ~~it~~ is not the N.Y. TIMES but the DAILY NEWS, it is not the WALL ~~X~~ STR Journal but La Presse or the AMSTERDAM NEWS! Has it occurred to you recently, especially when we see the upheavals all about us and on every level of a human being's concern, that in the last century alone four presidents have been assassinated? (Lincoln in 1865, Garfield in 1881, McKinley in 1901 and Kennedy in 1963.) In addition,

do you realize that in the same span of time, two attempts were made at president's-elect (Lincoln in 1861 and Roosevelt in 1933) and that one assassination attempt was made on an incumbent, ~~President~~^P Truman in 1950? These are the events we tend to overlook or forget but they are no less real. In all this, then, the danger is not only that we "enjoy" such violence as found in Bonnie & Clyde but that, in addition, we admire it. It is a sad commentary indeed on our American way of life; ~~but~~ is this as we really are?

The other movie, The Graduate, does not help us find solace or comfort either, although its problem is on a different level entirely. ~~but in the same context~~ It is more personal, more individual, more human a film and its indictment is surely applicable to each and every one of us. We might be able to separate ourselves from Bonnie & Clyde because we are not gangsters but we ~~are~~^{are} not ~~affected~~^{frustrated} that ~~same~~^{escape} element of ~~luxury~~ in terms of the Graduate! It is an exceptionally fine film but, again, ~~it~~ is not something for us to "enjoy". Is it a pleasure to wash ones dirty moral linen in public; do we enjoy seeing our values derided and degraded for all to see? The film, in no uncertain terms, deals with our middle-class hypocrisy, sham, cunning and deceit; ~~and~~ while ~~the~~^{all groups} film's central character is a young man its import applies equally to all ~~of us as adults~~. The adult who views the film and does not see in it a bit of himself has closed his ears as well as his eyes for in almost every frame the movie depicts us exactly as we are considering our general aura of affluence, superficiality and false moral piety. We may not live in the suburbs and we may not be directly affected by the California sunshine but the elements of humanity are equally obvious for us and there is no such thing as an escape from the reality which the movie presents. It is, in every way, a brilliant ~~cinematic~~^{cinematic} achievement and no matter how much we may choose to castigate its theme, the truth of it can not be denied.

Do you recall the moving sidewalk ^W at the Los Angeles airport? It was shown in one of the opening scenes and they do exist for I was on them myself but do we also, despite this great mechanical achievement, remember the disaster of Watts? Do you recall how much we laughed at the inanities of the "homecoming" party which the parents gave for Benjamin now that he had successfully been sta-

-uated from college? We can well see ourselves in that light with our own kids
 being pushed and pulled to "do well" but do you recall, as well, the liquored-
 up faces and eyes of the parents? And do you recall how wonderful it was when
 one of the guests tells Benjamin that his hope for the future was contained in
 the one word "Plastics" but is that the end-result, the be-all and end-all of
 college, ~~and~~ is Plastics, no matter how challenging a field, to be viewed as ~~the~~
 goal in life? Do you recall the screaming ~~of~~ laughter when Benjamin was given
 a scuba outfit as a graduating present ~~by his parents~~ and how he uses it to go
 to the bottom of the pool just to escape ⁽⁵⁾ ~~their~~ triteness? The film was full of
 obscene insinuations, moral ambivalence and middle-class indulgence of a child's
 success; the parents had not only spoiled the child but were in the process of
 corrupting him because ~~they, themselves~~, although they ~~could not~~ ^{know they} ~~see~~ it, ^{were}
 themselves corrupt. ~~We all~~, ^{No} matter where we live or what we do or how we act
^{we} all have our little Benjamins; we ^{reward} ~~give~~ them ^{with things} ~~things as a reward~~ rather than va-
 lues. On Rosh HaShono I already had occasion to mention the end of the film in
 great detail but I did not call attention to ~~the fact that at the end of the~~
~~picture~~ the boy and his girl flee the Church on a passing bus. The bus ride,
 it seems to me, is there for us all to take; the driver will hastily, speedily
 and with no hope of reprieve, take us all to our common destination: Moral ob-
 livion!

Isn't that the way we really are? That is ~~the~~ question we ask at this time
 and that is the point of this whole review of these two films. The way we really
 are has been capsuled for our "enjoyment" in these two ^{movies} ~~films~~ and if you have not
 seen them as yet, I would urge you to do so at your earliest opportunity. The
 first ~~film~~ is full of blood and gore and not at all pleasant to look at and yet
 it is the fashion in clothing, in talk, in mannerisms, in posters ~~and~~ in mod butt-
 ons. The second is fashionable also for that is the way we live and the more we
 have and the more we want, the worse it gets. We all are the parents of the
 film whether we have children or not, we all have our Mrs. Robinson's whether
 they are in the flesh or in the mind, we all are on that bus ride because we
 are in love with things rather than principles or commitments. And, worst of

"all," we value "plastics" more than decency, right, propriety, honor or relevance. Not a word, in any of these films, about tradition, religious values, man's concern for his fellow man, friendship, warmth, love or deep ^{involvement} human ~~concern~~. ~~for~~ In so many of us these ~~do~~ not exist except as mere peripheral ^{it} attitudes by means of which we seek to retain our place in a society which is ^{bristle} ~~falling apart~~ and breaking apart at the seams. Isn't this the way we really are? If so, pity the poor world of which we are a part. I think these films must be admired, ~~no~~ matter how discouraging or brutal, for they open our eyes to ourselves and they show us the way we really are. The question now remains: can we muster enough religious and moral backlash to deal with the issue, to battle the disaster, to combat the despair or shall we too fall by the wayside with no blessing to sustain us. On the other hand, if the films serve the purpose of making us aware of the problems of our time and the problems of our own ~~persons~~, then they will have served the most useful purpose possible. In view of ~~their~~ ^{its} message we need all the more the wisdom, strength and perception which our religious tradition can give us; let us use it and live by it for the ^{same} ~~same~~ of us all.

Amen.

Heb. Tab., Friday evening, Oct. 25, 1968.

5/6/63

Movie Review

(Lawrence of Arabia)

"LAWRENCE OF ARABIA".

My friends, it is not within the scope of my profession to be a critic of motion pictures but the film, "Lawrence of Arabia" ~~taking for granted that it touches upon the life of T.E. Lawrence~~ does deserve special mention, even within a Jewish frame of reference. It is, of course, a highly heralded film in its own right: nominated for more Academy Awards than any other film this year, having received praiseworthy reviews and dealing with a subject of unusual ~~qualities~~ ^{interest} it is something to be seen regardless of special interest qualifications. And there is no question that a great deal of the praise is deserved; it is spectacular in its scenic setting and the panoramic view of the desert wasteland is awesome, to say the least. But now, having seen the film (after the subject was announced in the Bulletin, I might say that had I seen the film beforehand, I would never have reviewed it) ~~for~~ I, as one, was very much dissatisfied in its ^{many} aspects, characterization and plot. To put it bluntly, the film is no more than a highly rated "Arab Western" full of blood, killing and gore and all the better than average acting by some leading stars can not erase the picture of hacked up bodies being strewn all about the sand dunes. In short, there are hundreds of far finer films to see than this one; but all of the above would have been forgivable if Lawrence of Arabia had been presented in a true historical setting. But this is precisely what does not take place; rather, it presents a romanticised version of a man who in the eyes of many was a true hero and in the eyes of others, no more than a rogue. It presents his career from Cairo to Damascus, during the first World War but the consequences of this journey and his ^{later} efforts are never mentioned nor implied in terms of the general world picture. X

This is where I take strong issue with the entire film's presentation. It is, of course, obvious that a Hollywood spectacle film can not bring everything of worth to the fore but when one considers that the picture lasted for 3½ hours, with half of the time being given over to the shedding of blood, one has the feeling that the ~~long time of filming~~ ^{film's unusual length} might have been used in order to present a more worthy characterization of the

period and of the man.

Who was T. E. Lawrence, anyway? First of all, he was not solely the warrior that ~~he~~ has been depicted; rather, by nature and education, he was a scholarly individual who held degrees from Oxford in history, archeology and historical architecture. To learn about the Middle East, which was his specialty, he once walked about Syria and Mesopotamia on foot and in this manner he learned his trade and also the Arab dialects. He was a rather ugly individual and far ~~the~~ below the average height of men; in sharp contrast to the movie version of the man. During World War I, he was sent, because of his special skills, to the Middle East and was attached to General Allenby; the same Allenby ~~who later ruled Palestine for England and~~ whose sympathy for the cause of the Jews was well known and recognized. Lawrence, however, used his influence to cement relations between Arabs and brought them together to help fight the war by direct attacks on the Turks, who were of course on the opposing side of the conflict. His fame as a desert warrior and as an organizer and leader of men was brought to the attention of the world by the famous news commentator Lowell Thomas; indeed, it is he who made the man into a legend of contradictory values. After the war, Lawrence was part of the Peace Conference but because he could not attain nationhood for the Arabs he left the deliberations very much dissatisfied and feeling that he had betrayed his friends. In 1921 Winston Churchill called him to serve with the Colonial Office as an advisor on Arab Affairs and it was in this connection that he helped to set King Feisal upon the throne of Iraq. The fame of Lawrence, however, was a disaster: fame followed him everywhere and he soon showed an almost pathological aversion to publicity. He twice changed his name, to "Ross" and "Shaw", he left government service to be a mechanic with the Air Force, then went to the Tank Corps and spent a year on assignment in India. He returned to England a confused and bewildered man who was killed in a motorcycle accident in 1935, at the age of 47. In his personal ways he was always a source of contradiction: he was a quiet scholarly recluse

but won fame as a warrior, he was shorter in height than the average but an egomaniac of the first order, he shunned publicity but constantly strove to make himself known by taking risks and challenges merely to prove his point and the worth of his personality, he was a sadist and a masochist, he was a man of action and an adventurer but he was primarily a dreamer, he dealt only with kings, princes and generals but was probably of illegitimate birth. Is it any wonder, then, that this man was and became a legend, the authenticity of his ^{worth} ~~being~~ has not yet been proven.

The point with which we are concerned, of course, related to the land of Palestine and its particular place in the heart of Jews. Lawrence, willingly or unwillingly, was always in opposition to ~~Jewish~~ ^{our} claims for a Jewish homeland and, at every step, his overwhelming personality overshadowed the claims of our representatives who worked just as ardently for the realization of their dream. It might be said, in the light of history, ~~that~~ ⁱⁿ that the most important period ~~of~~ the life of Lawrence came at the Peace Conference for there, as the question of minorities was being ~~de~~ ^{de} debated, his special skill came to the fore, time and again. It is perhaps too much to ask that a Hollywood film deal with the problems of Jews, having already made the picture "Exodus" but the Peace Conference if it had been brought into focus at all, might well have opened up many interesting ~~af~~ areas for discussion, especially ~~for~~ the modern generation to whom Lawrence is no more than a passing name in the history books. From the historical and Jewish point of view, several factors come to the fore. In the first place, the question of water is very much of the essence, as even the film points out. Lawrence has befriended an Arab who takes him across the desert wastes but, stopping for water at a well the Arab is shot by a prince of a rival tribe, to whom the well belongs. When Lawrence questions this type of killing, the prince answers "He, the man, is nothing; the well is everything." It is a correct and fit summary of the place of water in the scheme of things and yet it was Lawrence who instigated the Arabs at the time of their unification to use water as a weapon against the settle-

lement

of other people in the area, notably Jews. It was a time, if you will recall, when Herzl had already come and gone, had inspired ^{the} ~~his~~ enthusiasm ~~of~~ ^{of} the wealthy Jews loyal to his vision and when the colonization on an official and unofficial level by Jews was a seriously considered plan in the minds of the Zionist Council. ^{The adverse policy of L. had a devastating effect.} The ramifications of his policy are with us to this very day: to get water into the Negev is twice as difficult because of the refusal of Arabs to let Israel tap its water reservoirs and, also, to divert or refine part of the Jordan's waters, especially in the north, for the sake of irrigation of Israel and the surrounding countries. Without an adequate ^{supply} ~~supply~~ of water, Israel can not ~~exist~~ and nothing could please the Arab more.

But the issue goes even deeper than this. When Lawrence had actually unified the Arab tribes, which occurred just prior to the collapse of the Ottoman Empire which had ruled the Middle East, he used the issue of Zionism as a lever to control the Arab forces. ~~for~~ ^{he} knew by experience that the Arab tribes ^{would} ~~could~~ remain unified only when they are in league with a common hate. This hate was Jewry, as represented by the Zionist groups who, strange as history would have it, ran exactly parallel to Lawrence in their desire: both wanted to establish national homelands, one for the Arabs and the other for the Jews. International politics would not permit the realization of either dream but the effects of the policy inspired by Lawrence in the Arabs are with us, as you well know, to this very day. It is the avowed policy of the Arab world to ^{uproot} ~~uproot~~ all new settlers for they accuse Jewry of taking land, which is supposed to belong to them ~~away from their~~ ^{by} ancient heritage; Fasser has made no secret of his desire to drive Jews back into the sea. The man responsible for voicing this policy and for putting it into effect and for formulating it with all its recognized consequences was Lawrence of Arabia. And it is with this attitude, of course, that the minority question was approached in Paris, at the end of the war. Rich in oil the countries of the Middle East were roughly divided between the great powers with France and England taking

the major share. It was a poor and frustrating and incorrect solution in 1919 and the events of succeeding decades have proven this irrefutable fact. Long after Lawrence and the great powers ^{had} ~~were~~ gone from the scene, the feuding Arabs give pointed testimony to the futility of the grand, international design which was so callously ^{imposed} ~~thrust~~ ~~the winds~~ at the time of which we speak.

Here, then, my friends, are some matters which do not ~~can~~ appear in the film "Lawrence of Arabia". Not only is it a bloody film but it is also not true to history; or, better, let us say that it is composed mostly of half truths and, as one of the characters in the film says, half-truths are sometimes worse or more evil than outright lies. It creates a false impression of the man, of his time and of the forces which came into play at a time which was vital to world history but also of importance to us as Jews. One is almost afraid to think of how a film on Herzl or Weizman would appear on the screen but, under the circumstances, this almost appears to be a necessity. One can only hope that the good and the evil of men be portrayed in such a way that we could say, when the final curtain has fallen, these were human beings but we are proud of them as men, as Jews, and as forces in history which have helped to shape this modern age.

Amn.

Feb. Tab., Friday, April 6, 1963.

MS 164

Book review

Unzipped by Saul Bellin

Presents the character Herzig as
a complex man - who happens to
be Jewish.

Difficult & complex - D. + and
A challenging read

"HERZOG" by SAUL BELLOW.

My friends, one is often confronted with the question "What is Jewish literature?" This question is easily answered when one discusses the writings of yesteryear, of ancient times, of a long forgotten era. For instance the Bible is Jewish literature, so is the Talmud, the Midrash and many of the other writings of that time. When, however, we try to define the question in terms of modern day ^{books} ~~writings~~, the answer becomes more difficult; all the more so when placed into the context of modern fictional literature.

For example, if you read the works of J.D. Salinger, who is a Jew by birth, is this Jewish literature? The same may be applied to works by Wouk, Wildman and Kaufman, all of whom are Jews and who write, every now and then, about Jewish characters and Jewish experiences. Is the book, ~~you may really write reading it~~, "Marjorie Morningstar" to be considered in the classification of Jewish literature? It was written by a Jew, dealt with Jews and even pictured certain Jewish customs and ceremonies. Can anyone forget the detailed description of the Bar Mitzvah ^{celebration} in that volume? It would seem to me, however and to answer the question, that these people have written about Judaism as a kind of backward, middle class tradition in which some people, who happen to be Jewish, ^{are involved} ~~engage~~. We know that they do depict ^{segments of} Jewish life: how it is in the Catskill resorts, in the areas of Brooklyn or Bronx, ~~in~~ the conflicts between the old and modern generations, ^{or} ~~in~~ the problems that arise from mixed marriages. But these listings seem to impart the impression ~~of Judaism~~ ^{Judaism} that ~~this~~ is no more and no less than a vestige ~~from~~ ^{of} the past; ~~and~~ that these ^{are} people totally out of ^{context} ~~keeping~~ and concept with what modern life implies. It is, therefore, all the more noteworthy when one can point with pride to an author who is Jewishly conscious, who writes of Jews in a meaningful, purposeful setting and who makes of us exactly what we are: ordinary, decent people, who believe in a faith that has ennobled, ~~and~~ ^{uplifted} and sanctified us for generations ^{or} ~~without~~ end. There are a few like that: authors whose names you should know: Roth, Gold, Malamud, and now Saul Bellow. They are not only sympathetic to Judaism, which would not be sufficient in and of itself; they know Judaism and that is worth everything.

To Saul Bellow, for instance, the man and Jew "Herzog", of whom he has written a novel, is not some ^{mystical} ~~supernatural~~ figure as might be found in Isaac Singers Yiddish tales; rather, he is a meaningful 20th century person who reflects his knowledge of Judaism, and his sensitivity to it, at every turn. In the same vein, the book was accepted as such; imagine ^{such} a book, without obscenities, making page 1 of the N.Y. Times Book Review Section. Bellow was called brilliant, his book a classic and G. Anville Hicks in SR wrote, "S.B. is the leading figure in American fiction today." Also, David Boroff, one of the leading critics of the contemporary novel, was moved to write: "Bellow is the greatest living American writer, the legitimate heir to Faulkner and Hemingway." ~~This is so particularly noteworthy since here is a book which deals with Jewish subject matter; it is being judged not by its content or because of its content but simply because it is a very fine novel.~~ ^{The work} It is hard to read, sometimes difficult to understand, ^{and} ~~it~~ is on a high intellectual level but after this book no writer, who has an education ^{or} ~~and~~ has knowledge, need ever be afraid again of writing a really ^{intelligent} ~~good~~ book; the fact that "Herzog" has been on the best seller list for 11 weeks indicates once and for all that one need not write of sex alone in order to sell books on the public market. It is a giant step forward for American fiction. It, also, underscores the fact that we are not ^{newly} a nation of mediocre individuals or that only books of such limited stature will be bought; "Herzog" ^{tells} ~~is~~ an intellectual, a Ph.D, he has published a classic ^{work} ~~book~~ in his field, he teaches at a University, he knows and uses expressions in Russian, Yiddish, Hebrew, French and German. He is, in short, an educated, cultured figure; a Jew who is neither afraid nor apologetic in terms of his faith. It is ^{a joy} ~~good~~ to read ^a ~~so~~ good ~~a~~ book once again, after the long stay in the wasteland of American fiction. Bellow writes well, movingly and brilliantly; he is difficult to read but brings to the determined reader a view of life which is real and pertinent.

Herzog, is a figure of our time, both as a man and as a Jew. He is, like so many of us either on a large or limited scale, a failure in this big world of ours, where the individual seems to be losing his ^{identity} ~~individuality~~. Herzog is a failure as a father, husband, writer, teacher, lover; he refers to himself

in many

and his experiences as "the daily comedy of Moses E. Herzog"; he says, just as succinctly, that he can characterize his stay on earth in the sense that he "was born to be a victim". He suffers constantly but he suffers in style.

"To his son and daughter he was a loving but bad father. To his own parents he had been an ungrateful child. To his country, an indifferent citizen. To his brothers and his sister, affectionate but remote. With his friends, an egotist. With brightness, dull. With power, passive. With his own soul, evasive". In short, during the course of his life, he "rose from humble origins to complete

disaster." But he is, with all that, a man. He has a mind and he uses it. He has feelings and he expresses them. He has a need of people and a longing for what is right and proper and he lives accordingly. He is not successful in ^{most} ~~any~~ of his undertakings ~~to any great extent~~ but he does exist, he does make a mark, he does leave his imprint and he wants the world to know that as he is concerned with it, so should it be concerned with him. We see this, for example, not only in his reference to his Jewish upbringing, his background, the ideals and values which made him but, also, in the letters which he constantly writes to leaders of opinion throughout the world. He writes these letters, and it is sometimes extremely hard to follow them, to all men and women who shape ^{his} ~~our~~ world, ^{our} ~~his~~ world, the world; usually, of course, he never ^{mails} ~~sends~~ the letters but, at the very least, he has given voice to the ailment of his soul. He writes to Buber, Rosenzweig, Eisenhower, scientists, philosophers, lawyers, doctors, psychologists, sociologists; the world is filled with his letters and, therefore, his spirit, his feelings, his views, his ^{thoughts} ~~ideas~~ and ideals. He writes to God, and while his concept is very weak and negative he is at least still on talking terms with Him; which is more than can be said for many of our time.

Needless to say, Herzog is a difficult and complex man. He is constantly in a state of severe conflict not only because he can not find himself, or that whatever he attempts turns out ^{only} ~~wrong~~, but because he is you and me, full of problems and anxieties, ^{full of} ~~and~~ ^{hopes} ~~hoping~~, yearning, seeking against almost insurmountable odds to make his way by himself, because of what he is, in our time.

Herzog is good and kind but not so our world; ~~and~~ the more kindness he brings to others, the more he suffers. He is constantly in pain; ^{mental}, spiritual anguish. In the final analysis, however, he does realize his limitations; he does attempt to stay within the structure of his own potential, he recognizes that he is, in so many ways, a failure but he never loses sight of the fact ^{that he was created in the Divine Image} ~~that he is a Jew, that he is a man~~, that he does have life and that, therefore his is an obligation of the greatest and gravest consequence. "I am a mess and talk about justice. I owe the powers that created me a human life. And where is it! Where is that human life which is my only excuse for surviving! What have I ^{to} ~~be~~ show for myself? Only this! His face ~~was~~ before him in the blotchy mirror. It was bearded with lather. He saw his perplexed furious eyes and he gave an audible cry. My God. Who is this creature? It considers itself human!" Indeed, the only time ^{he} is really happy is when he is forced to spend some time in jail; inside is the freedom of his life but "outside" is the real prison. How many of us feel this way more often than we would care to admit? ^{Yet,} ~~But we~~, like Herzog, ^{we} go out again from the safety of our jail, we make our way and we see a goal; ~~and~~ we work for a dream and we live from day to day in hope, belief, faith, trust that we shall make our stay on earth worthwhile. At the end of the volume, Moses Elchanon Herzog, having spent himself, is ready to ^{face} ~~meet his~~ reality; ^{he} ~~and~~ finds that he has attained a measure of peace with himself and within his person. "At this time he had no messages for anyone. Nothing. Not a single word". In short, this complex, almost irritating man in terms of his ^{failures} ~~honors~~ and honesty, finds a measure of strength in himself; he is, as has been said, "bare but not barren". He ^{recognizes} ~~knows~~, of course, that this is not the end in terms of finality but he knows, also and well, that he has reached this point and in that limited progress he has scored a victory. He says "genug"; and, does Judaism not teach the same appreciation of ones life, ones accomplishments, ones purpose, ^{if only} ~~if only~~ the will is there to change the anonymous individual to a man of character, ^{of use and of worth} ~~of use and of worth~~. Identification as a man, as a Jew and as an purposeful human being are essential for each and every mortal being who ~~who~~ wishes to rise to a level of ^{maturity} ~~nobility~~.

Saul Bellow's work of fiction underwent 15 revisions; its ~~public appearance~~^{even} in terms of publication was held up several times; as it went to press the author continued to add, subtract and revise his manuscript in order to assure himself that he had attained the full meaning and eloquence of the central character. He was almost fanatical in his concern with his book; it was for him the reflection of what modern man is, and what he might yet be. The thoughts expressed in the novel, particularly in terms of the letters, are meaningful discussions on the great themes of life. ~~and the quest~~^{search} of Herzog is a philosophical quest without which, to whatever extent, modern man is useless. We must think, even if we do not think deeply; we must try for faith, even if it is a difficult task; we must yearn for fulfillment even if discouraged and disillusioned by the complexities of daily life. But we are and must continue to be and in this obvious challenge, there we find the root and reason for our existence as Jews and as men.

If you wish to be ^{intellectually} challenged I urge you to read this book for the story of Moses E. Herzog reflects upon you and me as well. In the sense that our life and our way of living are intertwined with the lives of all men, so it is linked, for good and for evil, with Saul Bellow's "Herzog".

Amen.

20th century Jew

Heb. T_ab., Friday evening, December 25, 1964.

"Lost Names" -
by Richard Kim -
Interesting book reviews
& lonely till now
to change of
Jewish names etc

"LOST NAMES" by Richard Kim.

Friends, every once in a while there appears a book which deserves to be read although it does not make the "best-seller" lists, ~~right from the~~ ~~start~~ is not selected for a multi-million dollar motion-picture spectacular nor is serialized in one of the mass media magazines. Such a book, which does not have all of these contemporary material advantages, is "Lost Names", by Richard E. Kim; nevertheless, it is a book both excellent and thought provoking, informative and intelligent, sensitive and subtle. On the surface, "Lost Names" deals with the Japanese occupation of Korea and Mr. Kim, our author, is a Korean who lived ~~in this state of occupation~~ ^{oppressed + subjected} while he was growing up. But, in addition, the volume is also a study of a family, of a people, of a situation, of stress, anxiety, love and genuine human concern. ~~and~~ ^{As} such, it transcends its purely historical boundaries.

Even so, it is interesting strictly from the Oriental point of view. We have here the story of a little boy growing up and there is a great deal of similarity between the children of an American Salinger and a Korean Kim. In both instances, the kids want to have a good time, ^{they} rebel against the course of studies and would rather be out playing than doing their homework. But for us, there is added interest: ~~for~~ we are not dealing with American society but are provided with insights into the Oriental scene, ~~we are, after all,~~ ^{This is} ~~treated to a look into an eastern society on a level far deeper and more correct than the usual silly war movies on which we were raised during the forties.~~ We learn of the closeness of the family, of the custom of sharing wine among the males at dinner time, of the very important advantages of white rice over brown rice as a dietary measure ^{as well} ~~and~~ as a social criteria and we learn in a very amusing vignette that Korean mothers, and Jewish mothers, ^{or} ~~and~~ mothers all over the world seem to have certain characteristics in common. Here is Kim's recollection of breakfast: ["Spinach soup with beef in it, fried eggs for my father and me, boiled eggs for everyone else, fried squash, fried beef slices, fried fish, boiled and salted fish eggs, pickled cucumber slices, spiced eggplant, pickled Chinese cabbage, spiced bean sprouts, fried bean curd, dried sea weed--oiled, salted and sauteed--and, of course, rice; then, there is an

assortment of summer fruit.] My grandmother can never sit still during meals, because she simply has to make sure that everyone is having plenty and that every dish is replenished as soon as the food in it has been consumed. Feeding her family is her life's mission, and this she goes about accomplishing with determination and stamina and, naturally, great joy."

It is, on one level, a very gentle kind of picture with a father being the dominant and strong personality within the family setting. And yet, as the story unfolds, we know that the superficial aspects merely hide the essential issue always felt but not always visible: the occupation of Korea by the Japanese. The father is placed into prison for a short time, the children must learn and speak Japanese ~~instead of Korean~~ beginning with the third grade, ~~of school~~, there are children who do not have socks to wear to school even in the bitter Korean winter because the army of occupation has even taken these articles of clothing from them, there is the compulsory worship and prayer for the Japanese emperor, there are the Koreans captured by the Russians in Manchuria and executed because to western eyes the orientals all look alike! And, it is for this reason also, because we grew up almost exclusively on the war in Europe that this volume gives us a small insight into the battleground of the east, although of course, no battle is ever described and military brutality is totally absent from this volume. We are given seven short episodes in the life of this, the author's family; they are so varied and can be understood on so many levels that despite the seriousness of the subject, our reading is a pleasure. But, as already indicated, the underlying theme is anything but pleasant and is reflected in the book's title: "Lost Names". This refers to a custom by the Japanese which really turned the occupied territories against their new masters. For the oriental, the family name is the most important possession; not only because of the heritage and honor this name bears but because in his theology it identifies him, in terms of his deceased relations, with his gods. The prayers at shrines for the deceased and their prayers in his behalf, naturally, are effective only if the gods can identify him; now the Japanese have removed this important consideration ~~from him~~. ^{his name!} It is not merely a prac-

tical insult but a terrible, spiritual humiliation for the Koreans; our family, the grandfather, father and young son, at one point in the narrative go to the cemetery, with offerings of wine and fruit, to beg forgiveness of the spirits of their ancestors ~~for~~ by adopting the new names prescribed by the Japanese they have brought disgrace not merely to themselves but to their dead ancestors as well. In a sense, they have rejected the ideals, principles and values which their ancestors represented. Again, to disassociate oneself from the name of the ancestors is a catastrophe for the oriental. "When ~~we~~ we are in front of the graves of our ancestors, my father wipes the snow off the gravestone. The names chiseled on ^{them} (the gravestones) are filled with ice, so that I can barely distinguish the outlines of the letters. The three of us are on our knees, and, after a long moment of silence, my grandfather, his voice weak and ^{choking} with a sob says: We are a disgrace to our family. We bring disgrace and humiliation to your name. How can you forgive us! He and my father bow, lowering their faces, their tears flowing now unchecked, their foreheads and snow-covered hair touching the snow on the ground. I, too, let my face fall and touch the snow and I shiver for a moment with the needling iciness of the snow on my forehead. And I, too, am weeping, though I am vaguely aware that I am crying because the grown-ups are crying". But the Japanese had already started with the children; for the young Kim, this experience is nothing new. In school the teacher dismisses all those without the new names; young Kim, so far, ^{on} ~~a~~ a matter of principle, is the only one who has still retained his Korean name. But now, "I put my shoes on outside the classroom and, brushing aside the questions from the bewildered children, I start running away from the school as fast as I can in the blinding snow and ~~cho~~king, icy wind, running and skidding and stumbling in the deep snow. My new name, my old name, my true name, my not-true name? I am plunging and slogging through the snow, thinking: I am going to lose my name, I am going to lose my name, we are all going to lose our names..." The inner tragedy of these people, both children and adults, is almost incomprehensible to us westerners but it was very real to them.

Now, my friends, the subject of these "lost names" intrigues me from

another, quite different point of view; one that is ~~totally~~ ^{wholly} unrelated to the central theme of the book as Richard Kim sees it. I am applying the concept of "lost names" to the Jewish ~~context~~ ^{milieu} and there we find some very interesting contrasts. First, we are not as concerned with names as are others of eastern origins; perhaps, ~~there is~~ ^a difference between eastern and oriental. Not only in modern times but in earlier centuries as well, Jews have never hesitated to change their names to fit the context of a dominant culture: Egyptian, Greek, French, Russian names, all changed to fit the needs of a particular country, pattern of speech ~~and~~ ^{or} needs of a generation. Of course, we have the same concept today: our Cohens become Carltons, our Levis, Lewis, Moses is a Mark or even Matthew, long names are shortened, old-country spelling is Anglicized, and all links to the Shtetl are discarded in the drive to be an accepted member of contemporary suburbia. Now, of course, names have never played that vital a role in our tradition; as a matter of fact, surnames have been obligatory in western society only since the 17th century. But before that we were known merely as "the son of" with perhaps an added reference to our place of origin. Yet, this is precisely where we have lost in contrast to what may superficially appear to be ~~a~~ ^{the} more old-fashioned attitude of the Korean. In our readiness to be a part of the mainstream of whatever culture forms our home, we have ~~merged~~ ^{merged} into a classification of anonymity. ~~Be-~~ ^{cause of this loss of identity we have} ~~it is in this context that we have largely~~ tasted as well the bitterness of defeat. A Carlton who has made ~~this~~ ^{of his new name a} positive and deliberate choice can not be as Jewish as a Cohen; he can not feel ~~as~~ as deeply, for he has disassociated himself not merely from a name but from what this name represented. In this vein, the Korean humiliation was justified ~~while~~ ^{while} our rejection is ignored. And, it is not that names among Jews ~~have not occupied a place of importance;~~ ^{were important;} names were vital and on several levels of real concern. Just to cite one example: names were added or changed on purpose if a person was very sick on the superstitious notion that if the name was not the same, the evil spirit would not find the ill person ~~to~~ ^{to} hurt him further. Or, in the prayer for recovery or as an offer of thanksgiving it was not at all unusual to add the

Israel =
Neger

name "chayyim", Life, to assure the further recovery or continued health of the individual.

This, then, is the point of Richard Kim's discussion of the episode relating to "Lost Names"; these are an integral part of the individual. ^{Names} ~~which~~ tied him to his ancestors who will pray for him; ^{names} ~~and which~~ assure him a prestige in this world because of what they ~~mean~~ ^{mean} and represent ^{in earlier generations.} ~~From the~~ Jewish point of view, where the value of the name is not as high, the contrast is obvious: we have become more and more anonymous as we have surrendered our names for the sake of contemporary expediency! ^{perhaps} ~~and~~ it is a matter of more than casual interest that once in Israel, newcomers take very meaningful Jewish names in order to identify themselves, in order to make meaning of their appellations and ~~to~~ to be constantly identified with their Jewish background even though they may not even be observant Jews, in the religious sense. This is not to say that we should now all go out and change our names back to the ^{Hebrew} ~~Hebrew~~ ^{Isaiahs} ~~Isaiahs~~, Isaiachs, Benjamins and Abrahams from which we came but that we should consider our names more carefully, examine them for meaning, ~~and content and~~ make them a part of our religious identification and then live accordingly. It would seem to me that the family which appreciates its names and knows its background will live on a ^{more aware} ~~more~~ level. Perhaps, in an oblique way, that is the meaning of the verse from Pirkei Avos: "There are three crowns: the crown of the Torah, of the Kingdom and of the Priesthood but the crown of the Shem Tov, Good Name, excels them all." In the sense of our book may this "Good Name" never become a "Lost Name".

Amen.

Heb. Tab., Friday evening, November 13, 1970.

Claude Brown's "MANCHILD IN THE PROMISED LAND".

Claude Brown, the author of the unusually interesting, stimulating and provocative book "Manchild in the Promised Land", represents the first generation of northern, urban Negroes. His parents were born, as their ancestors before them, in the deep and rural South but came North immediately after the Depression. They came North by the hundreds of thousands, some stopping off along the way to settle in the border cities such as Washington, Baltimore, Philadelphia and Newark but mostly settling in New York City which was looked upon by one and all as the Promised Land. Brown states that his kin-folk felt very much like the Pilgrims when they landed in America; they believed that decent housing, equal opportunity, job availability and lack of prejudice would be their lot. Some realized and understood how false their faith in the Promised Land ^{had been}, some overcame the difficulties of the situation and others were overwhelmed by it, while still others, like his father for example, simply never acknowledged the reality of their misfortune. As Brown writes, "You might see somebody get knifed or killed. I could go out in the street for an afternoon, and I would see so much that, when I came in the house, I'd be talking and talking for what seemed like hours. Dad would say, Boy, ~~why~~ don't you stop that lying? You know you did not see all that. You know you did not see anybody do that! But I knew I had!" As a result, Claude Brown calls his not the generation which had found its way to the Promised Land but the "plague generation". ^{They} ~~which~~ had ~~only~~ exchanged the terror and anguish of the cotton fields for the hurt and degradation of polishing and scrubbing Mrs. Goldberg's floors and ~~that~~ while the one resulted in a bent back the other ^{resulted in} ~~caused~~ callused knees. In short, what with the hopes and dreams of the older generation which the youngsters found wanting at every turn, where do you run if you are already in the Promised Land?

It is this theme and the accompanying tragedy of life in Harlem which the book discusses in great detail. It has been called "a sociological masterpiece" and I would agree with this evaluation. It is not a good book in the usual sense of the word nor does it have the lyric prose of a James Baldwin; indeed, it is crude, ugly, profane and terribly cruel but it is, at the same

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colored life

time, a startling revelation of what ^{is} like amid the splendor, opulence and freedom of "white America". When we think of the protection afforded to our own youngsters and the homes in which they live, let us take note that by the time he was nine years old, Claude Brown had been hit by a bus, thrown intentionally into the Harlem River, hit by a car, severely beaten with a chain and had set his own house afire. He lived in a house where the Superintendent had smashed a man's head ~~open~~ with a baseball bat and where the dry, clotted blood of the victim was not cleaned up for months, where people would attempt to assassinate their enemies from the windows, and where his own mother was knifed by a drug addict. And it is of this building, which to him signified home, he wrote, "This was the building that I loved ~~more~~ than anyplace in the world".

Is it any wonder, then, that with this type of background Claude Brown takes up the offenses which we consider outrageous but which were, to him and his generation, the obvious and accepted means of survival? He robs, cheats, beats up, knifes, takes narcotics and mugs to his heart's content so that soon he is known far and wide as one of the toughest kids in the neighborhood. He fought with his own age group and with older boys or men as a matter of principle; he fought out of fear for it was better to fight and lose rather than not to fight at all; he fought, for this was the only way open to him to build a reputation. He fought in a society where the most respected men or women were those who had killed a man and had not been caught; he fought because it was the one and only path open to him to reach the very top. If nothing else, he enjoyed a social eminence which was to smooth the path for him in years to come. But the one ingredient of our youngsters, a childhood, was forever barred to him and his friends; from the very earliest years he was a "manchild" rather than a "kid". One of his friends remarks, "They ain't got no kids in Harlem. I aint never seen any... they don't have any kids in Harlem because nobody has time for a childhood. 'o you ever remember being a kid? Not me. Kids are happy, kids are secure, kids laugh. I aint never been a kid cause I dont ever remember being happy

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and not "being scared." Thus, time and again, one finds an echo of the utter hopelessness of being a Negro in Harlem being represented in Congress by a thinly veiled disguise of Rep. Adam Clayton Powell, that "old light, bright, damn-near-white Congressman who was always making those pretty promises that never amounted to anything".

All this turmoil is, however, only a prologue to the real plague, the all-powerful and all-consuming sickness of the "egro in "arlem: narcotics. Once on the drug, it becomes a habit so strong that all reason ~~evaporates~~; people steal, rob, hurt and kill gladly for the money necessary to further the habit. ~~which~~ ^{it} brings man to the lowest level of degradation. When the supply is cut off from the Harlem community for one reason or another, even if only temporary, the area is struck by a convulsion of panic proportions and no one's life is safe. In contrast, the concept of compassion is defined not in our own, self-assured and smug middle class manner but as an act toward a drug addict who has not quite enough money for a "fix" but is allowed his ration anyway. That is to say, if a small bag of heroin costs \$25 and the addict only has \$20, he will receive the drug on credit; that is "compassion" in Harlem. But, of course, how many people must you rob, beat, maul and ~~attack~~ or even kill in order to obtain \$20 for each bag of drugs, each and every day of your life? The end result is obvious: youngsters from the earliest age find themselves in prison or at Bellevue Psychiatric Clinic, if they are lucky; they are found dead in the river or in a vacant lot if they are unlucky. Claude Brown was one of the lucky ones and after the usual Detention and Correction ^{was sent} ~~found his~~ way to the Wiltwyck School for Boys; an institution founded, sponsored and supported by Eleanor Roosevelt to whom, incidentally, the book is dedicated. His "home" ~~took~~ ^{took them} disturbed and criminally inclined boys, who were judged to have a glimmer of promise, away from the city, placed them into new surroundings and then began the process of rebuilding the character and personality of the youngsters. It must be said in all honesty that most of the youngsters looked upon this place merely as a temporary ~~safe~~ refuge while eating proper food, escaping from the police for more serious crimes, or simply living off the tax payer's money while

they devised further ways to make a "killing" once released from the home. "Or Brown, however, matters took a new turn for he found there a man, Papanek, with whom, for all his toughness, he ^{was} ~~is~~ able to establish a relationship. "Regardless of what we talked about, ^{he writes} it always made me feel better. "I usually did not tell Papanek what was really bothering me; I didn't think he could understand. "He had come up in someplace called Austria, and I figured there wasn't a colored person in the whole country. So what could he know about coming up in "ahm?" Nevertheless, the social worker did have an effect and did exercise a modifying influence on the youngster. Brown, while involved in every shady deal imaginable, never becomes totally addicted and slowly ^{was} ~~is~~ able to drag himself up with visions of a new life. He begins to read, he discovers that he is intelligent, he finds that all the drug addicts of his younger days either die or are locked up for long periods in prison and he decides that there is no advantage to this type of a future. "He begins to work, goes to school, slips back, tries again, moves ^{to his own apartment} ~~out of his own home~~, slips back again but finally, at the age of 21 attains his high school diploma and passes the entrance examination to Columbia University. To make a long story short, he enters and graduates from College, now is in law school and someday soon, he states, before the end of this decade, he will run for Congress from a "Harlem district. In short, he has made his way.

But that is only a meager outline of the splendid heroism of the author; he is the exception rather than the rule. The book is full of the pitfalls of growing up in Harlem and everyone should certainly make it his business to read this testament to agony and faith, ^{as it is} concerned with life over the past two decades. The chapter on Saturday Night in "Harlem is worth the price of the book alone and must surely remain one of the most memorable chapters in current American literature. "The chapter on the Black Muslims and the reason for their appeal is totally fascinating as is all mention of his rejection of religion. "On the other hand, I would ^{also} urge you to read the book ~~as well~~ because of the Jewish question, touched upon more often than we would like, for it is to our detriment rather than to our glory. One reads, for instance, of his reaction when

he hears us refer to the domestic as our "cleaning girl" although she is past sixty years of age and bent by a lifetime of toil. One should read his insights into the mind of the professional Jewish liberal or the contrast he describes between the houses and streets in "Harlem and the Jewish sections of Brooklyn. These pages are a revelation for no matter how sensitive we may imagine ourselves to the issues at hand, we know nothing unless we have had to deal with the forces at work within the stunted framework of this man's life. Here is a man who has seen what most of us can not even imagine and here is a man who takes for normal what most of us would reject as inconceivable. As human beings, as Jews, as whites, as Americans we can only realize that with all of our attempt to help we have barely made an impression on those who are really in need; we can never hope to share the feelings of Claude Brown! With the best of intentions on our part, we can only work and pray for that one day, off in the distant future, ^{that} ~~when~~ future generations of minorities, ~~be they Americans or otherwise,~~ will, because of our true desire, never experience a similar ^{way of life} childhood.

As members of the human race we can but sympathize with ^{the saddest - young 17} Claude Brown's mother. "She looked out the window saw the daylight creeping in, stroked the cat and seemed to realize that Saturday night was ^{gone} ~~over~~. Mama stroked the cat lightly and looked out the window, greeting the day light with ^a ~~the~~ question. She said to the dawn, "Lord, where can my child be this morning?" If we are moved by ^{this question,} this book at all, it must be our resolve that no mother ^{the} ~~ever~~ be ^{forced} ~~moved~~ to state so mournful a question ever again.

Amen.

Heb/ Tab., Friday evening, January 28, 1966.

"ONLY IN AMERICA" by HARRY GOLDEN. 1/23/59

2⁶ My friends, this country has been called a "melting-pot" for many generations. Over the course of the years, peoples of all races, creeds and nationalities have come to America from the far corners of the earth in order to start life here anew, in an aura of safety and freedom. Each of these groups have contributed substantially to the welfare and progress of our nation and one can truly say that America was, and is and always will be, its immigrants. Our country was built and developed on the skill and dedication of refugees who left the Old World in order to make their mark in the New World. Among the various groupings the Jews also occupy a very special place in the history of immigration to the United States. Prior to the recent newcomers in Hitler's time, there were three great immigration waves, each one stemming from a different part of the world but *motivated because of* ~~all for the same reason of~~ religious persecution. In the 17th and 18th centuries, those of our people who came to these shores were Sephardic Jews; the second wave ~~of Jews~~ came ^{of} (here from) Middle-European stock, mostly Germans, who arrived in America during the middle of the 19th century; and the last immigration ~~wave~~ ^{was} came from Poland, Russia and other eastern-European lands, as they fled the Czarist pogroms and restrictive laws at the turn of the twentieth century. One of the families, which was part of this last group of refugees, was the Golden family, and their son, Harry, ~~born on the lower east side~~ has written a book called "Only in America." It is a good volume and an entertaining one; Harry Golden speaks of a time which we no longer fully recall for ~~he considers~~ ^{to him} the lower east-side ~~was~~ ^{his} home, ~~his~~ culture and ~~his~~ inheritance, both literally and figuratively. This rotund, jovial 57 year old man is one of the most pro-Jewish writers I have ever read, but in a very limited sense. He appreciates the past and the people of which he is a part; consequently, he understands and sympathizes with the plight of minorities in every part of this land and world. Our author moved to the south of America, North Carolina, some decades ago in order to escape the stigma of a jail sentence which ~~an~~ in-

curred here. There he began a newspaper which he writes and publishes himself, which is read by 14,000 of the most influential citizens of our time, and which is called the "Carolina Isrealite". It is through this newspaper, incidentally, that I first heard of Harry Golden for a member of our congregation is a subscriber and it was he who brought me my first copy. Aside from being an editor, writer and Jew, Mr. Golden deserves claim to fame for another, even more important, reason: he happens to be a very intelligent and an intellectually honest person who retains, at all times, an independence of mind and spirit which is a joy to behold in our time of ever greater conformity. He is widely read in philosophy, history, sociology, psychology and literature and he applies his vast knowledge to the problems he discusses. He writes with tongue in cheek, with a touch of sarcasm, with a little cynicism but, always, with honesty and in truth. His book is a compilation of newspaper articles and observations first published in the "Carolina Isrealite"; his subject matter ranges far and wide, the interest is always sustained.

One of the great modern problems he discusses, for instance, is that of the minority group. Living in the South, he is concerned with the place of the Negro and he has discovered a solution to the problem of inequality. He is sponsoring a ^{plan} ~~plan for a~~ "Vertical Negro"; that is to say, for Negroes who will never sit down but will always stand up. Mr. Golden has found that whites and negroes get along very nicely in stores, factories and banks; in other words, wherever people live and work standing up. It is only when the people sit down that trouble begins: for instance, in schools, restaurants, busses and theaters. Mr. Golden thus advocates that all seats be eliminated from the southern states, except in private homes. He reasons that if all peoples would stand together at all times, instead of sitting, racial hatred would be eliminated. Furthermore, he has already tested and tried his "Negro Out-of-Order" plan. In his part of the country, whites and negroes drink from separate water-fountains. In one big department store, he persuaded the owner to shut off the water on the "white" fountain

and place an "out-of-order" sign above it. After a little hesitation and after a few days, most of the people thought nothing of standing in line with negroes to drink water of the "colored" fountain. Not only that, as he sarcastically remarks, but none of the whites have become colored and none of the colored became white on the basis of drinking the same water.

There are, of course, other minorities and these bring with them other problems, as we know all too well, here in the north. I am thinking of the Puerto Rican groups who have become very much a part of our environment. Mr. Golden maintains that although all of us are sons and grandsons of immigrants, we ~~do not~~ ^{no longer} ~~fully~~ appreciate ~~any longer~~ the struggles, and hardships, and persecutions which these new immigrants groups experience. Surely, these ~~groups~~ ^{people} bring to our city great problems of adjustment but, he maintains, we are looking for answers to the matter in the wrong places. . . . When in New York he always stops at the 42nd Str. Library for a few hours of leisurely reading and not too long ago, while waiting for his books, he made the following observation: "I was watching the whole story of America. A whole course in sociology within a half-hour. I saw boys and girls go and pick up their books; boys singly, girls singly and boys and girls together. Many of these were Puerto-Rican boys and girls, stepping up to the desk and getting their books and I thought how "bad" news is really "good" news. We read of the delinquency and the crime; but here is the real answer. It is that people are people, and they reflect the environment and the conditions which surround them. In my day it was the Jewish boys and girls who stepped up to the counter. Jewish boys and girls, many of them still wearing the clothes their mothers had made for them for the trip across the ocean. And before the Jewish boys, the Irish boys and girls picked up their books, and after the Jewish boys, the Italiens did the same thing and then the Negroes and now the Puerto-Ricans. And what is going on with the Puerto-Ricans is exactly what went on with all the others...now, the Puerto-Ricans delinquents and dope peddlers make the headlines, but America was made in that library, and these same people helped make it." ~~I think~~

I think that no more meaningful comment could be made in terms of the growth of our nation, for Harry Golden was one of those boys who helped make it great.

But, my friends, we began our review this evening with a statement which needs further explanation. I said that our author was a Jew but "in a very limited sense". And this brings me to the one problem or difficulty with the book. The author is pro-Jewish, of course; but, it seems to me that he is a Jew only by culture and tradition but not in terms of religion or religious feeling. From his writing you gain the impression that religiosity, prayer, reverence or awe are of secondary importance, not only in terms of Judaism but in terms of other religious groups as well. Here is a Jew who grew up in an environment of "secular Judaism" and quite often he makes disparaging remarks about rabbis, cantors, temples, sisterhoods, community relations services, and the like. One is almost tempted to say that there is a bit of Jewish self-hatred in him, from the religious point-of-view and what he considers to be funny or witty may leave the devoted and dedicated servant of the Jewish community with a very bad and even rancid taste in his mouth. Such items as "Give us a blond rabbi anytime", or "My positive cure for antisemitism" are but two examples of others too numerous to mention. At the same time, his lack of religious feeling can be seen when he touches upon the activities of other religious groupings. In one column, for instance, he points out that although the Roman Catholic and Unitarian Churches were desegregated some years ago, very few Negroes have converted or joined these congregations. Mr. Golden explains this lack of identification by saying that for the Negro the Church is ~~xxxx~~ primarily a social institution for it provides him with the opportunity for self-esteem and self-expression which are denied him in open society. During the week the negro is a truck driver and his wife is a maid but over the weekend they are leaders, elders, teachers and choir-directors. It is the type of status which the underprivileged seeks and something we will never

find in the larger Churches of his area. It would seem to me, however, that Mr. Golden may be oversimplifying the whole tenor of the Negro Church for their very greatest need, as in the need of any person, is a spiritual rather than a social affirmation.

But for all of that, Mr. Golden's book deserves to be read, as does his newspaper. It is a piece of Americana, flavored with Jewishness and the Jew, especially, should enjoy this reading. Here is an immigrant who has fulfilled the dream of so many: to make his way in the New World, to attain freedom of action, and to practice freedom of thought. Mr. Golden as an author may not be particularly profound or philosophical ~~but~~ that is of little consequence. He is part of the history of your people and mine ~~and~~ ^{whether} when he speaks of north or south, Jew or Gentile he is always stimulating and interesting. He, like other members of minority groups, have ~~made~~ ^{helped} America ~~grow~~ ^{from} and he has left us a refreshing and humorous document of our people's life. The type of person Harry Golden is, and what he became, and how this could be multiplied with ~~many~~ ^{examples of} other nationalities and peoples is an apt analysis of the title of our book; For, it could happen "Only in America". Long may it remain a land of freedom and opportunity for one and all.

Amen.

Hebrew Tabernacle, Friday Evening, January 23, 1959.

"A BEGGAR IN JERUSALEM" by Elie Wiesel.

Friends, you may recall that ~~almost~~ ^{several} ~~three~~ years ago I reported to you ~~on~~ ^{when} ~~my~~ first hearing ^d the noted author Eli Wiesel in person. That was in Montreal when he spoke to an assemblage of almost three thousand delegates ~~at 9 in the~~ morning; the only sounds heard besides his voice were those of quiet weeping, the sighs of the affected and the wrenching movements of those who ^{tried,} by hiding their eyes, ~~sought~~ ^{his} to shut out the terror of ~~the~~ vision. ~~which the author painted~~ ^{ed} for us in vivid colors and in stark detail. We were spared nothing; he did not spare himself and ^{in terms} ~~by the way~~ of his gaunt look, ^{bec. of} the agony of his spirit which was truly visible to all, ⁱⁿ ~~by~~ the manner in which he ran his hands almost ^{despairingly} ~~as a sign of despair~~ through his thinning hair I came away from that first encounter telling everyone that ~~I would not be at all surprised if~~ ^{was} this man ~~did~~ ^{ripe for} not commit suicide in the foreseeable future. I felt that he could not live with his searing memories, his fixation with the past, his concern with our lack of concern! ~~In the meantime he wrote another book "Legends of the our Time" which I also reviewed but~~ It was ~~only~~ within recent months that I saw him for the second time and then in connection with his ^{latest} ~~most recent~~ volume, the one which concerns us this Sabbath evening, "A Beggar in Jerusalem"! I must say that the man I saw some years ago, and for whose life I despaired, was not the man we saw and heard a few months ago; today he is a confident individual, a poised public personality, and one who although he can not forget his past has, at least so it seems to me, learned to live with it. ~~And what~~

Of course, now that we know that he has written another volume dealing with events in Europe more than two decades ago we ~~tend to shrink away from~~ ~~the result for even we, when surveying the literature of the past,~~ ^{just} are tempted to cry out "Enough"! But it is in this area of concern particularly that Wiesel is different from all other writers; he does not have just one book about the holocaust in him which once out of his system tends to be forgotten. Wiesel, our author, ^{say he} IS the holocaust and because of what he has attempted to ~~do~~ has been variously called "a soul on fire", "the poet of the holocaust" or, perhaps more accurately in terms as I see the author, "The spiritual archivist of the holo-

caust" for that is not merely his designation but his reason for being alive. He ~~made~~ ^{has} the vow to remember, he has made the oath never to let us forget and no matter how callous or cruel or insensitive the world at large, he sees himself in the role of making us aware and making us react if not to the events then certainly to him. That is the way we can understand the ^{title} ~~name~~ of the book: "A Beggar in Jerusalem". Beggars were ^{catalysts} ~~the kind of people~~ who travelled in Europe from place to place telling stories of the past and out of the tradition ~~except~~ that now, in the time of which we speak and in which the book was written, the situation has been reversed: ^{a "Jewish"} ~~the past in~~ Europe no longer exists, all ~~has~~ ^{has} been transferred and linked to the future which is ~~in~~ Jerusalem. There the beggars are now gathered to tell the ~~tales~~ which marked the experiences of ~~these~~ ^{of these} people in yesteryears.

f.30 Wiesel, in his new book, tells the following story: "Somewhere in this world, Rabbi Nachman of Bratzlav used to say, there is a certain city which encompasses all other cities in the world. And in that city there is a street which contains all other streets in the city. And on that street there stands a house which dominates all other houses on the street. And that house has a room which comprises all other rooms in the house. And in that room there lives a man in whom all other men recognize themselves. And that man is laughing. That's all he ever does, ever did. He roars with laughter when seen by others, but also when alone". Now, my friends, no matter how we would interpret this story, in the context it is rendered there is no doubt, ^{but} that the man sitting in that room is identified with Wiesel~~x~~; he ~~knows~~ the ironic quality of our world all too well but instead of laughing, he is weeping. Why is he weeping or why is the world laughing? Because they mark the horror of the past and man's insensitivity in the present. For ~~example~~, our author, quite clearly cites the two mothers he ~~knew~~ ^{although} they were one and the same woman: "The every day one, absorbed in her work in the ~~store~~ ^{store} and in the kitchen and the one on the Sabbath, transfigured, radiant, inaccessible; a princess full of beauty and ~~grace~~ ^{grace}..." It was this mother who urged the family to leave Eastern Europe and emigrate to Palestine but the ~~walter~~ ^{walter} would not permit it; in

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desperation she takes the boy, as was then the custom, to a nearby Hassidic Rebbe asking his advice and blessing ~~for the boy~~. Listen as the beggar concludes the tale of this interview: "Before bidding us goodbye, the rabbi asked me to come closer and looked at me with ^a strange ⁺ intensity. "You're young and you'll grow up. I promise you that. You'll see things neither I nor your mother can imagine. That too I promise you. Know therefore that we shall see them through your eyes." I was too innocent to understand that that was not a blessing"! And we know that Wiesel went ~~through~~ ^{through} the worst kind of ordeals and that he will bear the ^c scars on his mind and spirit until the ~~day~~ ^{day} of his death. That is why he is the archivist of the holocaust: in terms of what he writes of the massacres, his return to his home town, his visit ~~to~~ ^{to} a mental institution where ~~after a while~~ ^{soon} he no longer knows where reality ~~is~~ ^{lies}, inside or outside the walls, when speaking of pre-World War II Europe or the DP camps thereafter and contrasting both with the manner of life espoused by the Yemnite ~~for example~~ ^{or Moroccan} who have never been touched by the events so close to us. In all these areas he is our poet, our archivist, our conscience so that because ~~of us~~ ^{him, through us,} the world will never forget. And that is as it should be!

But you must not misunderstand the content of this volume; "A Beggar in Jerusalem" is not a sad or a depressing or a self-defeating book although there ~~is something of all of this~~ ^{are some of these elements} within it. Quite the contrary, I would say that this volume is a book of redemption, a book of catharsis. ~~for the~~ ^{The} central part, its focus, although it comes at the end of the volume is the six day war and the struggle to reach the Wall. And this is why I found Wiesel to be a different man from the individual I had come to know some years earlier; because he had witnessed and been a part of the six day ~~struggle~~ ^{conflict}. ~~and~~ ^{now} in that victory his ghost and his demons had been driven away so that ~~he could~~ ^{he had} actually learn ^{ed} to live with his past. [In a certain sense, "A Beggar in Jerusalem" ~~tells of the 1967 war~~ ^{is linked to} and encompasses all in just a few pages but more than that this book, because it reflects so personal an experience, reads like the purging of a soul.] And in this connection, Wiesel calls our attention to a double miracle which occurred

in 1967. The first of these miracles can only be understood in spiritual terms for you will recall that when the news of Israel's dire need became known to the world, everyone rallied to her support; the strangest people, in the most outlandish places, under the most trying circumstances threw in their lot with Israel and ever so many wanted to go and ^{fight} ~~be~~ there. This, according to our author, was ^{the} ~~x~~ miracle and not really what happened on the battlefield; the miracle was ~~that of~~ our mystical union. ~~as for once,~~ ^{her} All Jews became as one. ~~And~~ The second miracle occurred after the victory had been won: that Israeli soldier remained human. That is to say, ~~that~~ with all the threats of the past, with all the provocations of the present, with all the ^{her} documents ordering their annihilation in ^{our} ~~our possession~~ ^{"defeat"}, the Israeli soldier remained human, remained a Jew. He acted with compassion, with justice and with respect and that was the second miracle! ~~and~~ Wiesel was there to document it for himself as well as for us and his mission to make us relive the holocaust ^{now will forever be} ~~was therefore~~ balanced by the need to make us ^{conscious} ~~aware~~ of this double ^{positive} miracle in our own time.

But, finally, what makes the book a triumph is the authors love for ~~the~~ ~~Wall~~, for Jerusalem; at the very beginning he tells us, more truthfully than perhaps even he is able to understand in terms of others: "no one can enter it and come away unchanged" or, in another place, and again it is uncanny how right he is in terms of the feeling Jew: "One doesn't go to Jerusalem, one returns to it." The book must be read ^{by you if you want} ~~for us~~ to feel the capture of the old city by the Israeli; it is the most vivid writing that I can recall. ^{we} ~~and one~~ feels with the author and with the soldiers the twist and turn of every little street and alley which leads to the center of the past. [Let me then only read his description of the next objective, the most vital: the Wall. "We would be among the first there, but we would not be alone. Others were running on the same road, obeying the same impulse. A barricade, seemingly improvised, was quickly overturned. The next street proved too narrow for our vehicle. Too bad. Leaving the driver and a guard behind, the rest of us entered it on foot, racing. We were joined on the way by large numbers of officers and soldiers, coming out of nowhere and everywhere. ~~xxxx~~ Here and there we were pelted by bullets and shell.

fragments. Some of us ~~w~~ere hit while running, they were picked up and carried along; we would dress their wounds later. No one killed? Not that I know of. For the duration of the race, death had relinquished its hold on us. Later it would catch up. Not now. Death too had to wait. Look, someone ~~s~~outed, Look! The Wall! and, All of us shouted: Look, the Wall!! And then everything stopped. Breath, life, the sun. War itself stood still.] Afraid that I had been deceived, I didn't dare come closer. I had to force myself to look. I had never seen the Wall before, yet I recognized it." The descriptive passage goes on but I think you understand the depth of emotion which is a part of this man, a part of all Jews, a part of those of us who have been privileged to stand there as well, to touch the stones, to return to the Wall which is ours on a very personal basis although we ^{too} had never seen it before. I can understand Wiesel; ~~in terms of the history for~~ we too for all of the five days we were in Jerusalem, during each of the twenty-four hour periods, in rain and in sunshine, when hot or cold, at night or in the morning, ~~as part of our journey or for the special reason of being there,~~ we too always found our way to the Wall and all we did when we got there was to stand, perhaps touch the stones, talk but ~~more so in the sophistication of our modernity,~~ ^{more than anything else} ~~we~~ felt the past touch us.

This is the message of Elie Wiesel. And he must be read. ~~Of course, we know there are enough books about the holocaust but this is not one of them.~~ ~~It~~ ^{is} is a difficult book, a sensitive book, a meaningful book which can not simply be read at one sitting; ~~but~~ it is a joyous book which speaks of victory and it is a personal book which tells us, ~~and gives us a glimpse,~~ ^{the} of a renewal of a soul, a spirit, a legend in our own time. Elie Wiesel is not merely a great writer, he is a ^{fine, noble} great man; ~~his spirit suffuses our time and whether we know it or not, he has already affected us.~~ ^{he makes us understand that our spiritual exile is over, that we are no longer homeless. Spiritually} If you were not there personally, read

this book and, hopefully, you will never be the same again. Wiesel makes us come alive as Jews, as human beings, and more vital, as survivors. ^{with a meaning} and that is the reason for our redemption. Amen.

"CHILDREN OF THE DREAM" by Bruno Bettelheim.

Friends, when we were in Israel ~~but~~ a few weeks ago one of our tours took us to a Kibbutz which, of and by itself, was a very interesting experience. ~~of which we may speak at length on another occasion~~ What was ^{of} particularly ^{concern} interesting to me, however, were the children for I had been made very conscious of their place in a Kibbutz by the ~~content of the~~ book we want to discuss this Sabbath evening: Bruno Bettelheim's "The Children of the Dream". The volume deals in great detail with the issue of raising children within the framework of the Kibbutz community ^{but} ~~and while the emphasis is on child rearing~~ the matter can not be understood without ^{just having} a full comprehension of what the Kibbutz is and what the concept implies. The issue is made ^{clear} ~~fairly~~ early in the book, and one can sense it also among the Kibbutzniks in real life; that while the Kibbutz has always embraced but a tiny minority of the Israeli citizenry the influence of its members has been far beyond ordinary expectations. For example, in 1944 there were 16,000 Kibbutzim but twenty years later this number had grown to 80,000 and all lived in about 250 such communities; yet, in both instances while this accounted for only 4% of the population they represented 15% of the votes in the Kenesset. Naturally, the ^{emphasis} ~~various~~ ^{is} of the various Kibbutzim differed as their needs were diversified and we must understand this also in terms of the child-rearing discussed in our book: the situation of a Kibbutz with a thousand members is quite ~~different~~ from ~~that of~~ one which has a hundred people or less; similarly, a Kibbutz which is 10 years old is quite ^{unlike} ~~different from~~ that which ^{already} ~~exists~~ ^{for} thirty years. And in these ^{time, number & even place} ~~differences of length of existence~~, a whole way of life has evolved: for example, in the early ^{"Aliyah"} ~~pioneer~~ days the woman of the Kibbutz was ^{and} ~~never~~ looked upon as a "mother", concerned with the raising and care of children, but as a worker; their ideal was not to further the race but to till the land, to settle on the soil, to plow the ground, ^{and} ~~and~~ to make it fertile ~~while~~ all other functions became secondary. This, of course, is quite different from the role an American mother envisions for herself: ~~where~~ she is totally involved with her child, pushes him hard whether for social status or for education and rarely sees herself as a symbol of labor. It becomes obvious, therefore, that as the

Kibbutz differs from urban ~~society~~^f, as the Kibbutz mother sees her role quite differently from that of an American middle~~class~~^{class} mother, so the child and the process of child rearing will lead us to totally different ~~goals~~^{results}. It was this process which was of special concern to Dr. Bettelheim.

If, then, we seek to understand this matter we must be aware of the fact that in ~~the~~^{very studied} Kibbutz the mother serves the basic purpose of giving birth but then she returns to her place as a worker. She is separated from the child very early, the child is placed into a communal living quarter and is taken care of by specifically designated nurse-maids, but not by the mother! This point is crucial, for in a three-way manner the mental health of the child appears to be affected: there is no chance to form a close relationship to a mother, separation becomes a constant affair and, finally, as the nurse-maids change, the mother figure becomes inconstant. All this leads the child to an inescapable conclusion: he must form his loyalties not to adults, his ~~parents~~^{peer group} for example as would be the obvious procedure in middle-class American homes, but he forms his attachments toward the group of his peers. Therein lies the difference! From the very earliest days of his life, the child lives with his ~~parents~~^{peer group} as if they were his siblings; ~~he knows no difference and~~ if he is asked to rank in order of importance the forces of authority in his life, he will name first his peer group, then the Kibbutz and only last will he name his ~~parents~~^{peers}. This, of course, is not at all strange in the light of the Kibbutz child-raising techniques; it is what can be expected, it is what is desired. ~~Of course,~~ ^{but} ~~while~~ we may not find this practice appealing or may not approve of it, there are obvious consequences for good: a youngster will never shirk his work since he knows the group depends on him and he can ill afford to be ostracised by them; there is no such thing as a drop-out because there is no place the youngster can go; there is this fantastic spirit of unity and comradeship and belief in one another which, on so large a scale, can hardly be duplicated anywhere else on earth. At the same time, it has been shown that this technique of child-raising can ^{also} bring with it certain negative results ~~as well~~: a very even-tempered, almost dull, personality ~~appears to form~~^{emerges} as the desire to

like ~~at~~ the others

be ~~one~~/represses all individuality; that even in choice of music, literature, study or opinion the views are those favored by the majority rather than those which call for individual taste ~~as well as~~ ^{or} the assertion of personality.

But of course we seek ~~to look for, and find~~ ^{and hope to emphasize} only the positive aspects of child raising in the Kibbutz and yet, for all its worth, we can not escape the terrible strain such a situation imposes. For example, ^{Be Helheim, the psychoanalyst,} bed time becomes a moment of agony for adults as well as for children. When the day's work has been done, the children spend a few free hours with their parents, a sort of visiting hour, and that time passes well since everyone is on his best behavior almost as if receiving a special guest rather than a member of the family. But as ~~at~~ ^{at} this time the family feelings are uncovered, when they have been hidden or sublimated all day, so must they now at bedtime be ~~hidden~~ ^{shut off} again and while this may be possible for some, most children and mothers ~~are in agony over~~ ^{suffer deeply at} this

daily ~~separation~~ ^{separation}

The children are brought back to their homes by their parents, are put to bed and then the parents say good night and return to their own homes.

But the children want to be with the parents at that time especially, tears are common, the entire trauma of separation ^{is a factor despite years of following this custom.} ~~comes to the fore again~~ and what of

those children, for example, who must go to bed by themselves since their parents can not be with them, due to sickness perhaps or if they work at night or for a variety of other legitimate reasons? The situation is one which has many

ramifications but has not yet been resolved and doubt ^{less} ~~less~~, never will be. ^{Be Hel} ~~Heim~~ often cites examples where the child who is alone turns his face to the wall ~~another most interesting aspect of the problem is that of privacy: the Kibbutz in order to escape the signs of love in evidence between parent & child in the~~ ~~child complains all the time that he is always with his fellow, especially during adolescence, when the sexes are still together.~~ ~~The ideal might have been~~

that this togetherness obviates the boy-girl problems so common at this age in our western society but the reality has proven that the togetherness only leads to greater tension ~~again, which they have not been able to resolve.~~ One other

aspect of this situation has lain dormant for many years but has now ~~only~~ come to the fore on account of the wars fought by the Israeli: namely, that the soldier who was always part of a group if he ^{came from} ~~originated in~~ a Kibbutz, was not able to make independent judgements or take unilateral action at the moment

of extreme crisis and decision. He had trouble facing the sudden aloneness of ~~choice~~ ^{choice} ~~decision~~, the fact that he might have to kill and the idea that he might have to die alone. In ~~the~~ Kibbutz he had hated the lack of privacy where everyone knew the next persons business to the most minute detail but when it came to break the mold, he found it extremely difficult. As a matter of fact, some of those who left the Kibbutz to seek a ^{new} way of life in the city, and usually because they wanted to keep their children with them and live as a family, they said that it took them years to achieve independent manhood and maturity.

The findings of Bettelheim in this volume on child-rearing have been subject to analysis and criticism from many sources, some even justifiable. It ~~was~~ ^{is} not intended to be a fully scientific work; ~~this is readable by all~~ ^{it is} and it is intended ~~even~~ as a slightly biased pen of praise for the Kibbutz. What is obviously wrong with the attempt at information is three-fold: first, that in doing his research Dr. Bettelheim spent but two months in Israel, mostly at the ^{one} Kibbutz where he has done his remarkable in-depth observation; secondly, Dr. Bettelheim speaks no Hebrew and therefore he could not converse directly with ~~that element which was~~ ^{The children who were} his primary concern: ~~the children~~ and we know that an interpreter can never do quite justice to the spoken work, the question, the inquiry with a purpose, especially in the eyes of a child ^{those} ~~those~~ actions, moods, ^{those} ~~that~~ temperament are mercurial unlike ~~that~~ of a thoughtful adult; and, third, some of his psychoanalytic conclusions on the basis of his casual observation seem absolutely trivial. [Bettelheim is a disciple of Freud but to apply the techniques of Vienna, much less of ^{The} ~~A~~ American Freudian school, to the situation on a Kibbutz in Israel indicates a frightening license of interpretation which in several instances is certainly not justified. The Temple is really not the place to delve into this matter in concrete form but I would suggest that if your interests run in this direction that you examine the book and reach your own conclusions.] ^{Still} There is no doubt but that the volume is of great interest, if for no other reason than that we learn to know more of one phase of life in Israel where, as I can personally vouch, everything is alive, vibrant and full of dynamic energy. The child-rearing techniques we find mentioned in

our book are not the same everywhere, of course, but do touch on the ways of the average, the center, the largest group.

We can then summarize the conclusions of Bettelheim in his "Children of the Dream". He maintains that the emphasis on the peer group instead of on goods or material possessions, leads to the betterment of ~~the~~ country and leads to the good of the Kibbutz. The author further believes that while this uniformity has its limitations and even infringes on the personalities of the young people there are fewer emotional disturbances among the ~~young people there than in most other places~~. We come to know, furthermore, that for a child to be so raised predicates several undeniable conditions: the mother is rejected as are the adults, the land becomes the ~~substitute for faith~~ ^{object of love}, there is a fear of deep ~~personal~~ emotional attachments to persons and as this is true of child to parent, so does it hold true for husband toward wife and vice-versa. The group, the Kibbutz, is everything and one's attachment to it is total. And, finally, as a negative assessment, while there is no loneliness in the narrow sense of the term there is also an invasion of privacy which can ~~unleash or provide~~ ^{stimulate} ~~unrelenting~~ tensions from which there can hardly be an escape. ~~The~~ Survival is assured ~~only~~ to him who is at one with his peers; he who deviates from the group is lost but he who merges his identity with his fellows finds a haven and a home.

Dr. Bettelheim has ~~indicated~~ ^{brought} enormous thought ~~in~~ ^{to} his book and he has provided us with immense insights; ~~and~~ whether we will like his views or resent them will depend entirely on our own attitudes and beliefs. One thing, of course, can not be denied: the Kibbutznik has proven his measure, he has been a source of strength to his community, he has often proved to be the lifeline in peace and in war for his country. The Kibbutz may not be ^a perfect ^{place} and the process of child raising may leave much to be desired in our view but its place in history, as the ~~symbol~~ ^{sample} of a new way of life, is assured. The Israeli has every right to be proud of the Kibbutznik and the pioneer has given luster and glory to his country.

Amen.

Feb. 1st, Frid. evening, Tif 27/70.

"THE CHOSEN" by Chaim Potok.

Friends, some years ago, on a fine spring Saturday, my wife and I left the Synagogue here, ~~and~~ quickly drove down to Brooklyn and parked our car in the heart of the Williamsburgh section. At that ~~time~~ ^{area} it had not yet become the changing neighborhood which characterizes that ~~section~~ ^{area} today but, as far as we were concerned, it could just as easily have been part of another world. On that pleasant, balmy day we saw men walk the streets, after Sabbath Services, with heavy fur coats and hats, leggings ~~and~~ ^{wound} tightly around their legs, and Talleisim thrown about their shoulders. The youngsters, looking wan and almost deathly pale, strolled behind their fathers with ear-locks flapping in the ~~wind.~~ ^{wind.} Every once in a while one of the elders would be escorted by a number of younger men, probably his disciples, (to his home) and, although we could not hear a word, one could see and sense the obvious respect and deference to position which ~~this~~ ^{the} elder enjoyed. We also saw a number of women, hurrying and scurrying hither and yon, kerchiefs wound tightly about their heads, skirts long and arms covered by their dresses to the wrist. It was just as obvious, looking at them, that they were on the way home to prepare the noon-meal for their families, ~~and all of them~~ ^{they} walked either by themselves or in the company of other women; ["walked" would really be the wrong word since none of them used a leisurely gait but rushed to their destinations.] Also, it was evident at a glance, at least from our vantage point, that not one woman was accompanied by a man: husband, brother or even son! The women walked by themselves and the men kept to themselves; there was simply no mixing of the sexes. As we sat in our car observing the passing parade no one looked at us or gave us as much as a second glance; we represented, very obviously, ~~a~~ ^a radically different world, even ^a mutually exclusive worlds. If we had gotten out of our car and had told them that we too were Jews and, even more, that ~~we were~~ ^{I was} a rabbi, I am certain that they would not have understood us nor, as a matter of fact, would they have been able to comprehend [our existence.] Yet, we both lived in America in the 20th century, were ~~both~~ ^{all} Jews, were both subjects ^{to} of the same revelation at Mt. Sinai and were both concerned with the future and well-being of Judaism; yet, without doubt, [literally and fi-

guratively, we did not speak the same language or exist in the same world.

It is this other world, this world with which we are hardly familiar, which is described for us meaningfully and beautifully in Chaim Potok's book "The Chosen". ^{we see all} Through the eyes of two boys; Danny, the son and logical successor of a great and renowned Chassidic rabbi and Reuben, the son of a scholarly orthodox writer and lecturer. It is a childhood relationship which begins on a baseball diamond ^{with} as the two boys ~~are~~ ^{as} antagonists, the Yeshiva playing against the Chasidim, ^{it} moves along as the boys find friendship and then even a type of David-Jonathan relationship. ~~and~~ Finally, in a complete reversal of roles, ^{There is} ~~finds~~ a parting of the ways as the Chossid, the son who was to inherit the mantle of authority ~~of his father~~ enters Columbia University to study ~~to be a psychologist~~ ^{while} ~~and~~ the son of the more modern Hebrew scholar preparing to enter a rabbinic Seminary. ~~for he has chosen to be a rabbi.~~ It is in this reversal of destined roles that we find the first of several themes ~~of the novel~~; as my friend, Dan Isaacs, correctly assessed it in his review ~~of the book~~ in the magazine "Dimensions", this novel is representative of a "Kulturkampf". ~~and~~ The battle, the struggle, the colliding forces represent the very same images which I attempted to depict for you as we saw them on our visit to Williamsburgh some years ago. It is the baseball-minded American youth facing the Yiddish speaking, Yeshiva trained Chassidim; it is the ultra-orthodox being ~~swayed~~ ^{saw} by the reading of Freud; it is the scholarly minded being attracted to the spiritual and even mystical; it is a world of religion, ~~my~~ ~~sticism~~ and spirituality where God is often discussed but, also, doubted ~~and~~ ^{and, in terms of our novel} never, ~~but never,~~ experienced even by the most committed of His followers. In short, the question is posed: which of these two groups can contribute more to the future of Judaism and the viability of Jewish life in America? The Chossid and his in-grown, ghetto-style, self-limiting group or the freer, more broad minded Jew who, although choosing to be a rabbi, moves in the tradition of the American intellectual and spiritual enlightenment. Our authors' choice is the enlightenment and how this decision is arrived at is the core of our novel for the story is not merely that of two boys, ^{it} ~~but~~ could represent the

spiritual and intellectual challenge and response of each and every one of us, as adults of our own time in this modern society.

It is in the course of this evolution^s of positions that we are taught a great deal ^{about} ~~of~~ Jews and Judaism, on an elementary level to be sure, but not so elementary that ~~neither one of us~~ ^{none of us} could ^{not} learn from a description of the history and tradition of our people. We learn of ~~its~~ ^{our culture} history and heritage, of the essential differences between the Chassidic background of Danny and the Misnagdim of Reuben, ^{of} ~~and~~ the ashkenazic Jewry of which we are a part, of the conflict which the birth of Israel with its attending Zionist philosophy brought to such rival groups and, finally, we learn of ~~what~~ life is like in a truly Jewish home, where Judaism is not merely a religion but a way of life which suffuses every aspect of man's existence in his community. These type of Jews do not merely pray three times a day, that is the least of their obligations; they regulate every action, thought and word by the commandments and not to fulfill a Mitzvoh when it is possible to do so, would not only constitute a sin in their eyes but would be unthinkable! And it is this very point which leads us to the most awe^{inspiring} theme of our book. It is the relationship between father and son as it is specifically outlined in our book "The Chosen" but, at the same time, it provides us as well with a parallel relationship between God and man. In our novel there are two types of fathers: Reuven's is alert to the needs of the boy, guides him, studies with him and teaches the son by precept and example. The other ~~father~~, the Chassidic rabbi, Danny's father is an awesome figure who also spends time with his son but never, never speaks to him. Outside the area of study, the two ^{never} converse and it is a frightening experience. ~~Reuven~~ ^{Reuven} is bright but normal; Danny, on the other hand, is brilliant, has a photographic mind, is on constant display before the members of his Chassidic community, is destined to follow in his father's footsteps as their leader but is ^a boy, a child, without a heart, without a soul, without a feeling spirit. When the father discovers this flaw in his son's character, he decides to bring the son to an awareness of this ^{emptiness} ~~flaw~~ through silence. ~~and~~ It is a terrible and terrifying

ordeal which brings as much heartache and sorrow to the father as to the son. The silence begins when Danny is but four years old; he can not understand ~~why~~ his father ^{no longer} ~~does not~~ speak to him. He grows up in his own silence, he has night mares, he is fearful of the father, he suffers, is tortured of spirit, is unaware of parental solicitude, is overwhelmed by the fearful lot which has ~~been~~ been loaded unto his young shoulders but finally does grow to maturity. As a matter of fact, considering this horrendous burden, he does reach the point to which his father has intended to bring him: he "hears" the silence, he begins to sense the needs of others, he haltingly and falteringly begins to reach out to the needs and yearnings and desires of others. ^{ironic} It is even a point, which is ^{also at the heart of} ~~ironic in the context of~~ the novel, for the other boy, Reuven, who is horrified at the treatment of his friend, he who is spoken to ~~at~~ ^{the} all time and ~~he~~ who can converse with his father to his heart's content, he finally is the one who, when spoken to, does not hear. ^{At a critical moment} he does not sense the need of others, he does not feel the tug of desperation ^{by means of} ~~through~~ which ^{he} is to serve as a link to ^{his friend} ~~others~~. Everything must be pointed out to him ^{step} ~~point~~ by ^{step} ~~point~~ and one has the feeling, by the end of the novel, that he who has grown up in silence can hear the needs of others ^{far} better than he who has ^{been} spoken to all his life.

Perhaps the author intended a parallel of father to son, of God to man, and perhaps he did not but the inference is there, at least as far as I am concerned. God the Father does not speak to man the child and it is agony for us; we listen and we try to hear but ^{often} ~~we~~ can not. ^{At the same time} ~~On the other hand~~, there are those who hear Him all the time by virtue of their prayer, participation in Synagogue life, observance of the rules, rituals and regulations but who know whether they, the observant ones, truly "hear" God in their hearts. Does not Judaism warn us against the perils of a blind faith? ^{in the other hand} Does the history and tradition of Judaism not teach us that God is to be found in silence as well, even ~~those~~ answers to those questions which disturb us most? How was Elijah answered when he pleaded for acceptance, and what of Job? In the small, still voice, out of the whirlwind or, as Theodor Reik the modern psychiatrist phrased it, in a book some years ago, we hear Him as we listen "with the third ear".

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This, I believe, is the great theme of our book and it is a theme for us of our time for we ~~can~~ ^{do} not hear our father, our God, our figure of authority in the great onslaught of sound which characterizes our time but in the stillness, the quiet, the solitude which silence brings with it. Once, however, we "hear" the silence, we shall be at one with Him ^{or at least be able to make peace with Him.}

"The Chosen" by Chaim Potok is a wonderful, beautiful and ^{sensitive} ~~meaningful~~ book and I would recommend it to one and all. For once we have here a novel dealing with Jews and Judaism which is not of the genre which delights in self-hate, anti-semitism, ostentatiousness and ^{the} ~~vulgar~~ ^{vulgarity} of Judaism as we have come to expect it through other novels. And, strange to relate, it is a book without the clinical sex approach; indeed, women are almost totally absent from its pages, ~~and~~ ^{and} Believe it or not, it ^{remains} ~~is still~~ a warm and lovely book. I personally do not approve of all that the book has to offer; as a matter of fact, were time to permit me, I would take sharp issue with the conclusions reached in the volume but my reservations about the novel should not deter anyone from reading this fine account of what Judaism can mean to some and ought to mean, with the necessary refinements, to you and me. The ending is contrived and unreal, ~~it does not make sense and~~ ^{it} does not seem logical when compared to what has gone before but, nevertheless, so fine a book ought to be in the hands and home of every modern Jew. It depicts a way of life with which we are not familiar and, in the final analysis, it is not our way of life. At the same time, it is a good life, it is a good Judaism, it teaches the old and the young who they are and where they belong, and who is to say that in our day and age of fluency and fluidity such a definition of man's place in the scheme of things is not worthwhile? It is not our life but it is out of our heritage and if we but learn to appreciate the beauty of Judaism as it appears in these pages, and if we but learn to sense the grandeur and nobility of Judaism as it flows from this novel, our reading of "The Chosen" will have been eminently worthwhile. It is a book which will make you rejoice in your faith and it is a book which might, just might, bring you closer to God.

Amen.

Heb. Tab., Friday evening, Oct. 27, 1967.

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"THE PROMISE" by CHAIM POTOK.

Friends, in these days when we are constantly bemoaning the sorry state of Jewish literature I suppose we must be grateful for anything positive, even if not of the highest caliber. In a time when the Roths, Weidmans and Kaufman's are virtually household words, and for all the wrong reasons, and men like Wiesel, Melamud, Singer and Bellow are shrugged off as being too "intellectual" anything which speaks positively of Judaism, and finds popular appeal, is doubly welcome. This is the situation with Potok's "The Promise", a far lesser book than his earlier "The Chosen". In my view the writing is not as skilled, the psychology is not only elementary but primitive and indicates how little the author ~~knows~~ of this specific subject and, finally, by now the originality of the two protagonists, David and Reuben who were so refreshing in the earlier novel, has quite dissappeared. On the other hand, to read a book in our contemporary society where the faith, practices and philosophy of Judaism actually permeate the life of people on a very real, personal level is heartwarming, to say the least. Here, for example, in contrast to Portnoy's mother you have a girl who actually reads a book written in Hebrew, she enjoys it! and ~~on the intellectual background of the Chassidim. I did not think there were any of that kind left in our world.~~ Or, instead of spending ones free time in a frenzy of sexual activity as did Portnoy, here we read of a father and son who devote their entire Sabbath afternoon to the study of Talmud; and, are not bored & then are drawn closer together strange to relate, they do not seem to be any worse for this devotion! In other words, "The ~~Chosen~~ Promise", from the Jewish point of view, is ^a refreshing novel.

Now in the volume itself we are dealing with Judaism; how it is lived by a group of Chassidim in Williamsburgh and, also, what are the consequences of this Judaism on the lives of the people. But while this may seem a perfectly simple characterization of the plot as far as an outsider is concerned, to the Jew who reads this novel, the search for a definition is only the beginning. The point at issue is far more complex: what kind of a Judaism are we talking about? The answer lies in the fact that we ~~are~~ even dare to ask the question: to us there is more than one kind of Judaism, to the orthodox Jew there is only one interpretation. His faith comes directly from Sinai, from God; any-

one who deviates jeopardizes the entire structure of our faith. This is central to the issue posed in this book for the young rabbinic student must face, and cope with, the challenge time and again: he agrees with questions asked of God, Judaism, the world, tradition, morality ~~time and again~~ but he can not, he dare not, agree with any of the ^{speculative} answers, ~~suggested for they would undermine the~~ ^{where he has to do so} ~~very essence of traditional Judaism, and if he loses the tangible aspects of that~~ ^{therefore, he must find an answer within the} ~~framework of a faith more than 500 years old.~~ ^{interpretation, he is left with nothing.} But the Jews of Potok's book do not live in isolation; the youngsters play baseball, they know a Columbia University exists, somewhat stealthily they even visit secular libraries and, much to the despair of their elders, they even learn out of books which teach mathematics, sociology, geography and history ^{all of} which are subjects which do not deal exclusively with Jews but with the ^{needs of} other nations of the world as well. To the older generation the ^{conflict} ~~question~~ is as real as the questions now entering the minds of the young: can this ~~future~~ generation which reads books ^{written by} ~~on the~~ gentiles ever be true Jews? How can a Talmudic student who wishes to become a rabbi, a teacher of his people, a repository of the tradition for future generations of Jews, how can such a young man ever devote even part of his time to the study of Mathematics; how can he allow himself time away from the study of Torah? This is the essence of the conflict: a man can not have two masters, either he is Jewish or secular, either Torah or ^{philosophy} ~~history~~, either he obeys every law or he might just as well renounce his commitment to Judaism. The fact that these comparisons or equations of conduct simply do not stand up to the stress and strain of logic in modern life, ~~study~~ ^{concern the} does not ~~seem to bother the~~ orthodox Jew ^{for in his world modernity bows to Judaism + not vice versa!}

The question we must answer is, perhaps, ^{an emphasis on it} ~~strange to our way of life~~: do we, or need we, still care about these kind of Jews? What is our relationship to them; what do we have in common; can we appreciate their problems at all; is this kind of a Jewish orientation still valid in 1970? The answers are as diverse as the questions; ~~in short~~, of course these people are of great importance to the preservation of our tradition but, ~~at the same time~~, it is not our way of life. In a certain sense, it is unfortunate that we can no longer identify with the Chassidim of Potok's book: not the clothing, the mannerisms, the

pleasant customs and ceremonies which mean so much to the continuity of Judaism. On the other hand, the fact that we are in 20th century America rather than in 17th century Poland is undeniable; our needs, our dreams, our yearnings, our manner of fulfillment is quite different from that espoused by the elders in "The Promise". But for them, and after all this is the crux of the matter, their way of living a Jewish life is vital and they ought to be respected for it. To them Judaism is very real, very personal, highly individualistic; ~~it is~~ *many it was*

~~was the cause and the cause~~ for their survival in the concentration camps. ~~and~~

Their relation to Judaism has a direct relevance to the place of God in their lives. For all too many of us, God is no more than a nebulous, almost strange figure in our lives, ~~who~~ *often the* infringes on our ~~psyche~~ *psyche* at odd moments to make us vaguely uncomfortable ~~for~~ *but* their God is present, accounted for, real and a source of perpetual influence in their lives. But you see they take their Judaism far more seriously than we do; no haphazard membership for them, no generalities of

observance, no rationalization for non-attendance ~~for them as for you and me~~

rather a very real ~~confrontation on the issue that after the holocaust of~~ *daily with God. They have even been able to come to*

~~Europe and the death of six million Jews over there who and what survives as~~ *ferus with but, not*

~~far as Judaism is concerned and which of these survivors are fit to teach the~~ *For*

~~subject to a future generation. You see, contrary to our emphasis, they are~~ *This becomes, mental*

not concerned with how many survived or where they live or what they do and all

the other ~~numberless~~ *endless* demographic details ~~which concern us;~~ *which occupy us;* they wonder only if

~~someone still survives who can convey the beauty of Judaism to others.~~ *someone still survives who can convey the beauty of Judaism to others.*

~~a Talmudic bochom survives and whether he is good enough to become a teacher.~~

The book tell us "A teacher can change a person's life" and it is a sentiment which I heartily endorse but in our ~~book~~ *volume* the teacher ~~does~~ not only transmit in-

formation but is the guardian of a tradition. ~~and~~ *and* when this teacher grants Sem-

micho, ordination, to a pupil he is bestowing not merely a degree, a title, an

honor but the essence of Judaism, ~~and~~ *"* by the laying on of the hands *"* he transmits

an entire way of life. The book inform us, "You know what Semicha is to people

like him? It's the link between them of the present and Moses at Sinai". And

the teacher who gives the Semicha, from the ~~very~~ *very* beginning, does not hesitate to

instruct his students, in a moment of intense insight into the value of Jewish

learning: "It is not only ~~my~~ ^{my plus} name that I will place on your Semicha. My name carries the name of my teachers...all through the generations of great teachers who handed down the Semicha. Do you understand? If you must make a choice, make it for Torah. I cannot give you my Semicha otherwise. I too have a responsibility." And in this sentiment, that the teacher has a responsibility which must be honored and can never be denied, therein lies Judaism's future.

There are many other issues in this book, and all are of importance to the modern reader if he can manage to feel for the causes, ideals and controversies of these people who are so radically ^a different from us. At the same time we must be aware of the fact that they are not ^{shayes} from Asia or Africa or some other distant place with which we have little or no contact; they are of our own ~~and~~, ^{different} presumably, they would find us as ~~strange~~ as we find them. ^{yet} ~~we~~ share a tradition, a series of customs and practices, holidays and holydays, a language of prayer and many other points ^{of contact} with which you are all too familiar. But what we do not share is their ^{myself} ~~devotion~~, their concern, their total commitment and whether they are right or whether we are more valid ~~in~~ our approach, only time will tell. It must be ^{born} in mind, of course, that these Chassidim are men ~~just like all others; that is to say, they are~~ burdened by the same concerns with life, in life and for life as touch us all. But as far as their views on Judaism are concerned and this, of course, touches them at ^{all times} ~~every moment of their~~ ~~lives~~, the Chassidim as all religious fanatics, are intolerant, vain, prejudiced and impossible to live with ^{as far as an outsider is concerned} ~~unless a special quality of scholarship, perhaps endears you to their leaders~~. As far as they ^{know} ~~are concerned~~, there is only one kind of Judaism and from its strictness, its severity, its sacred character they will never swerve. If not physically, then emotionally and certainly verbally, they will kill for the sake of ~~the life of the~~ Torah as they have died over the centuries in uncountable numbers for the sake of Heaven. ~~To die for the sake~~ ^{of Torah} ~~for them~~ is not an act of sacrifice but one of love; to protect Torah, therefore, from all attacks both ^{within} ~~inside~~ and from ^{outside} ~~without~~ the community of Israel is a sacred duty and he who engages in the controversy is accounted as praiseworthy. [This point also relates to the amateurish psychiatry practiced in this

It is a difficult concept for them to accept but for them it is very real.

book but it is not really necessary to the issue at hand; rather it reads as if some cheap Hollywood scriptwriter had wanted to seem modern in the world of the ghetto mentality of the Chassidic Jew.

Frieds, with all of its faults, I would recommend Potok's "The Promise" without reservation; these few minutes have barely given me an opportunity to touch on the issues involved with all of their ramifications. It is a book which deals heavily in Judaism, it is a teaching book in that it speaks of terms, ideas and concepts not ordinarily heard in the modern Jewish home, it involves the reader on a higher plane in concepts and principles which come out of the tradition and makes their application to modern life obvious. [it is a book which is basically without women but still manages to convey the meaning of marriage, it is a volume which does not appeal to the ^{lowest} ~~worst~~ emotions in man but strives to indicate that the faith of Abraham, Isaac and Jacob although more than five thousand years old, still has much of value for those of us who want to keep our ties to the past.] It is, in short, ~~not~~ a book which deals with a strange and distant people but with those who are a part of you and me. As I said in closing my review of "The Chosen": "It is not our life but it is out of our heritage and if we but learn to appreciate the beauty of Judaism as it appears in these pages, and if we but learn to sense the grandeur and nobility of Judaism as it flows from this novel, our reading of "The Promise" will have been eminently worthwhile. It is a book which will make you rejoice, will make you learn and appreciate your faith, and it is a book which might, just might, bring you closer to God."

Amen.

Heb. Tab., Friday evening, January 30, 1970.

Sermon on book
"The Suicide Habit" by
A. Alvarez as it
discusses subject of
suicide & the opposing
view of suicide in
our Jewish Heritage

"THE SAVAGE GOD" by A. Alvarez

Friends, during the early part of the summer, through the generosity of one of our Affiliate Groups, I was given a book which made a very profound impression on me. It was a volume which ^{gained slow acceptance} ~~started slowly~~ in the reviews and bookstores and never really became a best seller; on the other hand, the book made its mark on the intellectual community, the sociologists and psychologists so that finally it began its slow climb out of obscurity. ~~and~~ ^{it} Today, carries with it all the prestige of a future classic. ~~The~~ book to which I am referring is "The Savage God" by A. Alvarez; the most obvious reason why it has not run away with the best seller market is because it deals with the taboo subject of suicide. It is in all respects a remarkable volume and it is anything but morbid; Alvarez traces the reasons and feelings and nuances of a suicidal person through literature, art and the various movements which have characterized the progress of man. It is for its intellectual content of course that it has found a home in the academic community; it is with the college youth, where the suicide attempt rate is higher than any other place, that the volume has found unprecedented favor because it ~~fulfills~~ ^{the} the needs of the college community from ~~an~~ ^{the} intellectual as well as ^{the} emotional points of view. What is even more interesting is that ^{is} Alvarez ~~is~~ himself a failed suicide; ~~and~~ in the last section of the book he tells of himself, of his feelings and the effect of his attempt on the other members of his family as well as on himself. Furthermore, Alvarez was a very close friend of the poet Sylvia Plath whose works are gaining greater ^{attention} ~~acceptance~~ by the literary world all the time; her poems have made her famous although, unfortunately, posthumously because her second suicide attempt succeeded ~~some~~ ^{some} years ago. Our author mentions her ^{and} ~~as~~ she speaks of his critical ability in her autobiographical book "The Bell Jar"; their lives intertwined and Alvarez often reproached himself for not heeding Sylvia's cry for help which, of course, he did not recognize. In short, in "The Savage God" we have the story of two sensitive souls and it all makes for fascinating reading and reflection.

Alvarez' story and subject is, of course, very difficult for it con-

cen^s an act which I am certain we have all contemplated at one time or another during the course of our years on earth. He speaks first of the fallacies connected with the subject: ^{suicide} that the young do it more often than those of the middle-years, that it has something to do with the weather, that it rarely occurs at special, festive occasions, that some nationalities are more prone to it than others. There are, of course, those who see the entire subject in terms of feelings: that the attempt is more important than the deed, that sleep is for many a substitute death, that we of the middle generation having buried our parents and having children at our heels see the inevitable slipping of our own powers and act accordingly, that many of us are sadly denied the solution found by the poet John Donne who took holy orders rather than his own life. Alvarez discusses the romantics: Keats, Shelley and Byron as well as other lesser known literary figures and he gives us an insight into those statistics of death which we can not label at all due to lack of knowledge: such as the thousands of inexplicable fatal accidents, the truly good drivers who die in car crashes which everyone is at a loss to explain. A whole new series of independent studies have recently appeared in the news media confirming the views of Alvarez: a huge percentage of automobile accidents are caused by persons with suicidal tendencies. It is all part and parcel of a larger canvas of human emotions and the vagaries of human behavior!

But, then, the "SAVAGE God" is not dedicated to statistics; rather, it contains valuable insights into the psyche of the modern susceptible individual. Mr. Alvarez brings to the subject three broad outlines of concern: first, that attempted suicides come from families which have such a history and that, therefore, the attempt of the past and present find themselves linked in a closed world of their own. Anyone who has not experienced a similar stance at the brink can never hope to share the feeling. Secondly, Alvarez asserts that suicide is a matter of free choice and therefore is something valuable, lofty and perhaps even noble; yet, in his own attempt he experienced the devastating knowledge that his

act was no more than a cancellation of his own history. And, finally, while all of us expect something of life, he expected something ^{even} of death but all he found, in his ~~all-fated~~ attempt, was a feeling of despairing oblivion. Now, my friends, it is these negative observations which bring me back to this occasion of our own Sabbath observance; no less than the observance of Shabbos Bereishis, the beginning. The linking of this occasion and the tenor of the book seem quite obvious to me because it seems just as obvious that no Jew, who knows of his background, faith and teachings, could possibly have written such a book. "The Savage God" stands monumentally in opposition to all that Judaism proclaims as far as meaning, relevance and understanding of oneself are concerned. The book is a remarkable document of the nadir a soul can reach in contrast to the nobility of soul we ought to attain at this season of the year, after the holyday cycle, and as is indicated by the Bereishis of this specific Sabbath eve. I can not, of course, refute Alvarez' research and theories in terms of literature and art because I am not too familiar with the subject but if I apply his whole outlook ~~to~~ to the occasion of our being here all of my background, knowledge, learning and feeling cry out in protest. Again, no Jew could have written such a book, no Jew ~~could~~ look so positively at this subject, no Jew of any religious consequence can accept such a point of view ^{for} ~~when our obligation commands~~ ^{commandments lead} to bereishis, to life, to renewal. To find nobility in self-destruction, although it raises free will to the highest level, is a mutually exclusive concept as far as Judaism is concerned.

Let us try to cope with these ~~theories~~ theories from the Jewish point of view. Jewish history also has had its times of trial and tribulation, its moments of doubt and awesome frustration, as does every family. The facts of our historical experience are known to all and too many of us have experienced the pain of the persecutor on our own bodies. No Jew of this generation has escaped the hurt of the holocaust entirely and similar experiences have pursued us over the ages. And yet, we have never despaired although we have had more than sufficient reason. To the contrary, as individuals

and as Jews we have taken hold of every last shred of hope and faith and belief available to us and have continued and survived. How many families are there among us who have been to the brink? Wasn't the opportunity for surrender of faith or life available to all of us, in every generation, in every land? But the Jew never became fatalistic, never saw himself as destined to fail, he did not use his background as an excuse for death but as a stimuli for life. The Jews' world, contrary to that of the suicide, was never closed to outsiders; if anything, the Jew stood ever ready to let all others in if only they would extend the hand of comfort or grant the freedom to let us live.

But there is more. For the author to ^{view} ~~state that he sees the result~~ of self-destruction as merely "the cancellation of ones own history" is a tragic commentary. ~~as far as Judaism is concerned~~ ^{it} indicates the lowest ebb to which a man can sink because in such a context he indicates that he is of and by himself with no interrelation to other ^{human} ~~human~~ beings. To the Jew such a world-view is impossible! It is more, it is a Chillul HaShem for to us the personal history, our place on earth, our very private world is as vital to history as are all the major events which swirl about us. And it is not a matter of unlimited conceit; rather, it is a philosophy of life which indicates that all mankind is inter-related, a man can not and ought not to exist for and by himself but, rather, ^{that} he finds fulfillment only in concert with his fellow man. After all, as the Midrash tells us on Bereishis, when God created ~~the~~ man he took dust from the four corners of the earth, to bring all factions together, so that one should not feel superior to another and that, for survival, ^{man} ~~all~~ needed to rely on his neighbor.

And that brings us to the final statement of A. Alvarez: that he expected something even of death; ~~as well as of life~~. In our tradition suicide has been a part of Biblical literature and it is well documented; indeed, in the face of forced conversion or other degradations it was always more acceptable than surrender. The rabbis went so far as to label suicide,

under these circumstances, "Kiddush HaShem", because of a higher good. But we have no theology of death ^{and so} ~~and we expect nothing from it so to say that~~ we expect something from it is again foreign to our entire tradition. I am not certain whether Mr. Alvarez is religious, what his religion might be, or if he considers religion important to his or any other life. But I do know that while Jews, as all others, commit acts of self-aggression which often become acts of self-destruction, the attempt and the act are not in keeping with the greater canvass~~x~~ of our past.

In times of turmoil such as ours, with all the despair obvious in the hearts of men, suicide may seem a plausible and even pleasant solution to some but Judaism can not accept such a rationale for man or for society. Life must go on, life must be affirmed, life can truly be of meaning despite the burdens and the tears of our day. Today we speak of Bereishis: "in the beginning", ~~and~~ together with the Book of Life and averting the evil decree of the holyday season now past: these are the basis for our existence in life as individuals, as humane beings, as Jews. In Judaism, as a matter of fact, there is no "savage Godx"; in Judaism there is a God who at this season of the year, in response to our honest pleas, will grant us the wisdom, strength and insight to walk the path for good, for blessing, for peace, for life renewed.

Amen.

Heb. Tab., Friday Eve., October 6, 1972

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Book Review
Death of a President

9 WM. MANCHESTER'S "DEATH OF A PRESIDENT".

Friends, many books have already been written about the assassination of our late president, John F. Kennedy; some good, some bad, some sincere and serious while others have been sensationalist, others seeking to confirm or disprove the various circumstances ~~wealing~~ ^{Also,} the assassination itself. ~~and~~, while some have sought to cover the broad, general sweep of history of which John F. Kennedy was a part others have merely touched on certain aspects of his character so that we might come to know ^{his} ~~the~~ personality at more intimate range and, at the same time, so that the myth might be preserved and enhanced. In short, if you wish to compare Manchester's volume with those by Schlesinger or Sorenson (but two of the most prominent examples) it would be an impossible task for Manchester's book does not concern itself with the ^{larger} ~~broader~~ ^{aspects} ~~sweep~~ of history at all. Instead, the more than 600 pages deal exclusively with the four days which marked the end of the Kennedy era: November 2~~nd~~, 1963 the day ^{before} he was shot through November 25th, the day he was laid to rest. It is not a volume dealing with history but, rather, an intensely personal appreciation of the man, his family, his friends and enemies, and the thousands upon thousands of details which helped to form the general picture of those dark November days. On that level, and on that level alone, I found ^{it to} ~~the~~ ~~book~~ ^{book} to be a fascinating ~~story~~; full of power and strength, full of human dignity and human frailty but, above all, a testimonial to the loyalty and love which so many people, both average and great, felt for this one man. ^{IP} It is a pity, of course, that the book has been subjected to such controversy, ~~on two counts~~. In the first place, those of you who read excerpts of the volume in LOOK magazine can not possibly have an appreciation of the wealth of detail which is contained in the original. ~~and~~ While all of this detail is not necessarily worthwhile and at times is even trivial, ~~and~~ petty and maudling, nevertheless the whole great, vast storehouse of information in this man's effort of tribute toward his fallen leader must be appreciated in its entirety. Therefore, I would urge you to read the book, rather than the excerpts. Secondly, the controversy with the Kennedy family leaves a bad taste in the mouth of all of us. We are assured that very few words or thoughts

or sentiments were omitted ~~and~~ and that they are not crucial to the text as a whole but because of the controversy, bitter as it was, we shall never know whom and what to believe. It may well be that only a few words were omitted but these ^{might} ~~could~~ have been crucial ^{to us;} ~~and~~ if not for the information ~~as to the~~ ^{our} ~~events~~ then, perhaps, to ~~the~~ ^{still} assessment of characters, personalities and story continuity. ~~All in all~~, the book has done us a major service in bringing to the fore those aspects of those tragic days which are relevant and which, in their entirety and in the context intended, have shaped the lives of Americans for better or worse ⁱⁿ ~~for~~ this and for future generations.

There are, ^{for} ~~for~~ a certainty, many aspects of the story which might be mentioned for special consideration. ~~for~~ All of them, as incredible as the whole episode was in the first place, are incongruous in the realm of ^{reality} ~~events~~. If some events were not actually dated and affixed with footnotes, one would never believe that such things happen^{ed}, in America, in 1963, in a civilized, mature and affluent country which boasts of being ^a ~~the~~ leading light for western civilization. Let us ^{note} ~~quickly see~~ some of these instances; for example, men who had known each other for many years could, at the time of the tragedy, ~~not~~ recognize each other's voices! ^{on the telephone} Or, Mrs. Johnson described in great detail both to Mr. Manchester and the Warren Commission walking up a flight of stairs at Parkland Hospital in Dallas; there were no stairs! Or, the unbelievable ^{chaunt-like} burst of sentiment on the part of Mrs. Johnson when she said, in attempting to comfort Mrs. Kennedy: "What wounds me most of all is that this should happen in my beloved state of Texas". Or, the absurd competition of ^a ~~newsman~~ in the motorcade who monopolized the telephone so that he could score a news-beat ^{So} ~~That~~ while a fellow ^{reporter} ~~newsman~~ covering the president's trip ~~for~~ another wire-service could not wrestle the telephone from his so-called friend. Or, what about the fantastic occurrence at Parkland Hospital when the president had been declared dead and arrangements had been completed to remove the body to the plane, for the flight back to Washington? ² A Texas justice of the peace refused permission for the body to be moved ~~out of the hospital~~ without an autopsy; this was required by state law in cases of murder but that the victim was the president

of the United States made no impression on him at all. And so it went, even to the point as to when and where the oath of office ~~would~~ be taken by the new president and, ^{as a} ~~in~~ matter of fact, whether an oath was even necessary since there is nothing in the Constitution to require such a practice. That the Vice President should take the oath of the office as president when the incumbent dies is folklore and custom but not law.

Dreadful, ^{foliage or} ~~as these aspects,~~ minor as ^{These if needed might} ~~they might~~ appear, might be they all add up to the picture of a group of men both in Dallas and Washington who were undergoing a traumatic experience, ^{They} ~~and~~ reacted in the ^{sharpest} ~~most strange~~ ways or, hardened by resolve, showed steel and fortitude which was never judged to be part of their character. In the final analysis, what comes through more than anything else in this huge volume of detail is the actions and reactions of ~~the~~ people. It is my personal opinion that the individual who comes to the fore more than any other is Mrs. Kennedy for her fortitude, in the hour of sorrow and in the days to follow, was remarkable; her every action bespoke a strength which was hardly to be expected from, outwardly, so frail and dainty a woman. Yet, ~~her~~ influence is manifest on every page, in every decision, in every aspect and facet of those four days of personal agony. The book, for example, amply demonstrates the thousands of details involved in the State funeral, in the Mass, in the Rotunda, in the East Wing, in the personal lives of the members of the family; it is almost too much for the average human being to comprehend. ^{yet she was a part of everything.} For example, the ineptitude of the military in obtaining an eternal flame for the Arlington Grave was monstrous; they could design an Atom Bomb but not a little ^{jet of gas} flame which she could light! The Churches for the Mass were considered and rejected for a multitude of reasons but none with the thought in mind that she would want to walk in the procession. Foreign heads of state were invited to attend but no one ~~gave a thought to the idea~~ that she wanted to have an Irish group play a dirge at the funeral, ~~ceremonies~~; Or, with petty detail piled upon petty detail in regard to the invitations and seating arrangements for the Mass she ^{concerned herself} ~~was preoccupied~~ with the birthdays of Caroline and John. By no stretch of the imagination could she be considered the helpless, limp

and fragile "Honey" which Lyndon Johnson called her as he placed his arm around her in Air Force One. Without ^wdoubt, she dominated the scene from the moment of the bullet's impact until she left the White House two weeks later. There are others, of course, who functioned smoothly, perfectly and strongly in that time of crisis, ~~including Robert Kennedy~~, but they were all overshadowed by her ability to communicate her wishes and to see them carried through to fruition.

It is, in ~~another~~ words, a book full of personalities and that is what makes it fascinating reading. Of course, not all of what Manchester writes will find approval with each and everyone of us; far from it. I, personally, do not care for his extensive detail of unimportant subject matter; while I am greatly interested in the unbelievable and truly incomprehensible lack of systematic cooperation and communication in Dallas between the FBI and the Secret Service, I feel that the description of the clothing Mrs. Kennedy wore on that fateful day, as Manchester discovered them ~~in~~ ⁱⁿ someones attic years later, is not only unnecessary but even ⁱⁿ poor taste. Or, while I was deeply moved at the burden imposed upon the nurse who had to tell the children of their ^father's death, I could certainly have done without the innuendos ascribed to the Johnsons. Also, I am not at all as certain as is our author in ^{reference to} ~~terms of~~ the conspiracy theory as others more skilled in these matters have already pointed out; again, I do not care for, nor agree with, psychoanalysis by remote control. For example, how could Manchester know what went on in the mind of Oswald? How could he tell us of his feelings, actions and reactions to certain events? And what about Marina ~~Oswald~~? Our author writes of her as if he had known her for a long time and was fully familiar with her as a person. Yet, in the "Foreword" Manchester very plainly states: "Of all I approached, only one, the assassin's widow, failed to respond to my request for cooperation". In short, the author, perhaps unintentionally, allows himself certain liberties ^{but these} ~~which~~ detract from the ^{value} ~~totality~~ of the volume. ~~and~~, ^{instead of} ~~rather than~~ writing history, the judgement must be that he has written a highly readable yet sentimental, subjective and personal story and in this aspect of his task, perhaps the most vital, he has grievously erred. ~~and~~

That is the ^{failure}~~tragedy~~ of this book and of the author's task.

What then does all this tell us, the average individual who lived through those days, ~~but~~ who felt the tragedy not as a participant but as an American citizen. First, that the tragedy, in my view, is as much of a mystery as it ever was. Secondly, that this great land of ours is not ~~a~~ mighty nor as pure as we would like to believe; indeed, to use Hans Habe's phrase, it is a "wounded land". Third, that the greatness and the glory of John F. Kennedy ^{are} ~~is~~ not to be found in the myth being built day by day but in the humanity of the man, in his frailties ^{here they} ~~which~~ are the same as those which afflict each and every one of us, ~~to a greater or lesser degree~~. Fourth, that what happened in Dallas can not now, nor can it ever be, excused in any way, sense or form. Fifth, that all of us who cared for this man and who ^{felt} ~~saw in him~~ a kinship ^{with him} because the torch had been passed to a new generation of Americans should continue to maintain his presence in our hearts not because he was a president ^{found} ~~either~~ good or wanting, but because he recognized the world for what it was and reacted to it accordingly; with pride and with courage, with cynicism and ~~with~~ love.

Finally, we must learn the lesson of death. Man does not live for glory or "grace" as the myth would have us believe; man lives because he must. Man, knowing that there will be victory as well as defeat, continues to fight. Man fights and lives not in the hope of triumph but because he knows that he must endure. Man prevails and leaves a heritage, despite the certainty of death which shall one day touch us all without exception, because he knows that he does live, must live and that his days must ^{represent} ~~stand for~~ something of value. ^{this} ~~is~~ ^{the} ~~a~~ message and ^{the} ~~a~~ meaning for us as, I believe, it motivated John F. Kennedy. ~~For what he meant to us we thank his memory; for what he gave us we bless his~~ ~~years~~ ~~memory~~ and we pray that he rests in peace.

Amen.

Heb. Tab., Friday evening, ^{Ray} ~~November~~ 19, 1967.

14 2nd Annual Installation Service ✓

Heb Taber, Friday eve May 22, 1964

Theme: If you work for religion at The Tabernacle,
you embrace all mankind

Story Line: Our sense of belonging: built on heritage,
culture, and faith impel us to help those in
distress. We would not stand by and let Kitty
Genovese die [R. Lehman does not refer to her by name]
or root for someone to jump from a building
as people did in Albany. R. Lehman gives
other examples of the breakdown in moral order.

Impressions. Interesting explanation for the new
service, mentions people respected by the
congregation.

evaluation: Pieces on the social malaise in America
are still valuable.

56

The Fire Next Time by James Baldwin

Heb Tab Fri, Nov 29, 1963

Themo: What it means to be a Negro in
our day and age, in America

Highlights: Until a decade ago, blacks believed
the white man's stereotypes of them.
King, Clark, Malcolm X, Wilks, Ivers changed
all that.

"X'ien God is white

This God of Love was mislabeled in Negro

"The [White] Man" is held as the measuring rod
of success

Black Muslims worship God who is Black

Impression. Well done

Evaluation: Very good book review

56
"THE FIRE NEXT TIME", JAMES BALDWIN.

My friends, last year a remarkable article was printed in the New Yorker Magazine which ~~immediately~~^{immediate} caused ~~a sensation in literary circles.~~
Entitled "Down at the Cross; Letter from a region of my Mind", word of the article's brilliance and literary style spread quickly; sometime later ~~on~~^{date} the magazine published a report stating that all issues of the ~~magazine~~^{magazine} were completely sold within two days after appearing at local news stands, which was a record for a popular magazine. James Baldwin, the author, is of course not unknown to the literary world; he has written many books, some very good but none of his previous works ever caught the imagination of the public as ~~this~~^{did} ~~xxx~~ article. Not only did it ~~cause a sensation in~~^{arouse storm of critical acclaim} ~~the literary world~~ but, far more vital and lasting, it aroused the emotions of responsible people everywhere. This was due to ~~the~~^{its} content; ~~of the piece~~ a human personal revelation of what it meant to be a Negro in our day and age, in America. Perhaps the problems of ~~our time~~^{the 1960s} in terms of the integration issue made the book more vital at that very moment, or the fact that it came at a time when we were observing the issuance of the one hundredth anniversary of the Emancipation Proclamation but, more than any of these factors, people realized at once, and word flew from mouth to mouth, that here was a document which would endure as a tribute to a black man's ~~trial~~^{endurance} in a white man's world. ~~Furthermore,~~^{In addition} it ~~was~~^{became} more than a mere article; ~~it~~^{it was} slightly altered and expanded, ~~and~~ printed in book form, "The Fire next Time". By this ~~time~~^{date}, in quick succession, ten printings ~~rolled off the~~^{have} presses; the publishing firm could hardly keep up with the demand of the public. Every responsible person read the volume and he found within it a terrifying, realistic and completely objective indictment of his own person, especially if he was a white man; it called to task men and women of every faith, race and ~~country of national origin~~^{Creed}, but particularly ~~in~~^{the} ~~the~~^{Citizens of} the United States. It was a book which seared the hearts, ~~and~~ minds and spirits of men. ~~everywhere~~^{everywhere}; we ~~have~~^{don't} have no concept of the horror inherent in the life ~~a~~ experiences of the colored man except perhaps those relatively few who ~~experienced~~^{underwent} the great tragedy of being personally and physically

involved in the Nazis persecution of the Jew. Up to the time of the ~~issue~~^{last} ~~ance of this volume~~^{decade}, Baldwin states, the "egro had been defeated and dead long before his actual demise. ^{This state of mind existed here.} ~~because if he really believed~~ what the white man ~~said~~ about him; he can not aspire to any heights since he must remain in his lowly place and, as a consequence, he must learn to make ~~his~~ peace with his own mediocrity, ^{a state of being} to which the white ^{man} ~~overlord~~ will readily ~~testify~~^{subscribe}. But now, all of a sudden, the Negro is no longer dead; eloquent spokesmen have come to the fore: Martin Luther King, Prof. Clark of City College, James Meredith, Roy Wilkins, the late, murdered Medgar Evers and now James Baldwin have ~~risen~~^{their} to shout ~~his~~ rage at ~~the~~^a world they never made ^{aseries of} in a most unusual and eloquent statements. Let us see what the feelings and problems are, as the colored man sees them, contrary to the manner in which we would view the difficulties and trials that beset us from day to day.

In the first instance, Baldwin speaks against the contradictions inherent in our approach to Religion. For the white man, he says, religion is a matter of safety, conformity and a yearning for the status quo; God is white, this is the overriding consideration. ~~as far as we are concerned.~~ And because God is white, we have taken upon ourselves a degree of superiority from which it is difficult to escape even if we so desired. The white man, by definition, does not permit ~~any room for~~ the "egro to grow, to be, ^{since} for, ^{the Negro was created in the image of God} in the final analysis, we have not allowed the Negro to be a "an. In that ^{same} ~~sense~~ of reference, ^{in terms} the religion to the "egro, of any denomination, is a contradiction from the Xian point of view especially. If God is Love and Jesus is supposed to be gentle and kind all those who have ever mistreated or attacked or slandered the "egro are surely the complete opposite of all that the ^{Xian} ~~Xian~~ is supposed to be. ^{by definition} The world to him is not gentle and kind or full of love representative of the virtues and attributes of Deity; on the contrary, there is no language adequate to describe the ^{pain} ~~horror~~ and agony of the American "egro as he ^{manages to} lives from day to day.

He is, in terms of a second problem, overwhelmed by The "an, a euphemism for anyone who is white. This term, The "an, is always used in a de-

rogatory sense, used by Negroes of every shade of color and shade of opinion and is often used as a curse word among themselves. In the first place, for the Negro, on the most elementary level, it is hard to be, to exist and when he attempts the fight for equality, the underlying thought always ^{gnaws} oppresses him: equal to whom and to what? The white man and his way of life? Is this a valid measuring rod? Is it good or right or proper to be like the white man down the street or up the avenue? Is his way of living so beautiful or just or proper? We whites, of course and on the other hand, believe that our system and our place in society is the best but to Baldwin this is just one more indication of the ^{sickening} ~~great~~ and terribly arrogant manner of The Man. I will never forget his answer to the age-old refrain when someone accused him of wanting to marry a white girl: what makes you think that I want to be involved with such a family! "Why, for example, especially knowing your family as I do, I should want to marry your sister is a great mystery to me... She cannot raise me to her level but perhaps I can raise her to mine."

But it is in this context of The Man that Baldwin also touches upon the Jew; the Jew as the pawnbroker, the land lord, the grocery store owner and the installment salesman whom he has learned to know so well; and who, he knows ~~perfectly well~~, stops at nothing to take financial advantage of the uneducated Negro. These people, the Jews with whom he deals every day hit him where it hurts the most although he states, in assessing his own place in terms of the general situation, and that he is not taken to be an anti-semiter, ~~which he is not~~ ^{For my part,} ~~"XXXXXX"~~ the fate of the Jews, and the world's indifference to it, frightened me very much. I could not but feel, in those sorrowful years, that this human indifference, concerning which I knew so much already, would be my portion on the day that the United States decided to murder its Negroes systematically instead of little by little and catch-as-catch-can... When the white man faces a black man, especially if the black man is helpless, terrible things are revealed." And we Jews know all too well of what he speaks.

It is in this context that we turn to the third category of ^{the author} ~~James~~

the Redemptive Process, if you will, or a search for an answer. It is in this context, ~~once again~~, that so many of the Negroes turn to the Black Muslims for, although extremists, in their world, limited as it may be, God is Black and that makes all the difference. Suddenly, the Negro is at home, he can worship this God, he is at one with himself; God is Black and so is the man who worships Him. But there are others, who are not Black Muslims, who say that the Negro should go back to Africa, whence he came. These people, says Baldwin, who might have the best intentions can not appreciate the obvious difficulty to this solution; namely, the Negro of today is shaped and formed by this nation, for better or for worse. Perhaps 150 or 200 years ago the Negro could go back but now, James Baldwin eloquently affirms, "I am not a ward of America; I am one of the first Americans to arrive on these shores". He is native born. If anything at all, the Negro, according to our author, is saved by two things typically American: first, he has never believed that collection of myths to which white Americans cling and this is his great advantage. That is to say, he knows that the whites of America were not conceived by freedom loving heroes, in the greatest country in the world, the one that is invincible in battle and wise in peace, which has always dealt honorably with Mexicans and Indians, who believe that all American white men are virile and all American white women are pure. He, the Negro, knows better. Secondly, he has the advantage of believing that all whites, being the willing victims of their own brain-washing, are all slightly mad. No, he can not live in Africa, he must live here and he must here and now be allowed to realize his full potential. It is as President Johnson said some time ago, when as Vice-President he spoke at Gettysburgh, "^{The Negro} ~~colored~~ says Freedom Now the white man says 'never', I say: together."

My friends, this ugly, scarred, black man, our author James Baldwin has shown us that an eloquent spirit can speak of the truth of a situation and that this eloquence as it radiates from his soul, makes him ~~shine~~ ^{shine} in beauty and truth. His message is more than eloquent or academic

indeed, it is never to be forgotten. It is a warning to us all for the fate of our land, in its social setting, rests in our hands. It is as a colleague of mine recently said, when referring to the "arch on Washington last August: The Marchers or the March did not need me; ^{for my own conscience,} I needed the March. It is, again, a book which can serve as a ^{stimulant; it} ~~warning~~ and should be remembered as well as read and studied by us all; as Martin Luther King said only 10 days ago: "We must learn to live together as human beings or die together as fools". Perhaps our author summed it up best in a negative sense, as he quotes from a Negro chant of the slave era, but a message so negative and appalling that we hope it may never see the light of reality: "God gave Noah the rainbow sign. No more water, the fire next time." His, being a Negro, is the fire of destruction, the hell of lighting and brimstone, of upheaval and cataclysmic evil but we, as white men, as Jews, as human beings we hope, ought to turn to the words of our tradition in the faith that by decency and true regard for our fellow man, we might avert a catastrophe and remake the world in which we live in the image of all that is sacred and holy not to us a men of this color or that, but ^{in the sense that all} as men ^{are} created in the image of God. ^{Relax} Amos gives us that theme: ^{Here we not all are} ~~Let Justice well~~ ^{Father has not one God Created us} ~~up as waters and righteousness as a mighty stream.~~

Amen/

Heb. Tab., Friday, November 29, 1963.

36

Luther by John Osborne

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Fri Eve, Nov 1, 1963

Heb. Tab

(Play Review)

Theme: Luther was a self-hating reformer, brilliant but unpredictable, who caused great suffering in those he sought to help

Impression: Beware of leaders who see sin all around them

Evaluation: Well done

36
"LUTHER" by John Osborne.

My friends, During the very first week of this Broadway theater season a play opened which lent stature and meaning to the word and concept of true theater. "Luther", a new ^{production} ~~presentation~~ written by John Osborne, is a dramatic presentation of great consequence and one which deserves our unqualified endorsement; it is fine theater, ^{was} realistic settings, ^{boasts} wonderful acting and presents a star, in the person of Albert Finney ^{as} ~~who~~ portrays Luther, who is deserving of ^{great acclaim} ~~recognition in the~~ finest sense of the world. Martin Luther, the man chiefly responsible as the catalyst for the Reformation and the chief proponent of that movement of protest which later became known as the "Protestant", is presented not only as a historical figure but, at the same time, ^{as} a man ^{who} ~~has~~ deep inner conflicts; challenges from within which direct or misdirect his entire life and, at ^{the} ~~the~~ conclusion of ~~this~~ ^{life}, find him far removed from the ascetic life which he began as a monk ⁱⁿ the Augustinian order. From a man who was ordained into the Catholic priesthood, who went one step further to enter a monastery, who flays himself with a whip and starves himself for purity of purpose and sanctity of soul, he is accused of heresy, is excommunicated and toward the end of his days is married to a former nun, ^{fatherly} ~~with~~ several children ~~a product of this marriage~~. He has moved from one ^{end of the} spectrum to the other extreme; the type of person whom we meet at the beginning of the play as he prostrates himself before the statue of His Lord and the person whom we see at the end of the play in the ~~bosom~~ ^{of} a true family setting, are two different entities and the two have basically nothing in common. They are two distinct personalities and only an actor of such range and stature as Albert Finney, of England, could make us accept such a transformation and actually believe in it. The issues are those which we have learned to associate with the Age of Reformation; the objection to the excesses of the Church, the priesthood and the clergy in Rome; the oppression by taxation and religious whims of the ordinary citizens; the persecution of the peasants by the aristocracy both lay and clerical with full permission and understanding of the religious authority. When Luther, for instance, tells us that the people are to

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pray and pay for the upkeep of the shrines ^{rich house} for the apostles' remains, he counts 18 places ^{for} ~~also~~ ~~other~~ ~~which have these bodies~~ in Germany alone; he points out that what with a beginning of only 12 apostles where do the other 6 come from, who are they and what of all the other countries of the world who believe just as firmly and devoutly that they too have the remains of Peter and Paul ^{in their} ~~as do the~~ local cathedrals. We see, then, a society which is sick; the sickness of mind and spirit reflects and leads ~~to~~ the upheaval inherent in the Middle Ages. In a masterful bit of comedy, sad for all its comic intent, a priest sells indulgences on the stage: he offers salvation of the soul, for cold cash, to those who have committed sins in the past and who will commit ~~them~~ in the future, to those still living ^{even} and ^{to} those already dead. It is ~~a~~ system far more meaningful than life insurance for Heaven is promised to all those with enough ready currency to pay for it; it makes ^a mockery out of the phrase by which Luther seeks to change the life of his people: "The Just shall live by his faith!"

Of course, Luther on stage and in real life was a difficult and erratic person. The play infers that he was an epileptic, constantly bothered by illness and obsessed with the problems of sin which, he felt, he had committed beyond the call of salvation. He is told, as he is inducted into the order of monks that "not he who begins but he who endures is saved" and, thus, the whole picture is laid open before our eyes. Luther the man is able to begin alright; yet, he can not endure and therefore salvation escapes his grasp. In the final analysis, he hates himself, his body and his sin-ridden soul; ~~and~~ he masks his unbelief in the greatest agony of spirit and body as he seeks to ^{subordinate} ~~prostrate~~ himself to the menial demands of his order. When he is bidden to say his first Mass as a monk, ^{still troubled} ~~about a year~~ ^{by his sinfulness, he comments} ~~after his induction as an Augustinian, his comment because of his hesitation and inner turmoil is,~~ purely and simply: the time for praising is ended, the time for blasphemy has begun. When he comes to the part of the Mass where the remission and forgiveness of sins is asked, he stumbles in his words and must be helped to continue the office of service before the

altar of God; he hates himself, if he could only learn to love others. And, finally, when he is confronted with the results of his rebellion vis-a-vis the established creed of the Church and its representatives, he utters his famous remark, 'Here I stand' while in an aside he captures his entire agony of spirit by stating: 'I believe, I believe, O God, help me in my unbelief.'

This is ^{the} tormented man, Martin Luther, ^{he} who came upon the world scene and furthered a movement which lives to this day and will always be with us as long as there is a Western civilization. This is the man who appeals to the disgruntled peasants to begin a war against their aristocratic overlords and who, in the final analysis, shifts allegiance from the peasants to the princes and causes, in this context, one of the great epochs of ^{human} slaughter of ~~humanity~~, such as has rarely been seen by mortal men. This is the man who nails his thesis on the walls of a Cathedral, who must flee for his life, who is castigated by the Pope himself, who makes a brilliant record as a scholar and philosopher, who translated the Bible into acceptable German and as a consequence opened up the study of Holy Writ to the masses in the ^{native} tongue ~~of their land~~. In short, an unusually gifted man but one with a perverted sense of values who hops, skips and jumps from one position to another, who makes and breaks friends and enemies at a moments notice, who makes of himself the center of controversy, both secular and religious, and who throws to the ground those who cling to him for support while he remains upright and unperturbed. This is the man who lived from 1483 to 1546 and who left us countless commentaries and books and manuscripts which permit us to assess his life properly and objectively. This is the man portrayed so exceptionally well on stage, alongside an inkling of conflict between Erasmus and the Church, the humanists versus theologians, the rise of capitalism and the entrepreneur, the conflict between the Augustinians, Dominicans & Franciscans and the undeniable fact that here was a period in time where for the elected of the Church, secular pleasures and concerns were of far greater interest and concern than any religious motivation. It was a time

if we need an appropriate summary, when Pope Alexander VI could have six children and the Church could excuse it with a straight faced answer by saying that, after all, these children were born while he was yet a Cardinal, and therefore ^{his actions do} ~~does~~ not infringe on the validity of his papal reign.

We Jews, however, are concerned with more than the play if we talk of Luther as a person. He lived in a time which was motivated by the Renaissance and which culminated in the Reformation; it was an era when biblical scholarship and the knowledge of Greek, Latin and Hebrew were of the greatest necessity to the scholar and person of authority although ignorance was ^{common} ~~always present~~ among the elite as well. Luther, however, was a professor; held a doctorate and was widely known as a leading intellectual which made his attacks on the system all the more dangerous. Yet this man with a sound biblical background sought to win the Jews to his point of view as well; he wished for their conversion not to Catholicism which he himself found wanting but to his new, pure faith as he sought to promulgate it among the downtrodden and defenseless of his time. For many years he was ^{our} ~~a~~ great friend ~~of the Jews~~ but for the last ten years of his life he was an outspoken anti-semite of the most vicious kind; this, as history has demonstrated, because of the refusal of the Jews to ^{support} ~~back~~ him up in his endeavors and by their determination to remain clear of this conflict which racked the western world as it existed at that time. Luther praised kings for expelling Jews from their cities and countries, he urged that all synagogues be burned, that books be destroyed, that rabbis should no longer teach, that they should be treated without mercy by all good Christians. In his commentary on Psalms¹⁰⁹, he took verse which refers to the "lot of the wicked" ^{and applied the} ~~in 109 to refer to the~~ ^{phrase to our faith & people.} ~~future of the Jews indicating~~ ^{to say,} that the suffering of the Jew is a just and correct punishment because ^{he} ~~we~~ rejected Jesus as the Savior of all mankind. It is in such a context that the brilliance was perverted and the end result is shown in ~~the sense~~ that all those who were at one time friendly and receptive to his ideas, were soon placed on the defensive as his shifting allegiance brought harm first to one group and then to another. He was a

man who could inspire and lead but who, because of his own restlessness of soul could find no peace and, therefore, could impart no solace to others. As one of the men ^{answers} ~~says to him~~ when Luther speaks of his quest for certainty, "God is not angry with you, you are angry with Him."

The play written by John Osborne, directed by Tony Richardson and brought to life by the magnificent portrayal of Martin Luther by Albert Finney is a majestic endeavor which brings deep thought, sacred values and rich insight to a theater all too often dedicated to the light and flighty. This is not an easy play; one is forced to think which is a difficult task for most of us at best. On the other hand, to see a Martin Luther standing on the stage, being asked whether it was all worth it, and responding ^{negatively} after long, silent thought, ~~no~~, adds a dimension to the theater which makes us appreciate not only a stage presentation but the conflict which raged at the time of the 15 century. Today, Protestantism with its many interpretations ~~surrounds the world~~, is found in every place of habitation, has become the motivating factor in so many men and nations, ^{yet} and here the individual speaks to us out of history: were you sure? No. It is a devastating comment and one which allows our minds to seek and search and wander in quest for our own answer to life and the process of daily living. The least we might have expected from a man who changed the face of the western world is that when he is asked the worth of his cataclysmic idea, ^{he gives us} ~~is~~ a positive answer. If you and I were asked, in terms of our own lives, were you sure, was it all worthwhile, how profound, how honest, how valid would be our own ^{response?} ~~answer~~. The play is not a matter of fiction exclusively; Martin Luther was a real person. You and I as well, when we seek to answer our own inner questions, must always know: we too are real, we live in the context of our day, we will ultimately have to face as well the true test of a mature human being: were you sure, was it all worthwhile? Will you answer "yes" or "no"?

Amen.

Heb. Tab., Friday evening, November 1, 1963.

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CHILDREN'S & YOUTH SERVICES 1978, 1991

ARCHIVES

HEBREW TABERNACLE YOUTH GROUP
SHABBAT EVENING SERVICE
MAY 12, 1978 - 5 IYAR 5738

Introductory Remarks

Opening Song: Not By Might

Not by might and not by power, but by spirit alone) 2
Shall all men live in peace)

Children sing, children dream
Though their tears may fall, you can hear them call
And another song will rise, another song will rise
Another song will rise

Not by might and not by power, but by spirit alone
Shall all men live in peace
Not by might, not by power, shalom

READER: Light is the symbol of hope
And hope is at the heart of every human
We all must hope in times of grief
It is hope that makes us believe that
There will be better times to come
These are the candles that bear the
Light which brings the hope
Hope for a feeling of love and unity
Among the people of the world
Hope that one day prejudice will pass
From the earth and that understanding
Will replace it.
These are the candles that bear the
Light which brings hope for peace
All over the world, and especially
In the Jewish homeland, Israel

Baruch atah Adonai, Eloehinu melech ha-olam, asher kid'shanu
b'mitzvotav v'tzivanu l'hadlik ner shel shabbat.

Blessed is the Lord our God, Ruler of the universe, who hallows
us with His Mitzvot, and commands us to kindle the lights of
Shabbat.

READER: May the Lord bless us with Sabbath peace.

CONG: May the Lord bless us with Sabbath joy.

READER: May the Lord bless us with Sabbath holiness.

ALL: Amen.

READER: Now begins the Sabbath-

A time for rest and meditation

Now is when we think about the week that passed and the week to come.
We

READER: O Lord, help us to slow down and relax.

CONG. We shouldn't let the pressures and problems of everyday living destroy our minds and bodies.

READER: Help us to keep our goals in their proper perspective.

CONG: Help us to enjoy life.

READER: When we awaken in the morning we should greet the new day with a smile not a curse.

CONG: Help us to remember to take it easy once in a while, for if we don't we are not living life to the fullest.

READER: Lord God of night and dawn be with us this day.

CONG: God of times and seasons, be with us this day.

READER: Lord, God of hope and joy, be with us this day.

CONG: God of the loving heart, be with us this day.

READER: Be with us as we look for strength to be free: strength to defeat those who worship power, and strength to resist all who would oppress us.

CONG: God of freedom and right, be with us this day.

CONGREGATION PLEASE RISE

BORCHU ET ADONAI HA-M'VORACH.

BARUCH ADONAI HA-M'VORACH L'OLAM VA'ED

READER: Praise the Lord, to whom our praise is due.

CONG: Praised be the Lord, to whom our praise is due, now and forever.

CONG: How unyielding is the will of our people Israel: After the long nights, after the days and years when our ashes blackened the sky, Israel endures, heart still turned to love, soul turning still to life. Praised be the source of life and love, and Israel our people:

READER: Happiness is a fleeting thing, but a man can really come close to it by directing the forces of his life towards a goal he truly believes in. Be it pursuing material gains or worshipping God, a man's personal search is not a selfish thing, because by achieving happiness himself he can help others to find it. Pray if you mean it. Believe if you mean it. Belief does not mean praying when you need something. Happiness in prayer can only be found if you really believe in God and in Judaism.

CONG: Hear O Israel, the Lord our God the Lord is One.

Praised be His name, whose glorious kingdom is forever and ever.

YOUTH GROUP: Shema Yisrael Adonai Eloheinu Adonai Echad.

Baruch sheym k'vod mal'chuto l'olam va'ed.

CONGREGATION PLEASE BE SEATED

YOUTH GROUP: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might and these words which I command thee on this day shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up. Thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes. Thou shalt write them on the doorposts of thy house and upon thy gates: that ye may remember and do all of my commandments and be holy unto your God.

READER: We ask blessing for Israel's land and its people, a brand plucked from the burning; blessing for ourselves, a branch of that people refusing to die; blessing for the world, that world so silent. Let all who breathe enthrone You in their hearts, their words, their hands. Let the vision become reality.

YOUTH GROUP: Mi cha mocha ba eylim Adonai
Mi cha mocha ne'edar ba kodesh
No ra t'hilot oseh fele, oseh fele.

READER: Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives. Now their quest is ours. Help us O God, to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice and peace.

V'SHAMRU

READER: The land of Israel will be small...but the people of Israel will make it great...
Not in opulence but in eminence will their destiny be fulfilled and the elixer of their pride will be distilled, not out of dominion or farflung borders, but out of the faithful and skillful building of the good society.
We need each other. We must stay together and support each other forever.

READER: What does Israel mean to you?

CONG: Israel means a land that fights for the right for all Jews to have a homeland. And Israel tries hard to make peace with a country that made our people slaves thousands of years ago. Both countries are trying to make peace. Hopefully there will be peace and a home for Jews forever.

CONGREGATION PLEASE RISE

AMIDAH

READER: God of ages past and future, God of this day, as You were with our fathers and mothers, be with us as well. As You strengthened them, strengthen us. As You were their Guide, be ours as well. Grant that we too may be bearers of Your teaching, teachers of Your truth. Then our tradition shall endure, and Israel live: from mother and father to daughter and son, and all who follow them. One generation comes, one generation passes. Students of Torah become teachers. The people and its tradition endure.

CONGREGATION PLEASE BE SEATED

READER: Israel doesn't only represent a country on the map. It's also an idea, the idea of all Jews united, believing in the same basic ideas. Israel for some people is a refuge, or second homeland. Israel can be a place with famous cities and landmarks ---the Western Wall, Masada, Jerusalem, Haifa and Kibbutzim. Israel can represent the years of war fought for the creation of Israel or the peace we hope to achieve in the near future. Israel can represent the family you have there, or a place you hope to go to...

READER: Let the day come when we turn to the Lord of peace, when all are a single family doing His will with a perfect heart. O Source of peace, a peace profound and true; lead us to a healing, to mastery of all that drives us to war within ourselves and with others. O Lord of peace, bless us with peace.

YOUTH GROUP: Shalom rav al yisrael amcha ta sim l'olam (2) chorus

Ki ata hu melech adon l'chol ha shalom (2) (chorus)

V'tov b'einecha l'varech et amcha Yisrael, b'chol eit u v'chol sh'an b'shlomeicha (chorus)

SILENT PRAYER

Oh Almighty, let there be peace everlasting for the 30 year old State of Israel and all peoples in the universe. Let the heads of state find a solution and settle all the differences that oppress not only the Israelis but all the other people in the world. May future generations be able to live in peace and contentment. Dear God, help us to strive for this goal. Grant that others may learn and follow the example that we have set. And may every human being find peace.

SONG:

Why did so many people go
to that land called Palestine?
Why did they burn the cities down,
and build them up again - in time?
They worked for that one reason true,
a homeland for each and every Jew.
A place, a refuge, a land of peace, that is the hope for the Middle East.

Why have so many people fought
for that land of history?
Because it isn't just a land,
but an idea that all Jews can see.
The idea that lives in all Jewish minds
a dream of Zion in Palestine.
A place, a refuge, a land of peace
that is the hope for the Middle East.

Chorus

Some time that day will dawn
there will be no more sorrow.
There will be peace that morn
I hope that day's tomorrow
Then every voice can sing
shalom yimlach l'Olam vaed
peace will reign for ever and ever
shalom yimlach l'dor vador.

The idea of Israel
Lives in every Jewish mind.
The idea of all Jews-united,
unpersecuted-then we'll find
The whole world can live without war
together-we'll open the door
Then the flag will be unfurled
A flag for peace over all the world.

Chorus

(We ask an extra moment of patience as the wine is being
distributed to every member of the congregation.)

CONGREGATION PLEASE RISE

KIDDUSH

CONGREGATION PLEASE BE SEATED

SERMONETTE

CONGREGATION PLEASE RISE

ADORATION

CONGREGATION PLEASE BE SEATED

Kaddish

Announcements

Explanation of service

Closing Song:

Adon olam asher malach b'terem kol y'tzir nivra l'eit
na'asa ve chef tso kol a zai melech shemo nikra

Benediction

PARTICIPANTS IN SERVICE IN ALPHABETICAL ORDER

Ted Altschuler

William Eisner

Evelyn Finster

Eva Ferdman

Anita Friedman

Monica Haas

Lloyd Hartog

Marc Hartog

Cantor Herman

Rabbi Lehman

Sharon Lehman

Student Rabbi Perman

Alex Rothschild

Michael Wittner



May 3, 1991

14-35.88

and in 7

NATIONAL ASSEMBLY

ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

CASE

A very special & different service
concept: Children
teachers
Admin / Cantor

Diff in 2 ways: a) actual Sh. service
b) diff from last gen & gen earlier
men / women separated
women / girls not part of service
children did not make statements!

Diff. here!
While this a service for our own here
• for Se Cit & N/Homes via video
• tape - in our area
want children ^{interviews} for They are our future
combined stories of the past
error ~~with~~ of for profit fi-p
• made them become alive &
sensitivity to needs of elderly part of life's explor of ch.
not just nostalgia but re-
member & sharing of memories

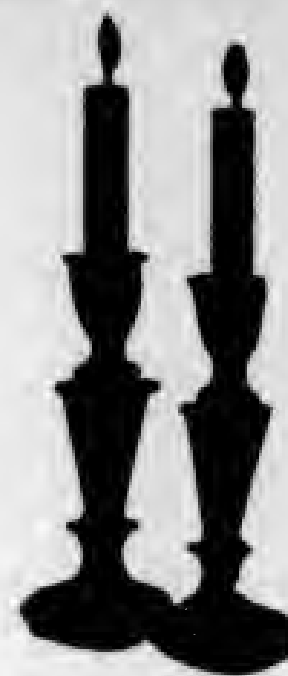


NATIONAL ASSEMBLY
ASSOCIATION OF REFORM ZIONISTS
OF AMERICA

(2)

Sh' sh' special time in J home —
"how many Shabbatot you have?"
we sing, pray, talk are together
it gives us a "feeling" of the we are
this feeling we know, we remember
we want to teach to our young
ש'נו = ש'נו ש'נו ש'נו ש'נו
To whom sees this/hears this/
shares this & service — we say:
side xpe
to you, you ch of ch, there are
May sh' peace be in yr heart & home,
in yr you live in, yr mind —
may a fd + healthy life be yr
sh' est time to us say

W6



A SPECIAL SHABBAT SERVICE

Sponsored by

THE HEBREW TABERNACLE CONGREGATION

551 Ft. Washington Ave., N.Y.C.

Mr. Charles M. Bleiberg, President

DEDICATED

TO THE ELDERLY AND HOMEBOUND IN OUR COMMUNITY

conducted by

RABBI ROBERT L. LEHMAN

and

CANTOR ROBERT M. BLOCH

with the

participation of the children of the

Hebrew Tabernacle Hebrew School.

(In alphabetical order)



Michael Danish
Michelle Gilbert
Aaron Kadish
Rachel Kadish
Jeffrey Laufer
Sarah Mosbacher
Sharon Nomburg
Joshua Orentlicher
Ariel Seligman
Matthew Scheinwald

Assisted by the Hebrew School Staff

Mrs. Sheila Klein, Principal

Mrs. Judith Ehrenberg
Hebrew Instruction

Mrs. Barbara Fischbach
Social Studies

HEBREW TABERNACLE OF WASHINGTON HEIGHTS

FRIDAY EVENING SERVICE - MAY 3, 1991

A SPECIAL SERVICE

Conducted by Rabbi Robert L. Lehman and Cantor Robert M. Bloch,
with the participation of the Hebrew Tabernacle Hebrew School Children
and Dedicated to the Elderly and Homebound people in our community.

"GATES OF PRAYER"

THE NEW UNION PRAYERBOOK

ORDER OF THE SERVICE

1. Opening Hymn: "Shalom Aleichem"
2. p. 219 - Bat Mitzvah to Light the Candles and do the Prayer - Sharon Nomburg
3. Introduction by Students - Aaron Kadish and Michael Danish
4. p. 221 - 222 - Prayer - Meditation in English - Matthew Scheinwald
Joshua Orentleicher
5. p. 222 - Kaddish - Cantor Bloch
6. p. 223 "Bor'chu" Cantor Bloch and Students
7. pp. 223 - 224 - Responsive Reading - Rabbi Lehman, Students and Congregation
8. p. 224 - "Shema" - Cantor Bloch and Students
9. pp. 224 - 225 - "V'ohavto" - Cantor Bloch and Students
10. p. 226 - Prayer - Responsive Reading - Rabbi Lehman, Students and Congregation
11. p. 227 - "Mi Chomocho" - Cantor Bloch and Students
12. pp. 227 - 228 - Prayer: "Hashkiveinu" - Michelle Gilbert and Rachel Kadish
13. p. 229 - "V'shomru" - Cantor Bloch and Students
14. pp. 229 - 231 - Rabbi Lehman
15. p. 232 - "Yismechu" - Cantor Bloch and Students
16. p. 233 - Prayer - (middle of the page) - Jeffrey Laufer
17. p. 233 - "Shalom Rav" - Cantor Bloch
18. Silent Prayer
19. Kiddush - Recitation of "B'rpcho" - Youngest Student to hold Kiddush cup for
Cantor Bloch - Ariel Seligman
20. Talk by Rabbi Lehman
21. Talk by Students: Michelle Gilbert, Sharon Nomburg, Michael Danish,
Sarah Mosbacher, Jeffrey Laufer and Rachel Kadish
22. Kaddish Lists and Announcements
23. Concluding Hymn
24. Closing of the Ark by Student

שערי תפלה

GATES OF PRAYER

The New Union Prayerbook

Weekdays, Sabbaths, and Festivals

Services and Prayers

for Synagogue and Home

CENTRAL CONFERENCE OF AMERICAN RABBIS

5735 New York 1975

Shalom Aleichem

SONGS AND HYMNS

This is Israel's day of light and joy, a Sabbath of rest. You bade us, standing assembled at Sinai, that all the year through we should keep Your behest: To set out a table full-laden to honor the Sabbath of rest. This is

Treasure of heart for the broken people, gift of new soul for the souls distressed, soother of sighs for the prisoned spirit: the Sabbath of rest. This is

When the work of creating the world was done, You chose this day to be holy and blessed, that those heavy-laden find safety and stillness, a Sabbath of rest. This is

8

SHALOM ALEICHEM

שלום עליכם

Sha-lom a-lei-chem, mal-a-chel
ha-sha-reit,
mal-a-chel El-yon,
mi-me-lech ma-le-chel ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

שלום עליכם, מלאכי השׁרת,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

Bo-a-chem le-sha-lom, mal-a-chel
ha-sha-lom,
mal-a-chel El-yon,
mi-me-lech ma-le-chel ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

בואכם לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

Be-re-chu-ni le-sha-lom, mal-a-chel
ha-sha-lom,
mal-a-chel El-yon,
mi-me-lech ma-le-chel ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

ברכוני לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

Tsei-te-chem le-sha-lom, mal-a-chel
ha-sha-lom,
mal-a-chel El-yon,
mi-me-lech ma-le-chel ha-me-la-chim,
ha-ka-dosh ba-ruch Hu.

צאתכם לשלום, מלאכי השלום,
מלאכי עליון,
ממלך מלכי המלכים,
הקדוש ברוך הוא.

The translation of Shalom Aleichem is on page 178.

ז VII ז

For congregations where the lights are kindled in the synagogue

הדלקת הנרות

Sharon

Another week of work is ended;
again Shabbat brings welcome peace.

We pause from our labors
to let Shabbat give another dimension to our lives.

These Sabbath candles are symbols
of the holiness we seek.

Their brightness dispels gloom
and lights a path to faith and hope.

Their glow reminds us of the sacred bonds
that link us to our people
over space and time.

Their radiance summons us
to fulfil our people's mission:

To cast the light of freedom, justice, and peace
upon all the world

♦ ♦

ברוך אתה, יי אלהינו, מלך העולם,
אשר קדשנו במצותיו וצונו להדליק נר של שבת.

Blessed is the Lord our God, Ruler of the universe,
who hallows us with His Mitzvot, and commands us
to kindle the lights of Shabbat.

♦ ♦

SPECIAL FRIDAY EVENING SERVICE - MAY 3, 1991

ITEM #3

"INTRODUCTION BY STUDENTS"

AARON KADISH: GOOD EVENING, AND WELCOME TO OUR SPECIAL FRIDAY EVENING SERVICE DEDICATED TO THE ELDERLY AND HOMEBOUND PEOPLE IN OUR COMMUNITY OF WASHINGTON HEIGHTS. WE, THE STUDENTS OF THE HEBREW TABERNACLE HEBREW SCHOOL WILL BE PARTICIPATING IN THIS SPECIAL SERVICE WITH RABBI LEHMAN AND CANTOR BLOCH, AS THEY WELCOME SHABBAT. AS WE HAVE LEARNED, IN OUR HEBREW SCHOOL, SHABBAT IS A SPECIAL TIME IN THE WEEK.

IT IS A TIME WHEN WE STOP, WE PRAY, WE REFLECT ON THE WEEK PAST, AND WE LOOK TOWARD THE FUTURE. AMEN

MICHAEL DANISH: EACH PERSON HERE TONIGHT IS LINKED TO A HERITAGE, A TRADITION OF BELIEF, OF RELIGION, AND OF FAMILY THAT BEGAN MANY CENTURIES AGO. JEWISH PEOPLE HAVE BEEN ARRIVING ON THESE SHORES, FROM SPAIN AND PORTUGAL IN THE 1600'S, FROM ENGLAND IN THE 1700'S, FROM GERMANY IN THE 1800'S AND LATER IN THIS CENTURY, AND FROM EASTERN EUROPE AND RUSSIA IN THE 1900'S.

WE ASK ALL-MIGHTY G-D, THE ALL-KNOWING AND THE ALL-SEEING, WHO GAVE US THIS SPECIAL TIME, SHABBAT, TO BLESS OUR PARENTS, OUR GRANDPARENTS, AND OUR GREAT-GRANDPARENTS WHO HAD THE FORESIGHT AND THE COURAGE TO COME TO THIS GREAT COUNTRY, THE UNITED STATES OF AMERICA.

ALTHOUGH THE CULTURES MIGHT HAVE VARIED FROM GROUP TO GROUP, THE BOND THAT HELD IT ALL TOGETHER IS THE JEWISH RELIGION AND THE FREEDOM TO PRACTICE IT.

BY HAVING A VISION OF A BETTER LIFE FOR THEMSELVES AND THEIR DESCENDENTS, THEY MADE IT POSSIBLE FOR ALL OF US TO BE HERE TONIGHT AND TO BE FREE TO WORSHIP IN THE TRADITIONS OF OUR FAITH.

AMEN.

more slowly

SHABBAT

rather

God of the beginning, God of the end,
God of all creatures, Lord of all generations:
You created us in Your image, capable of love and justice,
that in creation's long unfolding we might be Your partners.

*You stretched out the heavens and ordered the earth, that
fruits may grow into sweetness, men and women into good-
ness. You are our God!*

And God saw all that He had made, and found it very good.

The earth is full of God's goodness.

Who among you loves life and longs to enjoy good for many
days?

Then guard your tongue from evil, and your lips from deceit-
ful speech;

turn away from evil, and do good; seek peace and pursue it.

Seek good, and not evil, that you may live.

Seek the Eternal One, and you shall live.

For He is the fountain of life; in His light do we see light.

• •

MEDITATION

Josh

The universe whispers that all things are intertwined. Yet at times
we hear the loud cry of discord. To which voice shall we listen? Al-
though we long for harmony, we cannot close our ears to the noise
of war, the rasp of hate. How dare we speak of concord, when the
fact and symbol of our age is Auschwitz?

The intelligent heart does not deny reality. We must not forget the
grief of yesterday, nor ignore the pain of today. But yesterday is
past. It cannot tell us what tomorrow will bring. If there is goodness

SHABBAT

at the heart of life, then its power, like the power of evil, is real. Which shall prevail? Moment by moment we choose between them. If we choose rightly, and often enough, the broken fragments of our world will be restored to wholeness.

For this we need strength and help. We turn in hope, therefore, to a Power beyond us. He has many names, but He is One. He creates; He sustains; He loves; He inspires us with the hope that we can make ourselves one as He is One.

♦ ♦

O God, help us to build Your kingdom, one human world united in heart and soul!

READER'S KADDISH

חצי קדיש

יְתַגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא בְּעָלְמָא דִּי-בְרָא כְּרַעוּתָהּ,
וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵינוֹן וּבְכָל-בֵּית
יִשְׂרָאֵל, בְּעֻלָּא וּבְזִמְנָן קָרִיב, וְאַמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא, וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא מִן
כָּל-בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחֶתָּא וְנַחֲמֶתָּא דְּאַמִּירָן בְּעָלְמָא,
וְאַמְרוּ: אָמֵן.

Let the glory of God be extolled, let His great name be hallowed in the world whose creation He willed. May His kingdom soon prevail, in our own day, our own lives, and the life of all Israel, and let us say: Amen.

Let His great name be blessed for ever and ever.

Let the name of the Holy One, blessed is He, be glorified, exalted and honored, though He is beyond all the praises, songs, and adorations that we can utter, and let us say: Amen.

♦ ♦

SHABBAT

All rise

שמע וברכותיה

בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ!

Praise the Lord, to whom our praise is due!

בָּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

Praised be the Lord, to whom our praise is due,
now and for ever!

• •

BOR'CHU

HEAVEN AND EARTH ALIKE

מעריב ערבים

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב
עָרְבִים. בְּחֻמָּה פּוֹתַח שְׁעָרִים, וּבְחִבּוּנָה מְשַׁנָּה עֵתִים,
וּמַחְלִיף אֶת־הַיּוֹמִים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ בְּרָצוֹנוֹ.

בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעְבִּיר יוֹם וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ
צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ, לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה,
יְיָ, הַמַּעְרִיב עָרְבִים.

There lives a God:

His presence is the grandeur pervading the world.

There lives a God:

Heaven and earth alike reveal His power and His glory.

Day and night, mountain, meadow, and lake;

Spring and autumn, growth and decay;

Time and eternity, stars in their courses:

All are witness to His creative will.

• •

SHABBAT

UNENDING SEARCH FOR TRUTH

אהבת עולם

אהבת עולם בית ישראל עמך אהבת: תורה ומצות, חקים
ומשפטים אותנו למדת.
עלינו, יי אלהינו, בשכבנו ובקומנו נשיח בחקיה, ונשמח
בדברי תורתך ובמצותיך לעולם ועד.
כי הם חיינו וארך ימינו, ובהם נהנה יומם ולילה. ואהבתך
אלהסיר ממנו לעולמים! ברוך אתה, יי, אהב עמו ישראל.

There lives a God:
His presence is the glow in the human heart.

There lives a God:
We meet Him in the joys of human love.

We see Him in our vision of a better world:
when we choose life and blessing, and turn from death and
destruction.

We hear Him in the still, small voice of conscience.
We sense Him in our unending search for truth.

There lives a God, and in love we unite with Him as we call
Him One:

S'hema

שמע ישראל: יי אלהינו, יי אחד!

Hear, O Israel: the Lord is our God, the Lord is One!

ברוך שם כבוד מלכותו לעולם ועד!

Blessed is His glorious kingdom for ever and ever!

All are seated

V'ohavto

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל מאריך.
והיו הדברים האלה, אשר אנכי מצוה היום, על לבבך.

no C
Togeth
group ar
mike

SHABBAT

וּשְׁנֵיתָם לְבָנֶיךָ, וּדְבַרְתָּ בָם בְּשַׁבָּתְךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ
 בְּדֶרֶךְךָ, וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.
 וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ, וְהָיוּ לְטֶטֶפֶת בֵּין עֵינֶיךָ, וּכְתַבְתָּם
 עַל-מְזוֹזוֹת בֵּיתְךָ, וּבְשַׁעְרֶיךָ.
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים
 לֵאלֹהֵיכֶם. אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
 מִצְרַיִם לֵהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי יְיָ אֱלֹהֵיכֶם.

Cantor

For two readers or more

You shall love the Lord your God with all your mind, with
 all your strength, with all your being.

The path to the love of God is through the love of
 others; I do not love God until I love my neighbor as
 myself.

mit

Set these words, which I command you this day, upon your
 heart.

Jewish faith unites mind and heart. Even as my mind
 seeks to understand life's meaning, so may my life
 show love for all created things.

Teach them faithfully to your children; speak of them in your
 home and on your way, when you lie down and when you
 rise up.

We do not teach our children by words alone: May I
 make my life and actions into good teachings, for in
 my conduct I must exemplify Torah.

Bind them as a sign upon your hand; let them be a symbol
 before your eyes; inscribe them on the doorposts of your
 house, and on your gates.

Let my home glow with the beauty of our heritage.
 Let my doors be opened wide to wisdom and to right-
 eousness.

SHABBAT

Be mindful of all My Mitzvot and do them: so shall you consecrate yourselves to your God.

Each Mitzvah is a way to holiness. The Mitzvot elevate our humanity. Let me learn to use them to magnify the divine in myself and in the world.

• •

OUR PEOPLE FOUND HIM

נאולה

אֵמֶת וְאַמוּנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ כִּי הוּא יי אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ.

Rabbi

There lives a God:

Our sages beheld Him when they looked up to the heavens.

הַפּוֹדֵנוּ מִיַּד מַלְכִּים, מִלְכָּנוּ הַגּוֹאֲלָנוּ מִכַּף כָּל־הָעֲרִיצִים.
הָעֹשֶׂה גְדֻלּוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת עַד־אֵין מִסְפָּר.

There lives a God:

Our poets saw Him when they looked into the soul.

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא־נָתַן לָמוּט רִגְלָנוּ.
הָעֹשֶׂה לָנוּ נִסִּים בְּפִרְעָה, אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.
וְיוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.

Our people found Him in their liberation from bondage.

In the wilderness of Sinai they met Him.

וְרָאוּ בָנָיו גְּבוּרָתוֹ; שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

Through long years of wandering they put their trust in Him.

Through bitter times of oppression they kept their faith in Him.

SHABBAT

ומלכותו בְּרָצוֹן קָבְלוּ עָלֵיהֶם. מִשֶּׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ
שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלֵם:

There lives a God:

Mee Chamocha

In love He summoned us to bear witness to Him; in love He
has preserved us to this day; and in love we declare:

Who is like You, Eternal One, among
the gods that are worshipped?

מִי־כִמְכָּה בָּאֱלֹם, יְיָ?

Who is like You, majestic in holiness,
awesome in splendor, doing wonders?

מִי כִמְכָּה, נְאֻדָּר בְּקֹדֶשׁ,

נוֹרָא תְהִלָּת, עֹשֶׂה פִלָּא?

מִלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מִשֶּׁה; "זֶה אֱלֹהֵינוּ" עָנוּ
וְאָמְרוּ: "יְיָ יִמְלֹךְ לְעֹלָם וָעֶד!"

When your children understand the greatness of Your power, they
exclaim in awe. "This is my God!" "The Eternal will reign for ever
and ever!"

וְנֹאמַר: "כִּי־פָדָה יְיָ אֶת־יַעֲקֹב, וְגָאֹל מִיַּד חֹזֶק מִמֶּנּוּ." בְּרוּךְ
אַתָּה, יְיָ, גָּאֹל יִשְׂרָאֵל.

You are the Redeemer of Israel and all the oppressed. Blessed is
the Eternal God, the God of Israel, the Source of freedom.

HASHKIVEINU

To be read silently or sung

ETERNAL MYSTERIES

הַשְׁכִּיבֵנוּ

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם, וְהַעֲמִידֵנוּ, מִלְּכֵנוּ, לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ, וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהִגֵּן בְּעֲדָנוּ. וְהַסֵּר מֵעָלֵינוּ אוֹיֵב,
דָּבָר וְחָרָב וְרָעָב וְיָגוֹן; וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ;
וּבְצֹל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה, כִּי
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה. וְשָׁמֹר צִאֲתָנוּ וּבֹאֲנוּ לְחַיִּים

Michelle
Rachel

SHABBAT

וְלִשְׁלוֹם, מֵעַתָּה וְעַד עוֹלָם, וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמָךְ.
בָּרוּךְ אַתָּה, יְיָ, הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ, וְעַל-כָּל-עַמּוֹ
יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

Aaron

It is evening, and children slowly dream away the storms of day. It is evening, and stars glow gently in the quiet heavens. Can we understand a dream? Find a net to capture the meaning of a glowing star? What bridge spans the vast space we must cross to reach understanding? How small are we who attempt the journey! And yet somehow we learn to find our glory in a brave and endless struggle to comprehend eternal mysteries. We are voyagers in an infinite sea, our destination always beyond the horizon. But we are voyagers.

♦ ♦

THE COVENANT THAT BRINGS LIFE

Rabbi

On the day when our ancestors stood before God in the wilderness, His words came before them and captured their hearts:

"You are standing this day, all of you, before God the Eternal, to enter into His covenant."

It was a covenant of life for them and their descendants. "See, I have set before you this day life and good, death and evil. This day I command you to love the Lord your God, to walk in His ways, to keep His Mitzvot."

It is in God's power to command us, in ours to reject Him.

"But if you do not listen, I tell you this day that you will surely perish. Therefore have I set before you life and death, the blessing and the curse: choose life, then, that you and your children may live."

We will choose life. We will hold fast to the covenant that brings life.

♦

SHABBAT

✓ 'SHOMRU

THE COVENANT OF SHABBAT

ושמרו

וְשָׁמְרוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת, לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעֹלָם כִּי שֵׁשֶׁת
יָמִים עָשָׂה יי אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת
וַיָּנַפֶּשׁ.

The people of Israel shall keep the Sabbath, observing the Sabbath in every generation as a covenant for all time. It is a sign for ever between Me and the people of Israel, for in six days the Eternal God made heaven and earth, and on the seventh day He rested from His labors.

♦ ♦

An alternative Tefillah begins on page 235.

All rise

תפלה

אֲדֹנָי, שִׁפְתֵי תִפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Eternal God, open my lips, that my mouth may declare Your glory.

A HERITAGE OF FAITH

אבות

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב: הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן.
גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא
גְּאֻלָּה לְבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ, בְּאַהֲבָה.
מִלֵּךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה, יי, מִגֵּן אַבְרָהָם.

Our God and God of our fathers, God of Abraham, Isaac, and Jacob, Amos, Isaiah, and Micah, a heritage has come down to us along all the painful paths our people has travelled.

Our God and God of our mothers, God of Sarah, Rebekah, Leah, and Rachel, Deborah, Hannah, and Ruth, a heritage has come down to us.

SHABBAT

When others worshipped gods indifferent to goodness, our mothers and fathers found the One whose law unites all people in justice and love.

A heritage of faith has come down to us out of the life of our people.

When knowledge was the secret lore of princes and priests, our sages opened their doors to all who sought understanding.

A heritage of learning has come down to us out of the life of our people.

♦ ♦

IT IS OUR LIFE

גבורות

אתה גבור לעולם, אדני, מחיה הכל אתה, רב להושיע.
מכלכל חיים בחסד, מחיה הכל ברחמים רבים. סומך
נופלים, ורופא חולים, ומתיר אסורים, ומקים אמונתו
לישני עפר.

מי כמך, בעל גבורות, ומי דומה לך, מלך ממית ומחיה
ומצמיח ישועה?

ונאמן אתה להחיות הכל. ברוך אתה, יי, מחיה הכל.

In a world where the weak were tormented by oppressors, our Torah taught us to love the poor and the stranger.

A heritage of justice has come down to us.

Where the sword was sovereign, we were commanded to seek peace and pursue it.

A heritage of peace has come down to us.

All this now is ours. Ours the teaching, ours the task, to make the heritage live.

For it is our life, and the length of our days!

♦ ♦

SHABBAT

קדושת השם

אָתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוּשִׁים בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה.
בְּרוּךְ אַתָּה, יְיָ, הָאֵל הַקָּדוֹשׁ.

All are seated

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→ 10N C'

TO SERVE YOU IN TRUTH

קדושת היום

Purify our hearts to serve You in truth.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת.

or

The world is sustained by three things: by the Torah, by worship, and by loving deeds.

עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֲסָדִים.

PROMISE OF THE KINGDOM

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רָצָה בְּמִנוּחָתָנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ. שְׂבַעְנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת. וְהִנְחֵלְנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרָצוֹן שֶׁבֶת קִדְּשָׁךְ, וְיִגְדְּלוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה, יְיָ, מִקִּדְּשׁ הַשְּׁבֶת.

Great is the gift of life; greater still that we know that our life is a gift. Slowly, uncertainly, we have emerged out of the endless, patient work of creation. Great is the gift of life!

And our people came forth: not slowly, but by a leap of the spirit: Israel. Holy is the meeting of a people and its God.

Therefore let Israel give thanks for life and sing the Creator's praise. And let us exult in Shabbat, symbol of creation's joy, reminder and promise of the kingdom we shall slowly build.

MOST PRECIOUS OF DAYS

Those who keep the Sabbath and call it a delight shall rejoice in Your kingdom. All who hallow the seventh day shall be gladdened by Your goodness. This day is Israel's festival of the spirit, sanctified and blessed by You, the most precious of days, a symbol of the joy of creation.

ישמחו במלכותך שומרי שבת
וקוראי ענג. עם מקדשי שביעי
כלם ישבעו ויתענגו מטובך.
והשביעי רצית בו וקדשתו.
חמדת ימים אותו קראת, זכר
למעשה בראשית.

• •

BECAUSE I LOVE

עבודה

רצה, יי אלהינו, בעמך ישראל, ותפלתם באהבה תקבל,
ותהי לרצון תמיד עבודת ישראל עמך. אל קרוב לכל-
קראיו, פנה אל עמך וחסדו; שפוך רוחך עלינו, ותחזינה
עינינו בשובך לציון ברחמים.

ברוך אתה, יי, המחזיר שכינתו לציון.

Let me hear You, Lord, when I hear my spirit soaring in prayer.
May I sing because I love, not afraid to waste my sweetness
upon the void, but reflecting in my soul's flight the universal
God who sings through me.

• •

TO USE OUR LIFE FOR BLESSING

הודאה

מודים אנחנו לך, שאתה הוא יי אלהינו ואלהי אבותינו,
אלהי כל-בשר, יוצרנו יוצר בראשית.
ברכות והודאות לשמך הגדול והקדוש על-שהחייתנו
וקימתנו.

O God of Israel's past, O God of this day, God of all flesh,
Creator of all life: We praise You, the Most High, for the gift
of life; we give thanks, O Source of good, that life endures.

233

SHABBAT

בן תחינו ותקיימנו, יי אלהינו, ותאמץנו לשמר חקיך,
לעשות רצונך, ולעבדך בלבב שלם. ברוך אל ההודאות.

*Eternal and Infinite One, help us to use our life for blessing:
to live by Your law, to do Your will, to walk in Your way with
a whole heart.*

We thank You, Eternal God, for the blessing of life.

♦ ♦

LET US NOT BE CONTENT

God of all generations, may the rest and quiet of this hour of worship refresh our inner life, and bring us tranquillity. May we find contentment and peace, our desire for possessions abated, our hope for advantage subdued.

But let us not be content, O God, when others go hungry, or be serene while some lack their daily bread. Teach us to give thanks for what we have by sharing it with those who are in need. Then shall our lives be called good, and our names be remembered for blessing.

♦ ♦

NOT BY MIGHT NOR BY POWER

ברכת שלום

שלום רב על-ישראל עמך תשים לעולם, כי אתה הוא
מלך אדון לכל השלום. וטוב בעיניך לברך את-עמך
ישראל בכל-עת ובכל-שעה בשלוםך.

ברוך אתה, יי, המברך את-עמו ישראל בשלום.

*O Lord, may we never become complacent, faltering in our
effort to build a world of peace for Your children. Let the na-
tions know and understand that justice and right are better
than conquest and dominion; may they come to see that it is
not by might nor by power, but by Your spirit, that life pre-
vails.*

♦ ♦

SILENT PRAYER

HEBREW TABERNACLE OF WASHINGTON HEIGHTS

FRIDAY EVENING SERVICE - MAY 3, 1991

A SPECIAL SERVICE

Conducted by Rabbi Robert L. Lehman and Cantor Robert M. Bloch,
with the participation of the Hebrew Tabernacle Hebrew School Children,
and Dedicated to the Elderly and Homebound people in our community.

"GATES OF PRAYER"
THE NEW UNION PRAYERBOOK

ORDER OF THE SERVICE

1. Opening Hymn: "Shalom Aleichem"
2. p. 219 - Bat Mitzvah to do Prayer over the Candles - Sharon Nomburg
3. Introduction by Students - Aaron Kadish and Michael Danish
4. pp. 221-222 - Prayer - Meditation in English - Matthew Scheinwald
Joshua Orentlicher
5. p. 222 - Kaddish - Cantor Bloch
6. p. 223 - "Bor'chu" - Cantor Bloch and Students
7. pp. 223-224 - Responsive Reading - Rabbi Lehman, Students and Congregation
8. p. 224 - "Shema" - Cantor Bloch and Students
9. pp. 224-225 - "V'ohavto" - Cantor Bloch and Students
10. p. 226 - Prayer - Responsive Reading - Rabbi Lehman, Students and Congregation
11. p. 227 - "Mi Chomocho" - Cantor Bloch and Students
12. pp. 227-228 - Prayer: "Hashkeveinu" - Michelle Gilbert and Rachel Kadish
English translation: Aaron Kadish
13. p. 229 - "V'shomru" - Cantor Bloch and Students
14. pp. 229-231 - Rabbi Lehman
15. p. 232 - "Yismechu" - Cantor Bloch and Students
16. p. 233 - Prayer: (middle of the page) - Jeffrey Laufer
17. p. 233 - "Shalom Rav" - Cantor Bloch
18. Silent Prayer
19. Kiddush - Recitation of "B'r'cho" - Youngest Student to hold Kiddush cup for
Cantor Bloch - Ariel Seligman
20. Talk by Students: Michelle Gilbert, Sharon Nomburg, Michael Danish, Michelle Gilbert,
Sarah Mosbacher, Jeffrey Laufer, and Rachel Kadish. Prayer in
Unison by all Children.
21. Talk by Rabbi Lehman
22. Adoration
23. Kaddish Lists and Announcements
24. Concluding Hymn
25. Closing of the Ark by Rabbi Lehman and Student

Shabbat Shalom

The seventh day is consecrated to the Lord our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation, we remember that we are created in the divine image. We therefore raise the cup in thanksgiving:

ברוך אתה, יי אלהינו, מלך העולם, בורא פרי הגפן.
ברוך אתה, יי אלהינו, מלך העולם, אשר קדשנו במצותיו
ורצה בנו, ושבת קדשו באהבה וברצון הנחילנו, וברון
למעשה בראשית. כי הוא יום תחלה למקראי קדש, וזכר
ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים,
ושבת קדשך באהבה וברצון הנחלתנו. ברוך אתה, יי,
מקדש השבת.

Blessed is the Lord our God, Ruler of the universe, Creator of the fruit of the vine.

Blessed is the Lord our God, Ruler of the universe, who hallows us with His Mitzvot and takes delight in us. In His love and favor He has made His holy Sabbath our heritage, as a reminder of the work of creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt.

O God, You have chosen us and set us apart from all the peoples, and in love and favor have given us the Sabbath day as a sacred inheritance. Blessed is the Lord, for the Sabbath and its holiness.

Ariel Joshua

together

*may read - 7+1
each by R?*

SPECIAL FRIDAY EVENING SERVICE - MAY 3, 1991

ITEM #21

"TALK BY STUDENTS"

MICHELLE GILBERT: WHEN WE WELCOMED SHABBAT, A SHORT TIME AGO, WE READ A PORTION OF THE SERVICE CALLED "MEDITATION". IN THIS SECTION, THERE WAS MENTION OF AUSCHWITZ. CERTAINLY, THERE IS NO CONGREGATION, ANYWHERE, WHERE THIS ONE WORD EVOKES MORE FEELINGS. AS YOUNG PEOPLE, BORN IN THE 1970'S AND '80'S, WE HAVE HEARD THAT THE OLDER GENERATION IS CONCERNED THAT THIS WORD WON'T MEAN MUCH TO US, AND, IN SOME WAYS, THEY ARE RIGHT. WE WERE FORTUNATE NOT TO HAVE LIVED THROUGH THOSE YEARS OF THE HOLOCAUST. WE NEVER HAD TO ENDURE THE TERROR OF THOSE TIMES. BUT, AS STUDENTS OF HISTORY, WE ARE AWARE OF THE IMPORTANCE OF LEARNING ALL THAT WE CAN ABOUT IT, AND, LATER TO ALSO MAKE SURE THAT OUR CHILDREN DO THE SAME. BY LEARNING, BY SHARING OUR KNOWLEDGE, AND BY ASKING QUESTIONS, WE CAN KEEP THE MEMORIES ALIVE.

SHARON NOMBURG:

WE DON'T ONLY LEARN FROM BOOKS. WE LEARN BY TALKING WITH PEOPLE, PEOPLE WHO ARE OLDER THAN WE ARE, PEOPLE WHO THEMSELVES HAVE LEARNED THROUGH LIVING. CERTAINLY, OUR JEWISH ELDERLY HAVE MUCH TO TELL US. AS PART OF THE PREPARATION FOR THIS SERVICE, OUR TEACHERS HAD US READ STORIES ABOUT THE ELDERLY. ONE STORY IN PARTICULAR COMES TO MIND. IN THIS STORY, CALLED "GRANDPA", WE LEARNED ABOUT A MAN WHO HAD SURVIVED THE HOLOCAUST AND FOUND A NEW LIFE IN AMERICA. UPON HIS DEATH, AT THE AGE OF 83, HE LEFT A BEAUTIFUL LEGACY TO HIS FAMILY IN THE FORM OF AN ETHICAL WILL. IN THIS DOCUMENT, WHICH HE CALLED "THE ELEVEN COMMANDMENTS FOR LIVING", HE DESCRIBES HIS PHILOSOPHY OF LIFE. WE WERE MOVED BY THESE VALUES AND BELIEFS WHICH THIS GRANDFATHER WROTE DOWN AND LEFT TO HIS GRANDCHILDREN AS A PERMANENT REMEMBRANCE.

SPECIAL FRIDAY EVENING SERVICE - MAY 3, 1991

ITEM #21 (CONTINUED)

"TALK BY STUDENTS"

MICHAEL DANISH: WE WERE ASKED TO SPEAK WITH THE SENIOR CITIZENS IN OUR OWN FAMILIES AND IN THE COMMUNITY TO FIND OUT ABOUT THEIR LONG AND VARIED LIVES. WE CONDUCTED INTERVIEWS WITH OUR ELDERLY RELATIVES AND FRIENDS AND SUBMITTED THE COMPLETED ASSIGNMENTS TO OUR TEACHERS, THE PRINCIPAL, AND TO RABBI LEHMAN. THESE INTERVIEWS OPENED OUR EYES AND OUR MINDS TO THE MANY THINGS THAT WE CAN LEARN FROM THE OLDER GENERATION. WE LEARNED A GREAT DEAL ABOUT OUR GRANDMOTHERS AND GRANDFATHERS, OUR AUNTS AND UNCLES, AND FRIENDS. WE FOUND OUT THAT THEY, TOO, WERE AT TIMES UNSURE OF THEMSELVES, AND THAT THEY TOO, SOMETIMES, MESSED UP AND HAD TO BE CORRECTED BY THEIR PARENTS.

MICHELLE GILBERT: I CHOSE TO INTERVIEW MY PATERNAL GRANDMOTHER, ANNE GILBERT. WHAT I LEARNED FROM MY GRANDMOTHER'S EXPERIENCE WAS THAT BEING SHY CAN AFFECT YOUR WORKING ABILITY AND FRIENDSHIPS. SHE IS THE YOUNGEST OF FOUR SIBLINGS AND SHE TOLD ME SHE WAS NOT ALWAYS HAPPY ABOUT THAT. BUT, GROWING UP AND MATURING HELPED HER CHANGE HER FEELINGS. DURING THE INTERVIEW, I FOUND OUT NEW THINGS ABOUT GRANDMA. I LEARNED THAT I SHOULD BE THANKFUL FOR HAVING GREAT PARENTS AND GRANDPARENTS TO HELP ME.

SARAH MOSBACHER: DURING MY INTERVIEW WITH MY FATHER'S MOTHER, JEAN MOSBACHER, I FOUND OUT THAT SHE HAD TO LEAVE GERMANY BECAUSE OF HITLER. SHE LATER FOUND OUT HER SISTER AND BROTHER WERE KILLED IN A CONCENTRATION CAMP. I ASKED MY GRANDMA WHAT MY FATHER WAS LIKE AS A YOUNG BOY AND WHAT SHE DOES NOW TO FILL HER DAYS. MY GRANDMA THOUGHT MY QUESTIONS WERE VERY SMART AND WELL SAID.

SPECIAL FRIDAY EVENING SERVICE - MAY 3, 1991

ITEM #21 (CONTINUED)

"TALK BY STUDENTS"

JEFFREY LAUFER: FROM MY INTERVIEW, I LEARNED THAT IT IS TOUGH BEING ELDERLY BECAUSE YOU CAN'T DO WHAT YOU WANT TO DO AND YOU SOMETIMES LOSE YOUR HEARING AND EYESIGHT. YOU NEED TO BE WITH SOMEONE ALOT. IF YOU FALL AND HURT YOURSELF, IT HURTS MORE THAN WHEN YOU WERE YOUNGER. MY NEIGHBOR, MRS. LANDAUER, WHO IS ALMOST 90 YEARS OLD, SAID THE INTERVIEW MADE HER FEEL GOOD BECAUSE IT BROUGHT BACK MEMORIES OF HER LIFE AND SHE FELT SOME OF HER OLD FEELINGS. I THINK IT MADE HER FEEL IMPORTANT BECAUSE I NEEDED HER HELP.

RACHEL KADISH: IN CONCLUSION, WE THE STUDENTS OF THE HEBREW TABERNACLE HEBREW SCHOOL HOPE THAT MANY OF YOU WILL TAKE THE TIME TO WRITE ABOUT YOUR LIVES AND EXPERIENCES SO THAT WE CAN READ ABOUT THEM. WE ALSO WOULD LIKE TO OFFER THIS PRAYER FOR THE OLDER PEOPLE AND THE HOMEBOUND.

ALL TOGETHER

IN UNISON:

"O LORD, MAY WE NEVER BECOME FORGETFUL, IGNORING THE ELDERLY AND HOMEBOUND PEOPLE IN OUR COMMUNITY. LET EVERYONE KNOW THAT DIGNITY AND RESPECT ARE BETTER THAN IGNORANCE AND NEGLECT.

MAY THOSE THAT HAVE THE POWER TO DO GOOD WORK FULFILL THE PROMISE OF EACH NEW GENERATION SO THAT THE BEAUTIFUL TRADITIONS OF JUDAISM ARE PASSED ON FROM GRANDFATHER TO GRANDSON, FROM GRANDMOTHER TO GRANDDAUGHTER. BY THE SPIRIT OF G-D, MAY LIFE PREVAIL. AMEN"

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PHILOSOPHY

1965-1966

ARCHIVES

Folder # 2

Philosophy

THE SABBATH: PART III: CURRENT PROBLEMS.

Friends, exactly what does the Sabbath mean to us?, this is the crux of the question and the problem with which we must concern ourselves this evening. For the third straight month we are discussing the subject of the Sabbath; at first we spoke of its history, then of the reformer's ^{attempt at change} ~~point of view~~ but tonight we can take the subject into the present: exactly what does the Sabbath mean to us, to us of liberal contemporary Jewry? ² ~~in our day?~~ Those ^{most of us} ~~of us in the know~~ realize that the Sabbath is no longer the great day of an earlier generation; the awe, reverence and love which used to characterize it are no longer a part of our lives. A recent study by Rabbi Gunther Plaut adequately supports this point of view. He discovered that the appreciation of the Sabbath falls into three major categories: first, that while very few Jews attend religious services on this day, almost 80% of liberal Jews, especially those with children, keep some sort of Sabbath observance in their home. ^{(1) (3)} The women light candles with or without blessings, a family dinner is attempted, and ^{to} ~~in~~ a lesser percentage the father will try for a blessing over the wine and/or the bread. That is the extent of our observance in the home but this minimum is part of our current ^{practice} ~~observance~~. ⁽²⁾ Songs are rarely sung, the Birkas Hamazon is known to very few, and Havdolah is ^{practically unknown} ~~practiced by a minute segment~~ of our liberal Jews. Secondly, while rabbis urge Synagogue attendance they do not demand it ^{as a requirement toward God} with the result that Synagogue attendance is practiced by a tiny fraction of the Jewish population. Also, those rabbis who do urge it do so primarily in terms of the children and when they ~~at their urging~~, they divide their ^{demands into} ~~attention on~~ a dual level: the adults are ^{asked} ~~urged~~ to come on Friday evening ^{while} and the children are ^{commanded to attend} ~~urged or commanded to come~~ on Saturday mornings. Therefore, especially in terms of the adults who have no clear-cut commandment by which to live, the older generations comes only when it chooses to do so; ^{they} ~~you~~ that is to say, if the worship service "does" something for ^{them} ~~very~~, they will be in attendance. Much as you might pick out a particular concert, play or lecture if it ^{reflects} ~~meets with~~ your enthusiasm or interest level. If ^{he} ~~you~~ is ^{captivated by} ~~not interested in~~ what the "program", ~~might offer~~, the adult Jew stays home. And that is the extent of our Synagogue commitment in terms of the Sabbath.

The third category into which the Sabbath falls, according to Rabbi Plant's survey, concerns the Sabbath Mitzvohs: that which we must or must not do because of the nature of the day. Our orthodox brethren, ^{in contrast} ~~for instance~~, will not ride or light a fire or carry ^{objects} commandments of a negative nature; on the other hand, commandments of a positive nature, they will attend the Service, spend some time in study, ^{distinguish} ~~separate~~ this day ^{from all others} by virtue of ^{special sacred} ~~certain~~ practices. ~~from all others~~. We liberal Jews, however, follow neither the positive nor the negative commandments; thus, ^{world} for us the Sabbath has become just like ^{any} ~~every~~ other day, [it is but one in seven, and if any one day is distinct, it is Sunday because of the society of which we are a part. This, then, is the state of the Sabbath in our time, as far as we are concerned. It is not a good picture.]

✓ Why, then, this neglect? First and foremost, I do not believe that the trouble is linked just to us alone; rather, it is tied to the whole of ^{our} modern orientation to God. There is a definite, obvious and distressing decline in ^{the} worship of God in our western civilization and we are a part of it. If we no longer feel impelled by our very nature to worship God, naturally our observance of the Sabbath will suffer. Secondly, we have discovered that the idea of the early reformers, which we discussed in great detail last month, that ~~in order~~ to attract a congregation we must beautify the Service, simply has not worked. A shortening of the Service, its translation, ⁺ its revision have not helped to capture the lost multitudes. [It might be said, paranthetically, that the Catholics are now experiencing the same difficulties: they too are influenced by this decline in worship and even though they are ~~not~~ changing the text from Latin to English (much as we changed it from Hebrew to German and then to English), they will find that it will not help them either. The lack of reverence toward God is such that it will adversely affect ^{us all!} ~~them also~~.]

✓ And, third, we find a neglect of the Sabbath because we are discovering too late that all of our innovations, special services, ⁺ unique activities ~~and the like~~ have also been in vain. ~~From~~ baby namings to installations, from Boy Scout nights to Oneg Shabbat ⁺ forums, from guest speakers to Sisterhood Sabbath: none have helped to make the Sabbath a real, living entity in the lifetime of

^{if there}
the Jew, ~~and none~~ have helped, ~~either~~, in bringing more people to the Temple on Friday evenings or on Saturday mornings. Our attempts at showmanship have failed.

It occurs to me, therefore, as we survey our current problems that, in order to reach a more positive level of ^{comprehension} ~~action~~, we must do radical surgery if the patient is to survive. The point seems to be, I would think, that in order to arrive at some meaningful plan of action, we must ~~turn about or~~ reverse all of the questions we have already asked and to which we have received only negative answers. For instance, instead of asking "why don't they come?" let us ask, instead, why do some attend and from them, what can we learn? Let us, in other words, worry more about ~~those~~ those who are in attendance rather than prostitute ourselves for those who are absent. By reversing our ~~question~~ question, therefore, we might find out that there are some who still attend our Service because, as far as they are concerned, they have a spiritual hunger to satisfy; they come, even if in small numbers, for no other reason than that ~~it~~ is the Sabbath! For them, even with a minimum observance, the Sabbath can not be denied and it is upon this small but exclusive group of Jews that we must build. Secondly, from this group we can draw an important ~~and~~ vital distinction; they come to us not because the Service is more attractive, or because they have a special stake in the Service of and by itself, but because they have a feeling for the occasion, for the Sabbath day itself. And, more than anything else and contrary to past experiments, it is this feeling which must be encouraged rather than the purely physical or tangible manifestations of the day. In short, develop and nurture the feeling and stop worrying about the service, the special events, the advertising techniques and the free meals. If ~~you~~ ^{we} have one person who truly "feels" the spirit of the Sabbath day, he is more important than all ~~else~~ ^{others}. ~~[on his feeling we will build and Because of his feeling we may yet survive as Jews, and rescue the Sabbath from the depths of despair and learn to elevate it to its rightful place of honor in our midst]~~

But how can we accomplish this; on what one level or many levels can we develop this feeling toward the Sabbath? First, instead of spending millions

of dollars annually educating ~~our~~ children, let us for once "use" them to our advantage and for our own benefit. We might insist, for instance, that for one Sunday each month, the parents MUST accompany the children to our religious school and we could take that opportunity to repeat and to teach ^{and} the manner of Sabbath observance in the home so that at least the minimum will not be lost. Let us, in other words, not worry about a maximum but let us insure a minimum. Secondly, while we take out our frustrations on the children, commanding these defenseless youngsters to attend Services prior to Confirmation or Bar Mitzvah, let us insist that with the children, the parents come as well. In many areas, of course, the argument will run that this is not feasible for if the parent refuses, we can not deny to ~~each of~~ these children the right to Bar Mitzvah; and, with this in mind, that it would spell financial disaster for many congregations who depend on a Bar Mitzvah schedule to stay alive. My answer to this is quite simple: it all depends on what you prefer, financial ruin or loss of Judaism. On the other hand, you might have strict discipline and a place of honor and respect for your faith. It is a vicious cycle but time will tell. Third, I have used such words as "force", "Command" and "demand" ^{on purpose} ~~and I have~~ ~~used them knowingly~~ for the only reason why we have not made more headway in some areas of Sabbath observance ~~or dedication or acknowledgment of feeling~~ is because our rabbis have been afraid to ^{demand} ~~do so~~. ^{Of course} ~~On the other hand~~, I am not advocating a dictatorship or an authoritarian structure for rabbis and cantors but, in the final analysis, we are the only ones who have the knowledge, the tradition and the background to make demands, and to insist on them with the backing of the Law. In certain areas of Jewish life, we do this already but because the population is used to it, there are no objections. For instance, no rabbi will officiate at a wedding on Shabbos nor will he officiate at a funeral on this day; lo and behold, no one, ^{not} even the assimilationists, object. We simply say that the Law prohibits these activities on the Sabbath and the people understand, appreciate the special place of the Sabbath in Jewish life and, lastly, accept our decision. ^{without argument} If today, for example, ^{we} ~~all clergymen~~ would state that ^{we} ~~they~~ no longer will officiate at funerals on the second day of the

Yom Tovim, just as our orthodox and conservative colleagues insist, our people would have no choice but to obey. In so doing, they would again be taught a parallel lesson in terms of Sabbath observance and duty.

Finally, in order to maintain and nurture this feeling for the Sabbath as a special day in the life of the people, I would advocate the writing of a Guide to Jewish Conduct, designed specifically for the Sabbath. I would encourage every single member of the liberal Jewish community to accept a copy, to learn it, study it, have an opportunity to discuss it and, finally, be persuaded to live by it. In this way, building on the minimum already practiced in the home and the feeling which is a part of some, we ought to be able to motivate others. Therefore, the number of Sabbath observers would not only increase but they would be mutually strengthened.

So much, then, for the current problems of the Sabbath and some tentative steps toward solving them. But for what the future actually holds for us and how, once again, we can make the Sabbath viable in our lives, this last aspect of our current lecture-sermon series we shall discuss next month. In the meantime, may I ask you to keep the Sabbath as the Sabbath has kept Israel.

Amen.

Heb. Tab., Friday evening, March 4, 1966.

SABBATH: IV: NEW WAYS OF OBSERVANCE & WORSHIP.

My friends, ~~as~~ with this lecture-sermon we end our four month series on "The Sabbath". ^{It} ~~which~~ has ~~been~~ occupied us for one Friday evening each month from January through April, ^{but now} we must finally face up to some ~~last minute~~ changes in concept and ideas. We have traced the Sabbath by way of its history and tradition, ^{we have discovered} the early Reformers who attempted to shift this special day from Saturday to Sunday, and we have occupied ourselves with current problems and difficulties as these affect this special holy day of the Jewish calendar. Tonight, then, in terms of our final discussion we must seek new ways of observance and worship ^{to} ~~which shall~~ make the special characteristics of the day more appealing to you, ~~and through you~~ to other Jews and, therefore, to future generations of our people as well. It is with this type of thought in mind that I pose ~~to you~~ the question: What do you associate with the words "Friday night"? We, the rabbis, cantors and professionals of Jewish life, immediately associate these words with "Services" or "Temple" but the question is not directed at ourselves! What do you associate with these ^{words} ~~terms~~? From past experience I think that I can surmise that if you think in Jewish terms at all, Friday night calls to your mind first and foremost, the images of candles, Kiddush, food and family associations. If you think of Temple or Services at all, these images come last. Thus, by this simple test we can quickly realize that there exists a chasm, a difference between us; in terms of Friday evening Sabbath observance, the pulpit and the pew stand divided. We do not encourage the same things and we do not place the same level of ~~primary~~ emphasis on the same objects of concern. Indeed, the reason for this is obvious. [With the sparsity of material in the Union Prayer Book or even the Union Home Prayer Book in terms of Sabbath worship in the home, it becomes most obvious that we do not want you to engage in great home celebrations. In the Union Prayer Book, at the end of the volume, only a few lines are listed by which you can observe the Sabbath at home and the Union Home Prayer Book has even less ^{substance} ~~material~~. In short,] that aspect of the Sabbath which is most familiar ^{and} ~~to you and which is~~ most meaningful to you, is minimized by the professionals who wrote ^{the} ~~the~~ two ^{new} ~~just mentioned~~ books. The reason, although not

very encouraging, seems clear: we do not want to compete with ourselves! We want you to light the candles, chant the Kiddush and say the Motzi, of course, but quickly for then you must hurriedly eat and, most vital as far as we are concerned, come to the Synagogue. The problem is that if you do not want to come to the Temple or can not come, there is nothing of substance created for you in terms of the home observance; ^{thus, there exists a void.} ~~which may be most vital to you but which is not encouraged by us.~~ We have said, in so many words, It's Temple or nothing; take it or leave it! But what little Judaism remains through the heart and home and family of our people, we have neglected and even held in low esteem because we did not want to conflict with our own pride in terms of the numbers of people we manage to bring to the Temple each Friday eve.

Of course, this point of view is valid only in terms of those who truly wish to worship at home; it is not intended as an excuse for those who use Friday evenings as a welcome opportunity to attend the theater, movies, concerts or play host at dinner parties. We professionals ~~may~~ have made ^a serious mistake ⁱⁿ rejecting those to whom ^{the Sabbath} ~~Judaism in terms of the Sabbath~~ was vital only as far as the home and family were concerned; by minimizing their ^{in feelings} ~~efforts~~ we may have hurt our lifeline as well. If the people of Israel truly obtain satisfaction and contentment of spirit from their ^{Jewish} home observance in our day and age, perhaps we should come to the point of encouraging this trend. ^{and} Then, once Judaism is established in the home again as ~~truly~~ a part of the Sabbath observance, perhaps ~~then~~ people will return to the Sanctuary to worship in the presence of their fellow Jews. This may appear a radical departure from the norm, it may even appear as the bare minimum to some ~~of you~~ but, let us face facts frankly; how much more of a minimum can we afford? And, at the same time, those who feel the need and are convinced of the value of coming to the Temple on Friday eve, they will continue to come regardless for this, as it should be, is Judaism.

Of course, this is not the whole of the answer; Saturday morning has become the forgotten aspect of Sabbath observance. Were it not for the Bar-Mitzvah ceremony, Temple might well be closed on Saturday mornings for lack

of attendance; indeed, some congregations in the suburban areas do not hold services ~~on this special morning~~ for just this specific reason. Even here in our congregation where the worship commitment is far greater than in most other Synagogues, I can count on the fingers of one hand the number of people who attend both Friday evening and Saturday mornings; for whatever reasons, they are too few in number. The history of the Sabbath, as we have attempted to demonstrate in the course of these ⁴ lecture sermons, has shown time and again that the ~~Saturday~~ ^{morning} of worship is the most vital component of the holy day; there is not and can not ever be a meaningful and valid substitute. It is the occasion when the Torah is read and explained; still, people are not drawn to come and they are not to be found at home either, as they might be ^{being involved in business or other pursuits.} on Friday nights. But even this lack of participation and encouragement for the Sabbath morning ^{service} brings us a measure of hope when compared to the actual loss from the Sabbath in terms of Saturday afternoons. This, far from still being considered a part of the Sabbath, has been labelled "empty" time and has added to the despair of the professionals ^{due to} and the lack of respect ^{during} ~~inherent~~ ^{this portion of the sacred day.} toward the actual day of worship and observance. Such valid but old-fashioned ideas as spending some time in study on Saturday afternoons have become obsolete in our time of fast cars, nearby golf courses, and music lessons for the children. Such Mitzvohs as visiting the sick which used to be a regular portion of the Sabbath day, not as a chore but as a religious commandment, have become the objects of ^{emotional conflict for we do not wish to wear our leisure hours} ~~ridicule even though visiting hours in hospitals, for~~ ^{with the sound and sight of pain.} ~~example, permit extra lee way in their privileges on just such a day.~~ Furthermore, to visit someone in their home because of their confinement due to a former illness or old age has become an unaccustomed hardship ^{which detracts} ~~to which we~~ ^{from the time we have allotted to ourselves.} ~~do not care to subject ourselves.~~ But for those generations which preceded us, this was the norm, this was the manner of worship, this was the manner of commitment to ones fellow Jews and, due to the nature of ones commitment, to God. But even in the best of ^{circumstances} ~~circumstances~~, the Saturday afternoon "free" time has lost its glamour as far as the family is concerned; in former years it was still the custom for parents and children to be together for whatever

reason but this is no longer valid either. The family has become scattered and fragmented while each member of that group follows not simply his own interest pattern but, more realistically, his own pleasure. It is into such a state of disrepute that the Sabbath has fallen.

In closing this lecture sermon series on the Sabbath I plead, then, for a return to the values which sustained us in the past and which still retain their power for survival in our own day and age. I plead for home observance and I beg for Saturday morning Temple attendance for their own sake so that the values and ideals of Judaism may prevail and the manner of our ancient but modern worship shall survive. Furthermore, I would advocate a system of devotion, ^{Sabbath} and study and participation in what the ~~Saturday~~ ^{signify in} used to ~~mean in~~ general terms as well as specifically for ~~the~~ Saturday afternoons. A family should be together, ⁺ business can truly wait for we are, none of us, at the point of starvation, ^{The} sophistication of our children, ~~can wait~~ as well as their social graces, can be developed just as readily on Thursdays ~~as on Saturdays~~, and, above all, the study of Judaism while not restricted to the Sabbath finds a more receptive ear, ~~and~~ mind and heart when the individual is relaxed, at ease and in a state of peaceful receptivity. We come, then, to an awareness that the ^{idea} ~~word~~ and concept of "Family" dominates this one day of the ^{week} ~~year~~ and that it is around the family that we must learn to ^{build} again. Let, then, the home be the Temple of your life and let this house of God be the Temple of your faith. Be a part of it, encourage it and live in it ^{in so doing,} and remember the Sabbath day to keep it holy. For, as tradition tells us time and again, from the days of the Ten Commandments until our own day, and this very hour, ~~as you have kept the Sabbath, so has the Sabbath kept Israel. It is in the observance of this one day of the week that we shall~~ ^{be} truly ennobled, inspired and sanctified, ^{us,} and ^{this} has been the core and essence of the faith of our fathers; ~~as~~ it can be the central aspect of ^{our} the ^{survival of Jews.} ~~faith of our future.~~ May Judaism not be lost because of us and may the future generations of Jewry be sustained because of that one great beacon of light in our tradition: The Sabbath.

AMEN.

Heb. Tab., Frid eve., April 8, 1966.

Henriet
Walsley
Cappell

The Association of Reform Rabbis

OF NEW YORK CITY AND VICINITY
January 26, 1966

Dear Colleague:

PRESIDENT

George B. Lieberman
Central Synagogue of
Nassau County
Rockville Centre, L. I., N. Y.

1st VICE-PRESIDENT

Sidney Ballon

2nd VICE-PRESIDENT

Lewis Satlow

TREASURER

THE ANNUAL TINTNER MEMORIAL LECTURE

will be delivered at our next scheduled luncheon meeting
on Tuesday, February 8th, beginning at 12.15 PM.

DR. EZRA SPICEHANDLER

Professor of Hebrew Literature at the Cincinnati School

why judging of Halachic decisions in other?

① Social - integrating other into
contemp. Jewish life
no business decisions - sept
for small 20 in Israel.
Suck of other Jews for to budget.

② Halachic - no more need of
practical decision bc of commercial
reasons
Today buy chickens cut, frozen, clean, etc
all under supervision

then other rabbis no more prime duty
to act as judge

Still re: prayers, funerals, marriages
but all reduced to questions re
are asked

not not prepared for. Their study is
theoretical & in terms of 1-2.

Special situations

① Karaites, etc

② Councils under pressure, even if per. c
kids - J: no need to C do J - indeed an
issued for - implying no need to do J 13th

③ Rubatto, where child follows mother
due to Cath.

Jews won't accept
Colored pop willing but w/ Jews

declare all col "J" camp to be Jewish?
same probl in Mexico City where

Mishael camp consid itself Jew.
but other Jews reject them.

Accept them "in toto" - Jews
"whole J. community"

No, Can't - can only accept
individuals

111/18

PROBLEMS IN JEWISH LAW (ORTHODOX).

Friends, recently in the orthodox Jewish press of America there appeared an astounding article. An orthodox rabbi in Israel reported on a survey he had undertaken in Jerusalem's orthodox quarter and because of the very nature of the survey, he felt obliged to apologize to his readers for treading on new and, obviously, dangerous ground. The survey which reflected the opinions of 425 orthodox youngsters dealt not with the usual problems afflicting the ultra-traditional community; indeed, this survey ~~dealt with secular issues.~~ ^{dealt with secular} ~~touched just the opposite concern.~~ ^{contact} One question, for instance, asked: how much social ~~inter-~~ ^{course} is permissible among the sexes prior to marriage? The answer to this question was amazing, especially to us in America. Taking the whole matter very seriously, 86% of the students saw nothing wrong in studying together in mixed classes while 38% went so far as to say that kissing and embracing were proper. [Their reason for this point of view was: ~~that~~ this type of social relationship should not be denied in a mixed, modern society.) But, in the very next sentence, the ~~survey went further to give a justification of this radical,~~ ^{youngsters justified this departure from an} orthodox point of view: namely, the young people hope that the great men of the Torah will, in the future, find a basis in the Law for this ~~bit of modern display~~ ^{modern approach} for does not the Torah say that Jacob kissed Rachel? Questions of this type, and reasoning of a similar nature, are given in abundant measure. For instance, How should an orthodox ~~boy~~ girl act if she falls in love with a non-orthodox boy? Only 8% suggested that they should get married regardless and did not set any preconditions to the match; on the other hand, 17%, twice as many, felt that the couple should separate at once. Similarly, the question was raised whether a newly-wed couple should live in a mixed neighborhood. By "mixed", ~~of course,~~ ^{incidentally} they were not referring to the term in our sense, nor did they ~~consider~~ ^{refer to} a neighborhood of Jews and Xians; rather the "mixing" here refers to orthodox and non-orthodox Jews. 25% of those questioned stated that they would not ~~live~~ ^{love} in such an area and would not associate with non-orthodox Jews; on the other side, on the side of modernity, a large percentage suggested that ~~they~~ should live in this mix-

ed neighborhood if only to convert the non-orthodox elements by virtue of their ^{own} outstanding religious conduct. Those who were not in favor of moving into this ghetto, did it primarily for the sake of their children not wanting them to become contaminated by "secular" influences.

As noted at the beginning, the rabbi who took this survey had to apologize in ^{private} ~~public~~ for his daring inquisitiveness; especially since he made the mistake of showing his survey to some of ^{his} ~~the~~ elders. They were outraged at his audacity and stated that even to ask such a question, which touched on the mixing of the sexes, for any purpose prior to marriage, was tantamount to asking whether a Jew may eat "trefa" or not! ~~There~~ is no "issue meaningful to the social structure" ~~the~~ orthodox rabbi states; rather, it indicates that the questioner and the respondents of the survey are ^{admitting} ~~recognizing~~ that there are some who do not observe all of the Mitzvohs and this type of recognition should most certainly and obviously be avoided. The entire tenor of this survey and the response to it, my friends, indicates a rather interesting development within the orthodox Jewish structure both here and in Israel. The very fact that these type of questions are being asked and, most vital, that orthodox rabbis are being asked to comment on them, is revolutionary. Only a few decades ago, no one would have dared to raise such questions, much less ask a Talmudic authority to comment; furthermore, if any questions were asked, they concerned themselves with the time honored issues of Jewish life, as reflected in Torah, Talmud and Shulchan Aruch. ^{if something} ~~and if there~~ did not merge with the ^{reality} ~~picture~~ of the modern world, it was our society which was at fault and certainly not the Torah. But the issues raised by this one rabbi and ~~several~~ others, ~~which I shall mention~~, indicate that the traditional picture is no longer valid; orthodox Judaism is being overrun by matters of concern which intrude upon ^{the} ~~its~~ ancient life and which are becoming pressing in the 20th century.

There are, for example, ~~three~~ other areas of ~~major~~ concern, in addition to the problem of young people who want to embrace and kiss but feel the need to seek a Biblical basis for their actions. The first ~~major area~~ is

iii.

one which orthodoxy did not even deign to discuss ^{until} a few years ago: the problem of converts to Judaism or to Christianity. Now, however, because of the rise in mixed marriages, they are forced to answer. For example: a Jewish divorcee marries as her second husband a Gentile; may he take the place of the original father at her son's Bar Mitzvah? ^{or} Also, A rabbi is asked to officiate at the unveiling of a monument for a man who was born a Jew but converted to Christianity. Can the rabbi officiate? ^{laughter} Third, parents with a ~~girl~~ ^{daughter} convert to [^]. Is the child Jewish or Xian and if she is Xian, must she go through formal instruction in order to be properly called a Jew, without recourse to the new faith of her parents? ^{conflict} ~~That~~ is one area of ~~major concern~~. Let us move on to the second, which is related to the first. With the rise in mixed marriages, the percentage of Jews and Negroes marrying is rising sharply. We know this to be the case here in America but it is also valid in Israel where there is great discrimination against the Oriental Jews. The question has arisen: a Jew marries a Mulatto who is Catholic. A son is born. The father has the boy circumcised and the mother is willing to bring the boy up as a Jew. The ^{problem} ~~question~~, however, ^{is} ~~arises~~ in the fact ~~that~~ the Jewish community will not accept the boy; superficially on the basis that he is the son of a catholic woman but, truly, because they are racially prejudiced. On the other hand, the boy has been ~~enter~~ ^{entered} into the Covenant of Abraham at the will and with the permission of the parents. Which is his religion? Again, the question arises, can an illegitimate child be circumcised ~~and~~, ^{since} ~~more directly, especially when~~ there is no father to bring him into the covenant of Abraham. ^{TP} But there is ^{yet} a third area of concern ~~as well~~ and it relates to the experiences of our people ^{due to} ~~because of the~~ Hitler persecutions. We all know cases of this type, so it is necessary to ^{cite} ~~ask~~ but one: a Jewish doctor willingly had himself baptized in order to save himself. Now he is in America and asks to be accepted as a Jew again. Must he be reconverted, to what extent and, need this be done at all? It might be pointed out, incidentally, that ^{ultra} ~~orthodox~~ opinions on matters of this ~~nature~~ are usually very severe: some orthodox rabbis have even cited the opinion that as in centuries

past the Jews gladly embraced martyrdom for the sake of their faith; thus, one who willingly submits to conversion in order to save himself, has gravely sinned. These, then, are some of the major sources of conflict which are beginning to intrude into the orthodox mind more ^{frequently today} ~~readily~~ than ever before. We still, of course, have the usual minor matters: is it permissible to make ice-cubes in the refrigerator on the Sabbath? Or, how does one care for a hearing aid on the Sabbath? If you turn it on before Sabbath the battery may run dry and one would miss part of the meaningful Sabbath service. ~~which is a sin~~. On the other hand, is it a sin to turn the hearing aid on and off in order to save power or is this against the law of the Sabbath as well? In short, the varieties of conflicts and problems are endless.

The answer of ~~our~~ orthodox rabbis when referring to the questions of youth are, however, most indicative of a mood existing in our day and age. Instead of facing the survey realistically, the rabbis turn away from its implications for they are not prepared to cope with the issues at hand. If Rachel was kissed by Jacob in the Bible, it was surely a holy kiss and ^{there is} ~~has~~ no ^{parallel} ~~relationship~~ to the social relationships of boys and girls in our time! Similarly, who ever heard of a Jew marrying a mulatto, a convert's gravestone being unveiled, or a hearing aid and its use on the Sabbath! But while the men of tradition shie away from these issues, they are in ^{while} ~~at~~ ~~though~~ they are not equipped to answer, the issues and problems do persist. Orthodoxy, in short, is facing a change in attitude; questions are being asked ^{on subjects} ~~which were never phrased decades ago and these are question~~ to which very few, if any, answers exist. And this spirit of questioning is being found on all levels of orthodox Jewish life. The rabbi is no longer being confronted with legal decisions which strive for Talmudic accuracy. ~~when a computer can analyze a situation in seconds~~. Today the bulk of orthodox Jewry when faced with a legal problem goes not to the rabbi but to the lawyer, and in a civil court at that. Even so vital a matter as Kashrus is no longer ^{dealt with in the} ~~in need of~~ ^{basis of Talmudic} ~~Talmudic analysis~~. You no longer need to ask the Rabbi whether the Shochet knows his business, used a properly honed knife, whether the meat was drain-

ed and salted correctly. Commercial know-how has come to the point where all the chickens, for example, are cut, frozen, cleaned and packaged under the proper rabbinical supervision, not one at a time but by the thousands. ~~and~~ they can be stored in ~~your~~ ^{the} freezer until some time next year without ever losing their freshness and Kashrus for consumption. ~~in~~ ⁽ⁱⁿ⁾ the orthodox home). Therefore, we see it again, the picture has changed and the orthodox Jew changes as well.

We liberal Jews do not face these questions nor ~~the~~ problems. Our ~~days~~ ^{emphasis} ~~are more lax~~ ^{is different} and our reasoning is more precise in terms of our modern day. To us, some of these issues may seem irrelevant and even absurd but to our orthodox counterparts, these are serious issues indeed. One can only hope that these young people and their elders will find a way to meet the dawn of their new day ~~in hope and in fulfillment~~ ^{with wisdom + insight} as we have made our peace and have ~~managed to~~ ^{conceding} established a liveable, meaningful and realistic Judaism.

Amen.

Heb. Tab., Friday evening, March 18, 1966.

December, 1965

SUMMARY REPORT FROM THE COMMITTEE ON RESPONSA FOR THE "OMNIBUS COMMITTEE
REPORTER"

During the past year the Committee on Responsa has received literally hundreds of inquiries. Some of these necessitated a full responsum, going back to the sources of Jewish law and custom. Most of them, however, could be answered briefly, either by reference to previously printed responsa or simply because the question was not difficult, or sometimes, too, because the question is too difficult, involving attitudes of modern Jewry which have not yet crystallized into clarity. All these inquiries, the complex and the simple ones, should be of significance to a student of American Jewish life. (We do get some inquiries from overseas also.) If a complete list of the questions received by the Committee on Responsa over ten years were to be published, it would reveal many of the changing concerns of American Jewish religious life. The following is merely a brief record of the questions discussed this year. Full responsa were needed for the following questions:

Who should be responsible for the circumcision of an illegitimate child?

May we give Bar Mitzvah to a boy who is uncircumcized? (This question came from overseas from a large city in which there evidently was a conscious avoidance of circumcision among certain classes of Jews.)

What is the law or custom with regard to the alignment of graves? Must it be consistent? (This question involved the usability of a large but narrow tract of land adjoining an older cemetery.)

Should rabbinical fees be discouraged? What is their status in Jewish tradition?

Should we encourage the revival of the Ben Zochar party on the Friday night before circumcision?

In the Halachic correspondence there were questions which reveal

the fact that in mixed marriages and apostasies from Judaism, greater contact with the Jewish community is maintained nowadays than in earlier years. So such questions have been asked:

Shall a rabbi officiate at the tombstone unveiling for a Jew who was converted to Christianity?

A Jewish divorcee marries a Christian husband; may he take the place of the father at the son's Bar Mitzvah?

Do atheist gentiles need to be converted to Judaism, since they deny that they are Christians?

A number of sumptuary questions were asked. Since there are now many Bar Mitzvah parties on the synagogue premises, should we prohibit smoking on the Sabbath?

May a congregation have a secular New Year celebration?

Can a dance be held on Friday night in the synagogue?

For some reason there has been an increase of questions as to funeral services held in the synagogue itself. Should there not be some restrictive rule on this question?

Also there have been some questions on business matters which, normally, we rarely get:

May a congregation accept the gift of a business and conduct it?

Should a congregation sue a defaulting treasurer in the civil courts?

Should Jewish partners force the liquidation of a Jewish family business if they doubt that their interests are being properly protected?

There are still some echoes of the Nazi period: A Jewish doctor had himself baptized in order to save himself. Now he is in America and asks to be formally reconverted as a Jew. Should this be done? Need this be done?

These and similar questions can serve as a kaleidoscope of present Jewish religious moods.

Respectfully submitted,

Solomon B. Freehof, Chairman
Committee on Responsa

THE SABBATH: PART II: "EARLY REFORMERS".

Friends, last month we began this lecture-sermon series on "The Sabbath" by discussing this special day in terms of its origins, tradition and ~~the~~ historical development. ~~of its theological development~~. We saw how vital this day was to the core and essence of Judaism; how, while we may not have kept the Sabbath, the Sabbath has kept Israel. It has become for us the sacred day par excellence; superceded only in its sacred character if Yom Kippur falls on the seventh day. But, with all of our theoretical and abstract study of the subject from whatever point of view, we also know quite well that whatever we may conclude from the study of books does not necessarily find a parallel in reality. ^{The verses} ~~That part~~ of the Ten Commandments which tells us to ^{remember or} ~~keep~~ and observe the Sabbath day has become an anachronism; there is no ^{living} ~~real~~ relationship between ~~the way the~~ Sabbath observance as described in Exodus or in Deuteronomy and the manner of our observance in 1966. And we need not feel especially vulnerable ^{toward} ~~at~~ the end of the 20th century; more than a hundred years ago, the situation was exactly the same. At that time already, the Sabbath was a great cause of concern to all religiously motivated Jews for the seventh day was being violated as people went to work, as they kept open their stores, ^{also} as religious services were poorly attended, ~~and as~~ the concept of "rest" on the Sabbath day was totally absent from that generation of Jewry.

It was, therefore, in terms of this ^{situation} ~~development~~ that a number of liberal rabbis ^{met} as early as 1846 ⁱⁿ Breslau, to devote a major portion of their conference to the subject of the Sabbath. Their major concern was: how to return to the depth of commitment so long associated with the sacred ^{seventh} ~~Sabbath~~ day. Several suggestions were brought to the fore, some of meaning and value and others merely the idealistic contortions of angered and frustrated minds. What did develop, however, was the formulation of several important principles or guideposts which were to have a lasting effect on the observance and place of the Sabbath in Jewish life. It was ~~decided~~ ^{should}, for example, that ~~if~~ the Synagogue service ~~were to~~ be shortened, beautified and the prayers translated into the vernacular, in this case: German, ^{thus,} the religious Service and the

day itself would have more appeal to the average congregant. This ^{approach} ~~idea~~ was accepted and is part of our movement to this very day. On the other hand, the discussion soon centered around a basic question: should one observe as much as possible of tradition, seeking the maximum or was it acceptable to ~~reject~~ ^{forego} the tradition in the light of modern needs? If one could not observe every Sabbath was it not better to desecrate one such occasion than to neglect them all? But the line was difficult to draw; how much was "maximum" and how much was "minimum" observance? Yet, the opening provided by this discussion lent added emphasis to a distinction ^{drawn} ~~observed~~ by one of the great leaders of the early reform movement. ^{He} ~~who~~ came from the center of the reform spirit, Berlin. Rabbi Samuel Hildheim contended that there was a vast difference between the concept of "Menucho" (rest) and "Kedusho" (holiness) as these related to the Sabbath day. Menucho was open to any and all interpretations; surely, the concept of "rest" was different in content and meaning in the 19th century than it was at the dawn of history when God rested from his labors! Kedusho, on the other hand, was not so much a fact as it was an ideal, a goal and it could be attained in any way that was meaningful to man. This distinction, however, brought with it more problems than answers and it ^{resulted in a} ~~yielded a wholly~~ new emphasis in liberal Judaism. For instance, if Kedusho could be attained in any way, it might also be attained through work, if your labors gave you a deep and ~~a~~ lasting sense of satisfaction. Thus, you could work on the Sabbath and rest on any other day! Furthermore, this goal of holiness could also be attained by you in terms of playing with your family, visiting friends or neighbors, taking excursions into Nature, or in modern language: playing golf or taking dancing as well as music lessons on the one free day of the week; if this coincided with the Sabbath, it was perfectly alright and acceptable.

^{In addition,} ~~Furthermore, in this vein,~~ while it was necessary to rest once a week, the day itself ^{was of} ~~became therefore~~ of a secondary importance; any day was proper as long as one could ^{experience} ~~live~~ Kedusho properly. Thus, Hildheim became the father of the Sunday observance of the Sabbath. The upshot of this entire discussion was that by 1874, in Augsburg, a Sabbath amendment was proclaimed to the Shulchan

Aruch, which stated, "If the distance from the residence to the Synagogue, or age or health prevent attendance at Services, it is permissible to remove this obstacle by riding to the House of Worship on Sabbath and holidays either on the railroad or in a vehicle". This permission ^{later} became the focal point of the Conservative Movement. ~~some decades later~~

In America, however, there were still some more traditional dreams. ^{Rabbi} I. M. Wise and Max Lillienthal in Cincinnati asked the local Jewish business men to sign a public resolution ^{promising} ~~stating~~ that they would all close their stores on the Sabbath in order not to dedecrate the sacred character of the day. This self-discipline was to go into effect if 25 individuals could be ^{persuaded} ~~found who~~ ^{to} ~~would~~ sign the declaration; unfortunately, the 25 men were never found. When this attempt to rescue the Sabbath failed, Isaac M. Wise tried a new method of attack: he wanted to hold a more meaningful Friday evening Service, instead of the usual, casual and quick service attended by a mere Minyan. His Board of Trustees, however, would not give its permission. Thus, it fell to congregations in Cleveland and Louisville to institute the late Friday evening Service, and they had great success; so much so, that the idea was taken up by many other congregations ~~all~~ over the country and, in the final analysis, this innovation helped ^{to} ~~brake~~ the steady deterioration of the Sabbath observance. As a result of this type of innovation, we are here tonight. There was only one problem with this new concept in worship: while it drew ^a ~~large~~ attendance ~~crowds~~ on Friday evenings, it almost eliminated the Saturday morning Service for now people would worship on Sabbath eve and go about their business ventures on Saturdays with a crystal clear conscience. ^{X But} And, as Wise was able to list in 1869, the reasons for having Friday late Services were impressive: in Jerusalem sacrifices were held at the twilight hour, the Gentiles could also come at night, working people could not come in the morning, a fixed hour in the evening was advantageous, the morning heat was too oppressive for devout worship in the summer time and, in any case, evening services are much more impressive and solemn than day services for they carry with them an aura of mysticism and a mood of quiet as well as solemn devotion.

X They conveniently forgot that a Sabbath encompassed a full 24 hrs. not just 2 hrs on Friday night!

Thus, we now had a three fold battle raging within Judaism, in America: Friday evening versus Saturday morning and Saturday worship versus Sunday worship. The matter went so far that Moritz Loth, the 1st president of U.A.H.C. ~~was moved to~~ ask for the adoption of a resolution, in 1872, which would have expelled any congregation which worshipped on Sundays and would have severely chastized any rabbi who would lend himself to this innovation. They feared, of course, that Sunday worship would produce a new sect in Judaism; they were motivated more by political and pragmatic considerations than by theological or traditional motivations. Needless to say, as we know from history, this resolution was defeated but the issue was never ^{fully} resolved to the satisfaction of anyone. The debate, in fact, lasted for close to half a century, into the early decades of the 20th, and yielded a twofold result: a) Sunday Services continued but met with little success except for a few outstanding instances. The reason for its ultimate failure lay in the fact that the Jewish congregation, even if it did not observe the Sabbath, could not accept the idea of a Sunday substitute. It was a case, in other words, of people if they were going to desecrate a Sabbath, wanting to desecrate the Sabbath of tradition! b) Friday evening services kept the Sabbath from falling into a state of true decline and lent added weight to the tradition that for us, Shabbos meant Saturday and no other day, regardless of our experiments ^{or} ~~and~~ how valid our good intentions.

Furthermore, because of this fifty-year debate two vital consequences became a factor in American Jewish life particularly, the results of which are, again, with us to this very day. Of these two consequences, the one was unforeseen and the other was deliberate. The unforeseen consequence dealt with the place of the Saturday morning service, now that Friday evening had become ^{dominant} ~~all important~~. With the rising birthrate among American Jews and with the tradition not cast aside altogether, it was found that Saturday morning could be and was saved due to the increase in Bar Mitzvah ceremonies. The Temple, from now on, would have the best of traditional reasons for opening its doors on Saturday mornings. The ^{second} ~~other~~, deliberate consequence of this debate led

to another thought altogether; namely, to formulate a guide of principles which would tell us liberal Jews exactly what is expected of us in terms of a proper Sabbath observance. The questions people asked at that time, and in our day, as well as the conflicts, compromises and resolutions all led to a reexamination of what is vital to and in Judaism. One result of this was the Columbus Platform of ~~181~~ 1937; ^{but,} ^{The world has} because ~~events have~~ changed so radically since that date, there is talk and agitation for another platform in this very decade. It is more than likely that some type of "guiding principle" will be published and, we hope, accepted, prior to 1975.

All this would help American Jewry considerably to live up to the expectations of their faith. We are no nearer a solution ^{today} to the ways of ~~observ-~~
^{ing} ~~ance of~~ the Sabbath ~~today~~ than we were several generations ago. Some believe us to be in deep trouble and no one can deny the turmoil within ^{Judaism.} ~~our movement.~~ Some of ~~this~~ problems and difficulties, as well as solutions to the conflict at hand, will be discussed by us, next month, on March 4th, when again we will ~~re-~~turn to a discussion and examination of that most vital of all topics within Judaism, "The Sabbath".

Amen.

Heb. Tab., Friday evening, February 11, 1966.

"THE SABBATH"--Part I: "ISRAEL & THE SABBATH".

Friends, Judaism has always been characterized as a three-fold entity, comprising: God, Torah and Israel. While these three concepts were, however, somewhat vague to the average Jew (with the possible exception of Torah), the one additional concept which has always been of practical and relevant meaning to our people ^{is} ~~has been~~ labelled "The Sabbath". The only reason why it was never listed separately ~~as~~ one of the essential ingredients of our faith was simple from the rabbis' point of view: since the Sabbath is already mentioned in the Torah, it was not necessary to belabor the obvious. The Sabbath being a part of the Ten Commandments, being a part of the Torah, originally given by God Himself need not, indeed, be degraded in stature by a separate listing. And yet, for our day and age, the matter is neither so simple nor so obvious; to us living in the 20th century the Sabbath is a far cry from that most holy of days ~~with~~ which we associate ~~the institution~~ in terms of the entire history, heritage and tradition of our people. How many individuals do you know today who are truly "Shomer Shabbos"? And, to make matters worse and more complicated, of those among your acquaintances who are strict observers of the Sabbath, how many variations of the rules have you observed! What may imply "Shomer Shabbos" to some in Washington Heights may be akin to Xianity to those living in Williamsburg! And what may be the essence of true orthodoxy to those in the most devout sections in America may be Reform Judaism ^{to} ~~by~~ those who live in the quarter known as Mea Shearim in Jerusalem. Thus, uniformity even in the observance of this most elementary institution ~~in Judaism~~ is lacking from 20th century Judaism, ~~and thus, in its obvious qualities and simplistic aspect is quite removed from the discussions and problems of our earlier ancestors.~~ It is with ~~this~~ thought in mind that last summer, at the annual gathering of the CCAR, the Sabbath was discussed in ^{full} measure; for the first time, it might be noted, in 28 years. It is this discussion, ^{these thoughts} and the more obvious problems associated with the observance of this day, which have motivated me to devote our Spring Sermon-Lectures to this subject: The Sabbath. It would appear to me that if we cannot fully know and appreciate the full extent and relevance of this institution to our faith, we can not

properly evaluate ourselves as aware and responsible Jews. Thus, for the next three months, one Friday evening of each month, we shall discuss "The Sabbath"

The orthodox Jews, of course, no matter to what degree they observe, hardly have the problem we encounter, right at the beginning. As far as they are concerned, the Sabbath found its origins in the Torah, in the Ten Commandments, and that is the sole reason, worth and purpose of the Day of Rest. We, however, are a little more sophisticated; we know that the Sabbath did not, of and by itself, start with the Torah; for one, it was an institution already known in Babylonia and in Assyria long before it became an integral part of the Jewish religion, ~~or, as it was known then, of the Semitic faith.~~ The ancient pagans, for instance, followed a lunar calendar much as we Jews still do in our time and they noted that the 7th, 14th, ²¹~~and~~ and 28th days of each month had special characteristics; they called them "lunar phases". The Babylonians who already represented a more sophisticated society, used these special days, occurring once ~~every seven days~~ ^{a week}, and made of them days of evil-intent; in short, "black days" on which people were to remain in their homes, not venture into the streets, devote themselves to prayer and petition, so that these evil spirits might not overtake and overwhelm them. We see, then, already some signs of what we associate with our institution of the Sabbath! The early apologists of our ~~scientific~~ movement, therefore, had to ~~find a way of explaining~~ to the Gentile world that ~~this day of magic~~ ^{our Sabbath} was not the ~~same~~ ^{by magic} as was known and practiced in Babylonia. They emphasized, therefore, that we Jews transformed the day of evil into a day of ideas, we elevated a concept concerned with the depths to the very heights, we linked the uncommon with God and we made out of an ordinary, simple, quite casual 7th day a Sabbath, and it is this process of change which made all the difference. In addition, of course, two thousand years ago we further had to explain the meaning of the Sabbath for as Christianity grew and the conflict became more intense, the new religion was faced with the very same problem which had plagued us so many centuries earlier. They too could take the Sabbath of Judaism and transform it into something holy of their own intent and purpose, as we

as ~~we~~ had done with the Babylonian seventh day, but the Xian chose not to follow this ^{same} path. Thus, they shifted emphasis from the last day of the week to the first; instead of the Sabbath they called it "The Lord's Day" and thus shifted their day of worship from ~~our~~ Saturday to ~~their~~ Sunday.

But in some ways, even the traditionalists had their problems. As you know, we Jews have really two sets of Ten Commandments: one in Exodus 20 and one in Deut. 5. In Exodus we are bidden to rest on the Sabbath because God rested from His task of creation; in Deut. ^{we rest} because He led us out of Egypt. Still, the matter becomes more complicated. In Deut. we are told to "observe ^{שבת} the Sabbath Day" while in Exodus we are told to "remember the Sabbath Day" ^{זכור}

and there is quite a difference between these two words, ~~and their concept.~~
^{71N?}
 "Observe" seems to imply ~~and it is stated specifically in Deut.~~ a social kind
 of commandment referring not only to the individual and his place in the scheme
 of things but relating, as well, to his servants, animals and all his possess-
 ions. Even the slave deserves consideration on the Sabbath for every creature
 of God is entitled to the divine dignity of rest on one day of the week. Thus
 the rabbis tell us in the Talmud, "observance" carries with it obligations:
 one must eat, speak and dress differently on this day; if one is too poor to
 change garments entirely, one must at least make some change in what one has;
 one ought to think of the Sabbath every day of the week; also, while "obser-
 vance" speaks of abstinence from work, it does not mean that one should mere-
 ly spend his time in sleep. Rather, prayer, song, family and study are all re-
 lated to the positive aspect of the phrase "Observe the Sabbath Day to keep
 it holy". On the other hand, the phrase in Exodus to "remember" the Sabbath
 day relates almost entirely to a spiritual concept ~~of the event and occasion.~~
 One needs such a day not merely in the light of social obligations toward ones
 fellow creatures but for emphasis on the self. Because God brought us out of
 Egypt, there must be time for us to enjoy moral, personal, individual and spi-
 ritual growth; man must relate himself to the concept of freedom, to human dig-
 nity, to the universe and its purpose, ^{since} ~~for~~ for whatever other reason were we
 freed from slavery in the first place? Exodus with its "remember" permits me

the luxury of the self and allows me to be an individual as I seek on this one special day to seek and commune with God; while Deuteronomy, with its "observe" makes me conscious of all other creatures on the face of the earth and addresses me as a social being. The physical and the spiritual, therefore, are linked in these two expositions of the 4th of the Ten Commandments.

These, then, were the beginning problems, difficulties and explanations. You can already see, I am certain, that we have come a long way from a concern of this nature; who today, with the best of intentions, has time to delve into the Talmudic and Biblical origins of the Sabbath institutions. But if we do not, how can we pay proper respect to one of the key institutions of our Jewish religion? How far we have regressed from the basis of our faith is to be seen in the phrase made famous by Achad Ha'am: "More than Israel has guarded the Sabbath, the Sabbath has guarded Israel". Or, as we so beautifully phrase it in our own prayer book (on page 31): "Even as Israel has kept the Sabbath, so the Sabbath has kept Israel". Of course, my friends, while we may pray this sentence, we know it is no longer true. It may ~~just~~ be valid that the Sabbath continues to keep and guard Israel but do we, in all honesty, ^{+keep} guard the Sabbath? We do everything but "observe" and "remember"; ~~while~~ only a minute percentage of ^{Jews} ~~Israel~~ even attends worship Services on that day! Again, we may sing with fervor שבת שבת but the Sabbath is no longer "my beloved" in the sense of its earlier appeal and when we use the phrase שבת שבת "the Sabbath Queen" we know that this is merely a poetic expression. When once upon a time our people actually turned around to face the open door of their Synagogues while they sang their song of welcome to the Sabbath Queen such a custom, even when infrequently observed, is to most of us something quaint, nostalgic or slightly out of focus for this modern day and age. It was a real and true greeting at one time in the lifetime of the Jew but ~~now~~ ^{it} is as superficial and casual as the almost reflex "How do you do?", to which one does not expect an answer in any case!

In Exodus 31:13 there occurs the phrase שבת שבת אל תעשה ^{אל תעשה} "ye shall keep my Sabbaths". The Talmud comments on two words in this short

FRIDAY THE THIRTEENTH.

My friends, for many people of our western civilization this day which we are about to conclude ~~has been~~^{was} one of fear and trepidation. The day and date of Friday the thirteenth causes anxiety and hesitation among all those who are superstitious for this is the kind of combination of evil omens which brings terror to the heart and mind of many. Friday is already a "bad" day but when linked with the number 13, in the eyes of the superstitious, there could be no greater potential combination ^{for} tragedy, ill luck or even death. This type of attitude is, of course, the extreme but each and everyone of us is superstitious in some special way. If, for instance, you knock on wood, cross your heart or fingers, never open an umbrella in your home, seek a four-leaf clover or stroke a rabbit's foot you are part of that large percentage of mankind which is superstitious. If you believe in the evil eye or, when leaving a cemetery you pick up grass and throw it behind you, or say "L'chayim" when someone sneezes, you are superstitious from the Jewish point of view.

Needless to say, there has always been superstition among Jews, as well as all other people, although we have always attempted to make the sharp distinction between custom, such as not sewing on the Sabbath, and superstition, which is closely akin to magic, sorcery and witchcraft. But even this extreme form

of superstition was part of our heritage ~~for~~^{and} it is already to be found in the Bible; perhaps many of you will recall the famous example of ~~David~~^{the witch of Endor} who, by magical formulas and incantations, practices witchcraft and causes Samuel to rise from the dead so that ~~he~~^{K. Saul} might speak to ~~him~~^{him} ~~and advise him on the~~

~~affairs of State~~. In this instance and in many others throughout the Bible witchcraft and sorcery are strictly prohibited but, with human fallibility, are practiced.

~~But~~ The Bible is not alone in dealing with this problem; the Talmud too speaks of magic and superstition very frequently. There is, for instance, the famous example of a rabbi who teaches ~~and believes~~ that all even numbers are not merely unlucky but positively dangerous! Thus, as late

as the 13th century an author links his message to this belief and tells his people that while four may be an unlucky ^{even} number, it is permissible to drink just four cups of wine on Pesach for on that night we are protected especially

by the nature of the holiday; on the other hand, those who are sick or weak should not take any chances and drink instead of the prescribed four cups of wine, five cups, just to be on the safe side!

In short, one can find all sorts of reasons and justifications for superstition, even ~~among~~ⁱⁿ our religion. Still, let us first concern ourselves with the number 13. We know that there are seldom floors labelled 13 in hotels or hospitals, nor in apartment houses; we do not seat 13 at a table for we consider this to be unlucky although in the course of my research for this sermon I have found that while some feel 13 at a table brings death to the first one who rises, there are others who feel that death comes to him who rises last. On the other hand, if all 13 rise as one man and hold hands while doing so, the danger is past. In Jewish sources, however, the number 13 has no meaning at all; whether for good or for evil. Indeed, ^{originally was} 13 ~~is~~ an evil number only among the Hindu and Scandinavian cultures while we have certain areas of Jewish concern where 13 is associated only with ^{positive doctrine} ~~good things~~: we have 13 attributes of God, 13 articles to the Maimonidean Creed, 13 listings in the Pesach song Echod Mi Yodeah, and we have a 13th month every few years to fill out our Jewish lunar calendar. These listings of 13 however, have no relationship ~~at all with anything having to do with superstition.~~^{whatever to} Where, then, does our concern or even fright in terms of this number originate? Almost without question, from ^{sources} ~~the~~ Xian ~~culture~~. There were 13 men present at the Last Supper, at which Jesus was denounced by Judas; thus, 12 is lucky but 13 is an indication of treachery, misfortune and, finally, death. ~~Indeed,~~^{II} There is one other interesting background to the number 13, why we consider it an evil number. In the culture of Egypt~~ians~~, 13 was a lucky number but in the course of time the reasons for good have been turned into our attitude for evil. ^{As part of} ~~the~~ the Egyptian culture and religion, there were 12 steps which led through life; the 13th step was the finality of death which, however, for them was a lucky and beneficial step being the culmination of all of man's efforts on earth. The 13th and final step through life implied final rest, release from care, entrance into the higher regions of the gods; it was a transformation leading

to a better life ^{but} ~~while~~ we have taken ^{this last step} ~~a part of this series of steps, indeed~~ ~~only the last one~~, and, in typical western style, have ^{transformed} ~~interpreted~~ it to mean the worst consequence of all: death being the end ~~of life~~ rather than a new beginning. Thus, as we derive so much from the Egyptians, we have another reason for thinking 13 to be an evil number. Death for us is not a ^{journey} ~~transformation~~ to a better life but a curse, a terror, and ^{an} ~~the~~ end ^{to being} ~~in every sense of the word~~.

While this in part explains our hatred of the number 13, now let us look at the superstition associated with Friday. It is a date on which, very often, no business deals ^{were} ~~are~~ made, no ocean liner sailed, no move is made into a new house and some people will not deposit money in the bank. Tradition has it that those who work on this day can not expect to be blessed with good luck or success in their endeavors while, on the other hand, we know that pagans were married on that day ^{it} and used ~~the day~~, for any and all reasons, as an occasion for great merriment, feasting and joy. Why, then, our negative attitude toward Friday? Because, in terms of tradition, Eve tempted Adam with the apple on that day, the flood began in Noah's time, the Tower of Babel was destroyed by the confusion of tongues ~~which began~~ on Friday, and Jesus died on a Friday. ^{we still have "Good Friday" prior to Easter, which was once called Good F or, more exactly, God's F!} These are the popular superstitions or reasons for our attitude but there are deeper and more far-reaching ^{Jewish} applications. Friday, had always been a day of worship and fasting, especially for Jews. That this day was considered to be unlucky had its origins in its close proximity to the Sabbath, a day of unsurpassed holiness. Thus, the day became filled with tabus, was made into a fast day, and became an occasion for worship as the people prepared themselves for the spirituality of the Sabbath day to follow. Tradition tells us, among Jews ^{particularly} ~~especially~~, that on Fridays people would rise early in the morning, make their purchases, prepare their food, clean their homes; all that they could gain greater merit for the Sabbath day. ^{Adv.} They set the table in the early hours ^{to gain} ~~of the~~ ^{the extra light needed by which to check all the essentials; thus,} ~~morning so that it was still light~~ and nothing would be missing when dark ^{ness} came upon them. ^{No} No special work could be begun because one might not be able to finish it by sundown; no long walks could ^{commence} ~~be begun~~ because how does one know that ^{he} ~~one~~ would return in time for the beginning of Sabbath; indeed, all work, levity

and unessential functions were stopped as soon as Minchah began. Weddings and feasts were discouraged on this day so as not to compete with the awesome character of Sabbath and some even went so far as to fast all day Friday in order to make, for their mind and soul, the Shabbos more meaningful. All this, then, made of Friday a special day for it took on a ^{by contrast} ~~character~~ ^{distinctive} of its own when compared to the day that would follow; one could not justly and correctly observe the Sabbath if the day preceding it did not have ^{you} a special characteristic or nuance ^{of separateness}. Thus, F. became a day to be watched, to be vigilant, ultimately, to be feared!

In other words, my friends, ^{these} superstitions of both Friday and the 13th have its origins ~~may back~~ ^{with} in antiquity, and ~~for~~ all of our research and analysis we can reach no other solution than to say that these are remnants of a day long since gone but ^{they} ~~which~~ have retained a hold on the imagination of the people. Superstitions ~~are not rational and even with explanations, valid or conjecture, continue to meet~~ ^{even if never exposed by rational} ~~they will never answer~~ ^{no yearn} the basic needs of the people, for something concrete to do, or touch, or believe, in order to protect themselves from the evil spirits. ^{A valid} ~~about the only~~ conclusion we can draw is to say that, ^{only} truly religious and pious people, of all faiths, are not superstitious by nature and definition, for they have ^a ~~the only~~ true belief ~~which really counts~~, a belief and trust in God which is to them the be-all and end-all of their existence on earth. I make special mention of this for we can obviously see that stupidity and superstition more often unite mankind than knowledge and enlightenment, and the more is the pity. Indeed, there is evidence to indicate that people are riddled with superstition and thus, in a literal sense, sell their soul. Let me give you one startling example of a Jewish nature. We have the superstition that to be the first person to be buried on a new cemetery plot is an evil. As a consequence, communities used to hire very old men from outside their group, to be the first to be interred, so that the onus ^{of an evil future} ~~would not fall on them~~ ^{he shifted}. This practice was followed by the community of Passaic, N.J. in 1893 when they hired an old man to fill this function. However, he was never to fulfill that purpose for he lived another 10 years and many of those who had actually hired him for this gruesome purpose preceded him to the grave in the new plot. [This episode

was reported in the N.Y. SUN of Jan. 14, 1903, at the occasion of the old man's death.]

One last example of our foolishness, as it occurred in our Temple. There is the superstition that if you take the Afikomen of Pesach and place it between two coins, you will succeed in your business ventures for the coming year. Only last ^{No 2} ~~year~~, at our congregational Seder a man ~~approached~~ me and asked for a piece of the Afikomen. I had not heard of this superstition before and asked him why he wanted the Afikomen. His answer: I want to place it into my cash register at the store. ¶ With this kind of a superstition in mind, can you blame me for saying that stupidity and superstition more often unite mankind than knowledge and enlightenment? Some superstitions are harmless but all are foolish and it is my fervent hope that, the final analysis, the faith of our fathers will outweigh all superstitious considerations. Judaism is of such a nature, and of such strength that prayer and faith, linked with trust and commitment, will overcome ^{The self-deception} ~~all evil~~ to which we human beings are ~~subject~~. May this faith of our fathers guide and sustain you always, pure in form and clean in intent, so that all trivial considerations will be as nought in your eyes. Friday the thirteenth will continue to mean ill omens for many but we hope that for you Friday will signal a day of preparation for the Sabbath in its holiest setting; ~~and~~ that 13 will imply for you and yours, the 13 attributes of God. ^{This is} the God who is above superstition, magic, incantations and sorcery but who is close to the heart and spirit of every believing man and Jew.

Amen.

Feb. 14th., Friday, November 13, 1964.

THE SACRIFICE OF ISAAC.

My friends, surely one of the most perplexing ^{episodes} ~~stories~~ in our sacred and ancient literature is the ~~story~~ which deals with the intended sacrifice of Isaac. It is also the story which causes more soul-searching than any other; ~~for~~ we Jews, who are known for our humanitarian concerns, ~~seem to~~ have here a case where we erred from the straight path of our devotion to the welfare of each and every human being. ~~Indeed,~~ ^{The tale} the ~~story~~ bothers me immensely; how can we square a sacrifice of a human being with the intent and depth of our faith? Indeed, my abhorrence goes so far that while we read the story on Rosh 'HaShono I have never been able to bring myself to speak of the Torah reading on that occasion; its lesson and obvious level of difficulty simply goes against me. ~~Indeed,~~ Other rabbis feel the same as I; there is the famous case of Rabbi Pilchik who has publicly ~~advocated~~ and who has instituted ^{it} in his own congregation, ^{M.R.H.} the thought that the "Akedoh" incident should be eliminated and instead of a reference to the sacrifice, the congregation should hear gain the beautiful and glorious story of Creation not only for aesthetic reasons but because ~~the~~ ^{it} ~~story~~ is far more meaningful ^{for} the day of the New Year. But, of course, this is just an excuse for a real and deep and true understanding of the power behind the sacrifice story; after all, we know from other instances that the rabbis were not insensitive to the beliefs and feelings of their people. ~~and,~~ ^{they} Thus, ^{they} must have had a very good reason indeed for linking the Akedoh reference with the New Year and not only for the sake of the ram's horn which was to become our Shofar in later years. What is it about the story that we have missed?

In the first place we must understand that sacrifice was an accepted fact of life and that it was a part of Judaism as late as the destruction of the Temple in Jerusalem in the year 70 of this era. There were, of course, many types and ways of sacrifice: private and public, kings, priests and the people offered them; there were solid, ~~liquid~~ ^{liquid}, meat, blood and Vegetable sacrifices; in some instances substitutes were allowed but mostly, since the days of Cain and Abel, sacrifices fulfilled a ~~specific~~ ^{designated} purpose and had to be offered in a specific way and place. It is into the context outlined that human sacrifice fits perfectly for as man was obligated to give ^{a portion} ~~part~~ of his produce to God, so

was the first born son always to be dedicated to the Almighty. This dedication took many forms but the most obvious and ~~realistic~~ ^{ancient} was sacrifice of the child. We find mention of it not only in the case of Abraham and Isaac but, also, twice in the books of Kings, in Chronicles, in Jeremiah, Ezekiel, Psalms and Judges. It was only at a much later ~~stage~~ that the child could be redeemed from which point we derive the still practiced custom in orthodoxy of the Pidyon Haben and we still retain, in sacrificial terms, the paschal lamb on our Seder plate. Thus, the incident of Abraham and Isaac is not unusual; it is only that ^{It is so} ~~instance~~ well known by us and because it is linked with Rogh HaShono the one most upsetting. The point now is to examine how our forefathers felt about the incident; how did they explain or justify the actions of Abraham and, far more vital, how could they explain the actions of God in demanding the sacrifice in the first place? The story begins in the Midrash with an argument, much as we find it in the Book of Job, between ~~God~~ ^{He} and Satan; it is he who disputes God's great love for Israel and demands a supreme ~~kind of test~~. The intended sacrifice is the direct answer to Satan and ~~a manner of testing which can~~ ^{is a trial which will} prove to be conclusive. Again, in the ~~same~~ manner of Job, Satan speaks to Abraham and tells him that he is foolish to even think of obeying the word of God; how can you sacrifice your beloved son? Today you do this and tomorrow it will be even worse: God will hold you to account and call you a murderer! But Abraham, in the manner of Job or Job in the manner of Abraham, answers fully convinced of his faith: no matter what, I shall obey! One can see the fantastic consequences of this attitude if we would translate it into modern terminology: a man ^{believes} ~~thinks~~ that God has spoken to him and prepares to, or actually does, sacrifice his son. We would not allow the words of God to serve as an excuse but would call the man a murderer; at best, we would imprison him ^{for} ~~under~~ psychiatric ^{treatment} ~~delusions~~ and at worst we would execute him for his horrible deed.

[Of course, in terms of the story of our Torah portion for tomorrow morning there are a number of problems, of which we need only mention two in order to demonstrate the complexity of the issue at hand. In the first case, while we ^{usually} ~~only~~ think of Isaac (at the time of the sacrifice) as being a little child, a

young boy, the Midrash tells us that he was in reality 37 years old! They derive this from saying that Sarah was 90 years old, ^{then she bore him} and 127 years when she died. She dies, and this is the crux of the matter, in the opening verses of the very next chapter; thus, the rabbis ~~know the age of Isaac for they~~ infer that Sarah died ^{at that time} ~~so unexpectedly~~ because she heard of the intended sacrifice of her son and the shock was ~~simply~~ too much for her. Thus, she too gives up her life; perhaps not voluntarily but still as a direct result of God's wishes. The second problem, used ~~as~~ an excuse by the rabbis, is the very word for "sacrifice" employed in the text. The rabbis believe that right from the beginning God never intended to go through with his request for he asks Abraham ^{וְיָצַד} "to offer him up" but the real translation is "to put him upon" that is: the altar. There is quite a difference in these words for if God had really intended to carry the sacrifice through to its logical consequence, he would have used the term ^{וְיָצַד} which in no uncertain terms instructs Abraham "you shall slay or slaughter him upon". This is a very vital point as far as the rabbis are concerned ^{but} we can make of it what we will.

Now, the real issue in the incident, and one to which we always return, is the matter of a ^{trial} ~~test~~: God in this instance tests Abraham, ~~for~~ this is the farthest point to which man can stretch his religious obligations to the Almighty. This is the utmost and ultimate ~~test and~~ price which a man can pay; Abraham's test can more readily be ⁱⁿ appreciated ~~if we see~~ the parallel that a potter, for instance, needs not to test material with obvious flaws; rather, he must test that which looks perfect in order to determine the true and lasting strength of his product. Furthermore, Abraham ~~in view of the test~~, was kept waiting at the foot of the mountain for three days before he received word to proceed; again, the test ~~is in the foreground for~~ ^{here} if the action would ^{ed} follow the command at once there ^could be no reflection or contemplation ~~on the part of~~ ^{A.} Abraham but with an enforced wait of three days, ~~he~~ has plenty of time to think and, therefore, time to change his mind, strike or hope for a bargaining point or to pray for the negation of the sacrifice. But Abraham does none of these; he waits his three days, and one can only imagine ^{with that} the agony of his soul, and

then proceeds to do what is asked of him. It is for this reason that when at one point Moses likens himself unto Abraham that the reproof comes from the words of the Book of Proverbs: "Glorify thyself not in the presence of kings and stand not in the place of great men."

In the final analysis, however, the rabbis while being agreed that the intended sacrifice was meant to serve as a test, come to the conclusion that a test by God is never employed for the purpose of injury but, rather, to certify the power of a man's resistance. Thus, we have in this example of the sacrifice a new concept entirely and here it appears we reach the point that we tend to miss ~~so frequently~~ when we view, with horror, the ^{so superficial} ~~story~~ story of the binding of Isaac. ~~The concept is that in our story~~ The crux of the issue is not to be found in God's request that Isaac be sacrificed but, rather, that God stops Abraham at the very last moment. This, then, is not a story of sacrifice but a story of a spiritual surrender; God desires not this time and not at any time the death of a human being because His dedication is to life, to Worth, to Value and the test is brought about merely to see how deep is the faith of man. It may be, and probably is, a cruel way of testing but it is a foolproof method. ~~and~~ Because our ancestor withstood the temptation ~~of not following the word of God~~, the Almighty forgives us anew from year to year and thus we are linked in terms of this story to Rogh HaShono and the ram's horn, our Shofar. ^{Thus, amid} ~~but in~~ all of the ~~added and~~ often irrelevant details of the sacrifice story we must never miss this most vital of all points, made by the rabbis but particularly by "ashi, one of our greatest commentators; that the ^{episode} ~~story~~ itself speaks not of sacrifice as was the custom in those early days of man's life span on earth but, rather, speaks of life, of halting the sacrifice, of not continuing the horrendous practice of dedicating, literally, the life of a child to God. The Xians, incidentally, never understood this point for they maintain to this very day that the death of Jesus on the Cross, ^{considered} ~~also~~ a son of God, was the very same ^{test} ~~episode~~ as happened between Abraham, Isaac and God; indeed, they feel that because their son of God actually was put to death, their religion is so much superior than is ours. But in all of this theological disputation they miss the point so

for obedience

essential to us: God requires not the death of a person, but yearns for life, the key incident in the Akedah story is not the possibility of sacrifice but, rather, that God halts the act when the knife is already in the air ready to plunge down into the body of the son. It is a lesson very few ever ~~learned~~ ^{but is} learned to comprehend ~~and it was~~ the highest ideal that anyone could ever hope to attain.

In later centuries, of course, this episode of our Torah portion became more and more meaningful as our people were persecuted, especially during the Middle Ages. There Jews kept referring back to Abraham and Isaac, speaking of his great faith and of God's ultimate power to redeem and save. It was, however, again a positive lesson: God would save them too, he would not permit his people to be slaughtered without due reason and justice, ~~man~~ would find his way and would learn to comprehend the deep and often mysterious reasons of God. At the same time, the Akedah story tells us, in no uncertain terms, that the actions of Abraham have an influence on us in our own day as well; we may not fully understand, we may even disagree violently but, in the final analysis, this chapter and this incident ~~have~~ ^{had} and still ~~have~~ ^{has} an influence on our lives and souls for it speaks of an ideal in the highest sense. The rabbis tell us that when God called, Abraham answered ^{וה' אלהי} "Here I am!". This simple and direct answer can only be ascribed to a pious man; it was, therefore, ~~the~~ an expression of humility, of preparedness and, above all, of willingness and readiness to heed and serve ^{The One} ~~a God~~ who truly is ^{א' אלהי} a God of Life.

Amen.

Heb. Tab., Friday evening, Oct. 23, 1964

CAN A RABBI BE AN ATHEIST?

My friends, this past January the religious community of America was shaken out of its lethargy by a news item in TIME Magazine. A 36 year old rabbi, with a congregation in a Detroit suburb, was reported as being an atheist; he does not believe in the existence of God, he has expunged the name of Deity from the Service and he has built around this belief the core of a new congregation ^{those members} ~~which~~ thinks and believes according to his train of thought. With the release of this article, the controversy was in full flower; the pros and cons were readily apparent and debated at that time, as they are to this day. The incident is, of course, extremely interesting as far as I am concerned, not only because I am a rabbi and should at the very least examine the beliefs and statements of this colleague ~~and his relation to the faith of our fathers~~ but, also and perhaps even more so, because I know Rabbi Sherman T. Wine personally. He was a contemporary of mine at Hebrew Union College and was ordained two years after I ^{received} ~~was given~~ "Semichoh". While we were never exceptionally close, we did have many an opportunity to discuss each others feelings and ideas; he was one of the most brilliant students at the seminary in my time. ^{Also} ~~At the same time~~, while tall, handsome and bright, he was ^{as well} ~~also~~ an extremely arrogant young man with a point of view hammered out of precise logic and one whose contempt of inferiority was second to none. In short, an exceptionally able student he was unable to make his peace with the foibles and weaknesses of men; thus, it stands to reason, in terms of the profession he had chosen, ^{that} he would ultimately and with certainty ^{clash} ~~collide head on~~ with the forces of authority he held in so huge a contempt. This has now come to pass; with his public denial of the existence of God, having done this as a rabbi and as ^{he} ~~a~~ spiritual leader of a congregation, ⁱⁿ ~~being~~ called himself, ^{with} a refined definition of his case, an "ignostic" rather than an atheist as his point of view would be more popularly understood. He has flung down the gauntlet to challenge not only his ordination in terms of his own person but his place in the scheme of things as a teacher, leader and perpetuator of the Jewish Religion. It is almost too elementary for us to ^{note} ~~understand~~ that the word Jewish, Religion, or even Congregation are synonymous with a belief in God;

to take God out of Judaism, the Synagogue or our Faith is a contradiction in terms. Rabbi Wine, logically speaking, has boxed himself into an untenable position. The publicity may have helped but the cause is lost!

The immediate problem that Rabbi Wine encountered concerned his position as a Jew. With his attitude and his type of congregation he had to revise and rewrite the prayerbook, (first and foremost). Thus, according to the news report, the cardinal prayer of our faith, the "Shema", was deleted altogether and the paragraph following, "Thou shalt love the Lord thy God" was changed to read "We revere the best in man!" In addition to similar changes, the next order of business was his revision of the Torah for there, of a certainty, the name of God appears innumerable times; ^{also, relative} ~~in addition~~ to the ancient belief, ~~that~~ the Torah even if not God-given is, at least, Divinely inspired. He solved this problem by keeping the Torah as literature and amending all pertinent theological passages to conform to his particular point of view. One can readily imagine the reaction to this type of procedure, especially when we note that here we deal with but two examples of revision and have not even begun to discuss his editing of the High Holyday Service where the place of God plays an even more vital role than in the usual Sabbath Service. The Detroit Board of Rabbis publicly called the Rabbi to task and asked the people of the community not to affiliate themselves with this congregation; the Masonic Temple in which the congregation held its Services shut its doors to this ^{point of view. As a consequence,} ~~type of worship so that~~ the congregation had to look for a new place in which to ^{worship} ~~hold its Services;~~ ^{at the same time,} and the schedule of weekly services has been deleted from the local Jewish press. Also, one of the foremost scholars of our movement, Rabbi Solomon Freehof of Pittsburgh has publicly chastised the young man and has said that when Rabbi Wine uses the title "rabbi" or uses the word "Synagogue" he is "luring in members by false and heartless pretenses". In short, while in our movement we do not defrock errant clergymen for heresy, we have come close to the maximum of what we are capable. In other words, the matter and the controversy revolving around the person of young Rabbi Wine appears to be an open and shut case; he does not and can not stand for Judaism.

On the other hand, my friends, I choose to look at this matter from a different point of view. While, upon further reflection, the position of Rabbi Wine and his personality itself, may be immature in the extreme, he does remain within the fold of our faith and he does live up to the exact and specific definition of his title. When we were ordained we were not asked to subscribe ~~to~~^{to} a specific or specified loyalty oath, nor were we asked to affirm our belief in God, Torah, Israel and the like. The reason for this is also rooted in Judaism in that the title Rabbi, which we received upon ordination, ^{means} ~~says~~ no more and no less than ~~the concept~~ "teacher". By virtue of our position in the Jewish community, we are teachers and nothing else. In our position before the congregation of Israel, we are quite different in concept and belief than are our Protestant and, certainly, our Catholic fellow clergymen; they receive a "call" to commit themselves to God while we, unless we are part of some mystical feeling, choose ourselves in order to render service to others. It is not a primary consideration that we also render homage to God. Therefore, Rabbi Wine is correct in retaining his title and ^{the} position of "Rabbi": he teaches something to his people, it is only the subject matter over which we can disagree. "Rabbi" means "my teacher" but does not tell us what to teach! Indeed, Judaism has always believed that ours is a religion of questions, that it is incumbent upon us to keep our ears open and our minds receptive to new ideas and concepts, that all areas of thought are proper and good for our developing point of view and our continually expanding religious consciousness. The Talmud, further, makes not a hesitant plea but a statement of fact when it declares: "A Jew, even if he goes astray, remains a Jew". It is this very same thought which we might well apply to Rabbi Wine as he teaches his people.

But the matter goes deeper than this, for a certainty. For while he is a teacher, he is not professor of astronomy, economics, philosophy or biology. He is a teacher of Judaism and there we meet the point at issue. Since Judaism, or any Religion, can not be taught without God, he is either a very poor teacher or does not know his subject matter. ^{Either} ~~Both~~, for a teacher, ^{is a} ~~is a~~ cardinal sin. As a teacher of Judaism he is responsible for passing on to his own

people and to the next generation, the tradition, heritage, culture and faith of our fathers. By virtue of his having exiled God from Judaism, he can not teach his subject either fully or well. The rabbi, by extended definition, is also a keeper of a tradition, a repository of faith and wherever he goes, whatever he does, in whatever manner he speaks to his ^{old.} ~~students~~ ^{It}, he transmits a belief and heritage and faith more than five thousand years ~~young and one which~~ has, central to its root and core, the belief in a personal, interested unity: God. Furthermore, speaking from the experience of the spiritual leadership of this congregation, I am appalled to think of what happens when this young man comes into contact with the inevitable conflicts which are synonymous with sorrow, crisis, hurt, pain and even joy. We visit the sick, counsel those in need, bury the dead, comfort the mourners, share in the joys of our congregants and educate their children; how is it possible, for instance, to comfort those in need without drawing on the full inner power and strength which a belief in God brings with it? To me, personally, it would be an inconceivable situation, ~~and~~, Furthermore, I can not comprehend how a rabbi can be involved in the daily affairs, hopes, dreams, yearnings and defeats of man without calling upon the reservoir of strength which only God can fill for you and me. I can not function as a rabbi, for instance, without calling to mind the covenant of our people, the God active in our History from before the Exodus to our own time, nor can I function without constantly bearing witness to the fact that when our people were marched to the gas ovens in Europe they did not sing folk songs or secular "lieder" but "Shema Yisroel"! I could not function unless I believed that in the experiences of men, God's Presence is at least to be encountered on the periphery of ^{C.E.'s +} my compassion and understanding.

Of course, it must be born in mind that we rabbis or any other religious functionaries, do not have an "inside-track" to God. Like you, I can not ^{touch} ~~feel~~ Him or see Him, nor can I prove His existence in any concrete or tangible way. I have spoken to God within the recesses of my heart and mind but I have also, many a time, questioned His justice, His judgement, His ways of dealing with men. Yet, I am committed because I ^{know} ~~believe~~ He exists! ^{and} I know this because

believe in Him

v.

I feel Him, and I personally experience His presence in a multitude of ways each and every day of my life on earth. I agree with the words of Jeremiah and Job who said: "My ways are not your ways", ~~and as a person I have never~~ ^{Neither you nor I can ever set} ~~sought to place myself~~ ^{ourselves} in the place of God. But I also agree with the Psalmist that "only a fool saith in his heart: There is no God". In short, my friends, while we do not know, can not know, are not able to prove to the satisfaction of each and everyone, and while most of us also are "agnostics" to a degree, the answer lies not in what we call ourselves but ^{how we are motivated} ~~of what we make~~ in terms of our limited belief and knowledge of Deity. If, with what we have, we can aspire to the heights, then all is well; if, on the other hand, our doubts pull us down, we are degraded and have lost touch with the essence of what Judaism represents.

My friends, I am not at odds with Rabbi Wine and I can even see a partial glimpse of the truth he seeks to bring to light. At the same time, I disagree with what he seeks to do for he has rejected the tradition of our faith and has, therefore, removed the elements of sanctity, commitment and ^{continuity} ~~faith~~ from ^{Judaism} ~~man~~. One can only hope that someday, in some way, as Rabbi Wine continues to deal with the problems of man he too, like Jacob of Biblical times, will come to awaken from his sleep; that he too, like Jacob, will then open his eyes and in ^{the} true glory of recognition will echo the words of our tradition: "Surely, the Lord is in this place, and I knew it not".

Amen.

Hebrew Tabernacle, Friday Evening, March 19, 1965.

was H. linguist but Y - form of life; wrote to 8'8 in H
poems in H 1st publ in 1877

was lawyer by prof
I wrote on them, phys, eco so people could learn - in Y
Jew Theme: poverty here but spirit is noble; spirit had heart!
had classic tendencies - pers. heritage

Later: fulfilment of temp. needs: militant socialist, spoke for equal, justice - by 1920s cant
His home in Warsaw: gave place for poets, writers, artists

100,000 men came to his funeral.

THE CHALLENGE OF THE DECALOGUE.

My friends, in the Torah portion which we shall read tomorrow morning in the Synagogue, Yisro, we come into contact once again with the greatest experience of our people: the giving of the Decalogue, the Ten Commandments. "For simple majesty and quiet grandeur, little can compare ^{with} the few words which introduce ~~the~~ the Law of Laws, on which the foundation of our western world is founded. "Now Mount Sinai was altogether on smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the horn waxed louder and louder, Moses spoke and the Lord answered him by a voice. And the Lord came down upon mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mount, and Moses went up. And the Lord said unto Moses, "go down, charge the people"... And God spoke all these words, saying..." And with this short introduction, we are led into the famous Ten Commandments which have been not only the mainstay of our civilized world but the spiritual cornerstone of our faith as Jews. And yet, these ten basic laws have been made the object of interpretation and reinterpretation in our day, and in earlier years, so that often they ^{are} ~~have become~~ hardly redognizable; so much so, in fact, that the effort to interpret them for meaning and relevance in modern times has ^{led to} ~~ended in~~ a childish and ludicrous assassination of all that the Ten Commandments were intended to imply at the very beginning. Psychiatrists, philanthropists, civil righters and sociologists as well as economists have tried their hand at ^{paraphrasing} ~~restating~~ the Words of Exodus; the result is crude, childish and often in bad taste, especially when one compares their efforts to the basic dignity and worth of the original Revelation. In order to give you some measure of insight as to what has been done, let me merely cite the efforts of the Freudian ^{confined} ~~school of thought~~ who have ~~taken~~ the first three of the Ten Commandments and have evaluated them in the following manner: "respect for God's eternity, majesty and authority imply, in psychological terms, that without love of God, Man can have no real respect for himself. This School claims that personality is lacking, when self-respect is lacking. Respect for the Self leads to and from Love of God". Now, while

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in the context of psychiatry ^{this form of} ~~the~~ reasoning of the personality ~~strains~~ may be valid, there is nothing in the Decalogue ~~or in its meaning~~ which indicates that it can be or should be or may be in any way tied to or connected with ~~this elementary or superficial kind of thought.~~
~~the primary and elementary reasoning processes of Freud.~~ The Ten Commandments are not now, and never were intended to be, a basis for cheap psychological insights. They ^{represent} ~~are the~~ Revelation: ~~of~~ God's Word to Man!

But, even if this were the common practice of interpreting the Decalogue, it would not be as bad as it really is for the Freudians have only made ~~the~~ ^a beginning, ~~while~~ others have elaborated on the theme so that the Law of God is almost beyond recognition. Our people, of and by themselves, without recourse to the natural and social sciences, have helped this practice along. How many Jews do you know who make a fetish out of the declaration: I am a Jew, ~~and~~ I am proud to be a Jew, and my manner of observance is ~~my~~ ^a belief in the Ten Commandments!" Personally, I resent this type of ~~religion~~ ^{piety} whether it is among my own people or among others for it is no religion at all but rather, a thinly veiled excuse for release from ^{saved} obligations and responsibilities, ~~which are incumbent upon all religiously motivated individuals.~~ These people who claim that the Decalogue is synonymous with their faith, never heard of the fourth commandment: to observe the Sabbath day and to keep it holy. They never come to the Synagogue, they do not practice anything at home, they ^{not} are usually ^{not} affiliated but maintain the fiction that they are good Jews. In the same vein, they profess belief in the Decalogue but the phrase "I am the Lord thy God" does not motivate them to prayer, to devotion, to sanctity in thought ^{or} ~~and~~ deed, as if this God who is ^{central to} ~~a part of~~ the Decalogue were some sort of incomprehensible stranger in their midst. It ought to be obvious, it seems to me, that just because you do not steal, murder or commit adultery is not enough reason to call yourself a Jew, much less ^{to} ~~be~~ proud of your Judaism. The observance of these three laws, indidentally, does not in itself make you observant of the Ten Commandments; there are seven other laws, all of equal importance, ~~and~~ They too must be obeyed and observed with love, with honor and with a conscious effort to do that which is right & proper.

To keep, then, the basic intent and meaning of the Decalogue, they should not be diluted by the unknowing and foolish attempts of man to impose his ~~childish whim~~ ~~stupidity~~ on ten of the greatest laws in all the world. "I am the Lord thy God" should not be equated with "I am Charity", the sweetest of virtues, which delivereth thee from the land of the Selfish and out of the bondage of Ego."

"Not to take God's Name in vain" should not become "Thou shalt not take the name of the Constitution and the Supreme Court in vain to hide thy selfish motives". The Sabbath law should not turn into "Remember the election day to keep it holy; thou, thy son, thy daughter, thy man-servant, thy maid servant, shall refrain from labor but not from voting on this day." Honoring Parents should not be degraded to "Honor thy subscription card as a promissory note to be paid on date ^{due} in order that the membership list may represent real income and that there may be no dead accounts on the books". The law against adultery has become "Thou shalt not commit political or economic adultery nor flirt with dictatorships" and "Thou shalt not steal" has been converted into "Thou shalt not steal the birthright of equality from any man nor deprive him of his sacred rights to education and employment, [to a tranquil life marred by neither violence nor hunger, to the rights of any individual to stand on his personal merits.]" And, believe it or not, the 9th commandment has been recreated to read "Thou shalt not bear false witness ~~has~~ equally applicable to family as to neighbor that the mother should not become a 'spider personality' in the web of the family, nor the father an ego-ogre." Lastly, "Thou shalt not covet" is elevated to an international level by the interpretation that this law prohibits our jealousy of others in the sense that we should not take from them what is theirs "neither by means of colonialism, nor by racist arrogance, nor by a sense of national superiority." In short, my friends, while these laws are to be found with all their reason intact in Exodus, modern man has played and toyed with their structure and essence to such an extent that they are no longer ~~recognizable~~ ^{applicable}; one can not help but wonder what God is thinking, or what Moses might make of, "Honor thy father and thy mother" when he hears it characterized as a psychiatric mumbo-

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jumbo complete with such ^{fantastic} delightful concepts as the mother's "spider personality" or the father being called an "ego-ogre". This, truly, is absurd!

In other words, my friends, while times change and while the needs of the generations differ, it would seem to me that no matter what the era in which you live, the phrase "I am the Lord thy God" does not need to be interpreted in any other manner than in its simplest and most elementary meaning. This is the basic RELIGIOUS declaration of a man's relationship with the Almighty; no effort, however ingenious, to dress up the law for modern consumption will ever change that picture of religious reality. After all, and in the final analysis, we Jews believe that the Ten Commandments were not some figment of a man's imagination; these ten laws are not a public relations stunt. They are the words of the Living God, they are not theoretical niceties, they are intended to motivate us to deeds of righteousness, decency, honor and truth. The old, if such a word can even be used, is still valid ^{whatever} ~~whether~~ the year be ~~1965, 965 or 2065~~. But when one paraphrases the first commandment into "I am charity, the sweetest of virtues" then the entire frame of reference becomes a laugh as well as an advertising ^{gimmick} ~~stunt~~; this is no longer even heresy, it is blasphemy since it is impossible to reword, or substitute for, "I am the Lord thy God, who brought you out of the land of Egypt and out of the house of bondage." The great challenge, then, of the Decalogue as I see it in our day and age, no matter how modern or sophisticated we may think we are, is simply this: man must obey these laws, not in a superficial theatrical manner but in their simple and basic intent. That is enough work for ^{any} ~~all~~ of us, especially considering the times in which we live. That is the challenge, no more and no less. Those who obey the Decalogue, in its fullest sense, shall live the life which is right and proper, they are living according to the dictates of God, they are by virtue of their observance, Jews in the fullest sense of the word. It is not proper to change the Law to fit our needs and petty projects; rather, it is our task and sacred obligation, to fit our needs to the ends implied by the Ten Commandments. The children of Israel and Moses who stood at Mount Sinai quaked and feared and were even terror-stricken by ~~Virtue~~ of the Revelation.

tion while we make of these laws no more and no less than a mockery of their intent.

Let man obey the Law of God! Let man associate himself with the revelation at Sinai! Let man live according to these laws and be fully recognized as a Jew! Let man strive for full acceptance to the extent he is capable! ~~and~~ In the act of acknowledgement and observance he will find his own reward. Indeed, the needs of man change ^{with each generation} ~~in the course of time~~, no one will or can deny this. At the same time, I defy anyone to refute the belief that the Ten Commandments, just as they were written so many thousands of years ago, are not relevant in our time. Yes, they are a burden, the yoke is often heavy but Judaism has never ^{maintained} ~~denied~~ that the weight of the Torah on one's shoulders is a lighthearted commitment. On the other hand, as we bear this burden and meet the challenge of the Decalogue, we come ever closer to ^{attaining} ~~fulfilling~~ the ^{promise} ~~command~~ ^{also in the Torah portion:} ~~ment of our heritage: Ye shall be holy, for I the Lord your God, am holy.~~

Amen.

"Now, therefore, if ye will hearken unto My voice, and keep My covenant, then ye shall be my own treasure among all peoples; for all the earth is mine; and ye shall be unto Me a kingdom of priests and a holy nation." (19:5f)

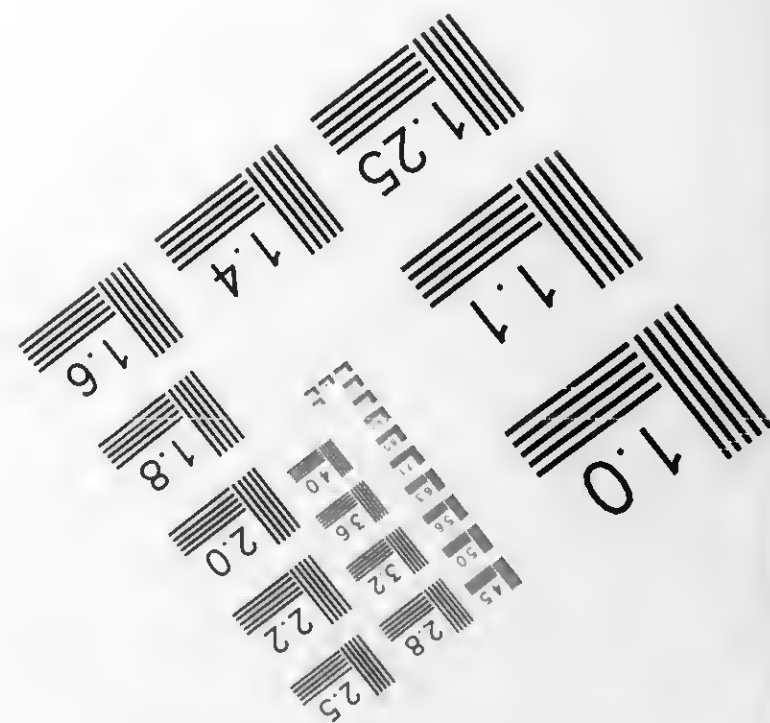
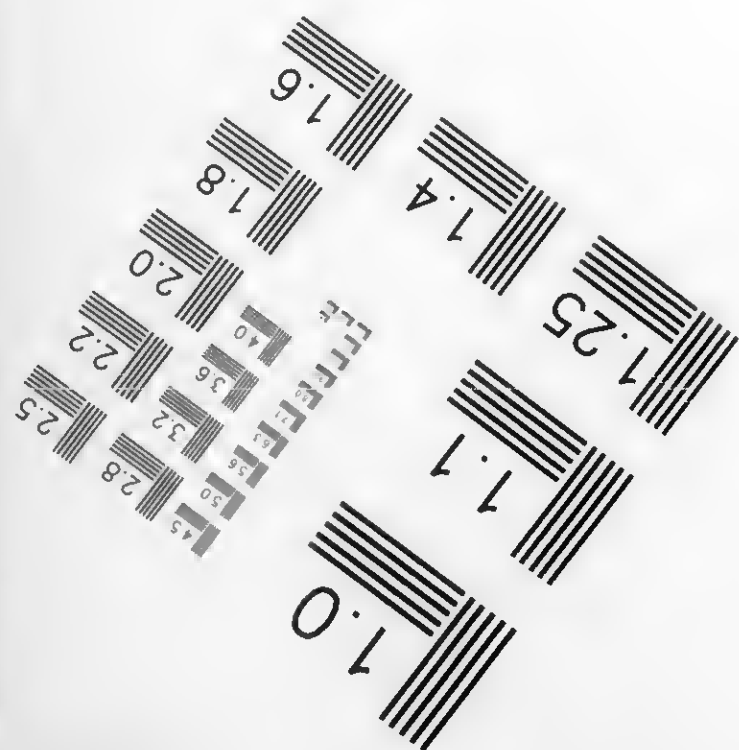
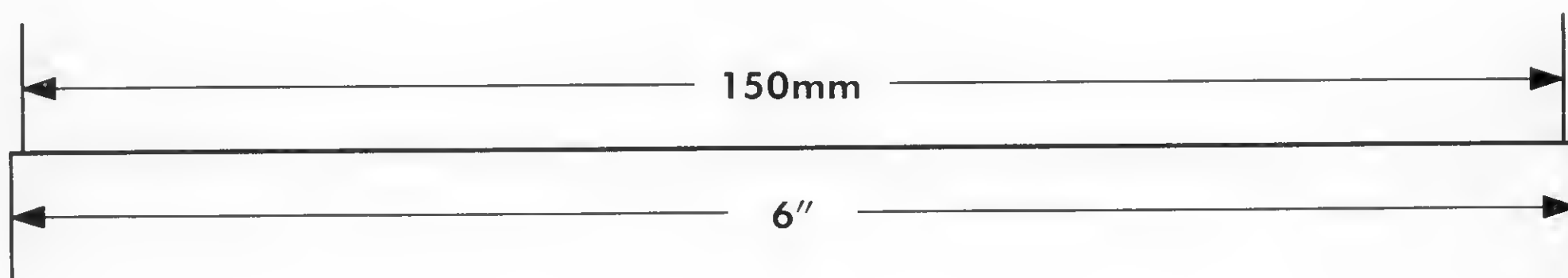
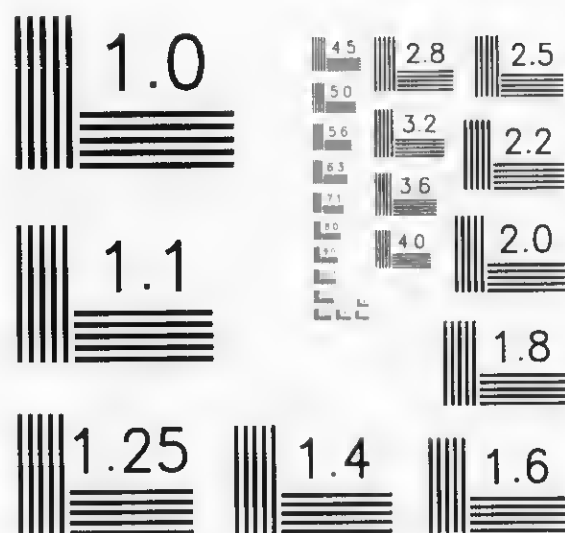
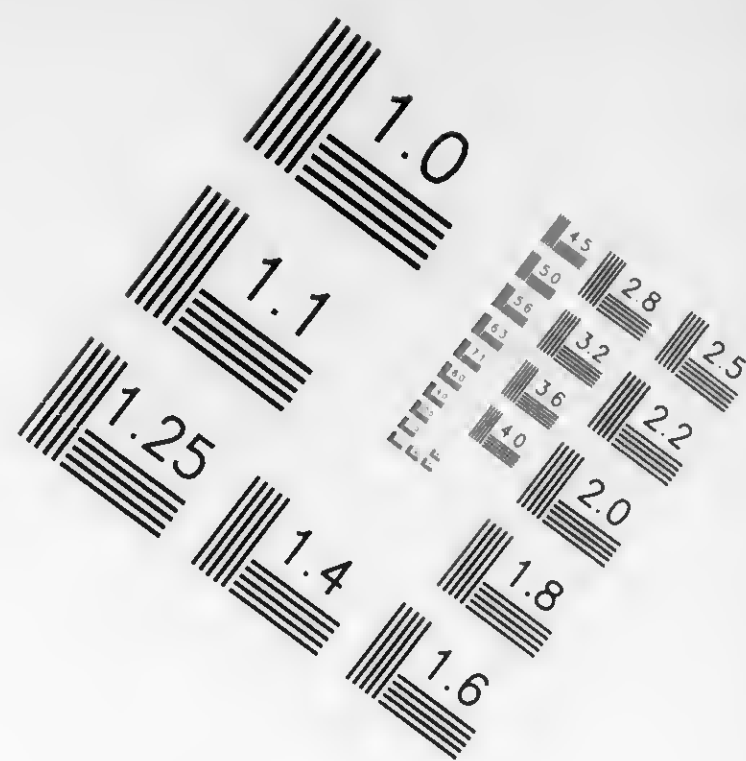
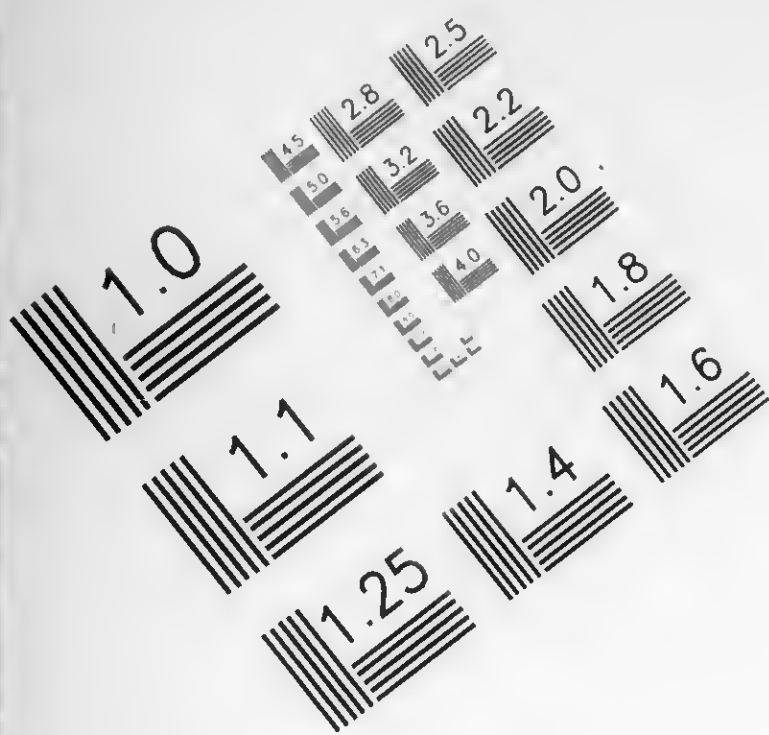
AMEN.

Hebrew Tabernacle, Friday evening, January 22, 1965.

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